CATALOGUE

OF

THE PERSIAN MANUSCRIPTS

IN

THE BRITISH MUSEUM.

CATALOGUE

OF

THE PERSIAN MANUSCRIPTS

IN

THE BRITISH MUSEUM.

BY

CHARLES RIEU, PH. D.
KEEPER OF THE ORIENTAL MSS.

VOLUME II.

PUBLISHED BY THE TRUSTEES
OF THE BRITISH MUSEUM

FIRST PUBLISHED 1881
PHOTOLITHOGRAPHIC REPRINT 1966

PRINTED IN GREAT BRITAIN IN THE CITY OF OXFORD
BY THE ALDEN PRESS (OXFORD) LTD

NOTICE

THIS Second Volume completes the description of the Persian Manuscripts which were in the Museum at the end of the year 1876 (the date at which the printing of the catalogue began), and of such of the later acquisitions as came in time to be incorporated into their respective classes.

The manuscripts which it comprises are 1128 in number, forming with the 947 manuscripts noticed in the first volume a total of 2075. They are arranged under the headings of Sciences, Philology, Poetry, Fables and Tales, a few minor divisions, and, lastly, the considerable class of manuscripts of mixed contents.

First and foremost in importance and extent is the poetical section, which occupies nearly one half of the present volume and includes several early and valuable copies of the classical poets from Firdūsi to Jāmī, as well as a fair muster of their successors in Persia and in India down to the most recent times. Among the many remarkable works which it contains, the following may be pointed out as either unique or extremely scarce :—

The Yūsuf and Zulaikhā of Firdūsī (p. 545). A fragment of the Shahryār Nāmah of Mukhtārī, one of the episodic poems engrafted upon the Shāhnāmah (p. 542). The rare Dīvāns of Abul-Faraj Rūnī and Mas'ūd i Sa'd, poets of the Court of Ghaznīn (pp. 547, 548), of Adīb Ṣābir and 'Imādī Shahryārī, who lived under the Saljūḳis (pp. 552, 557), and of Saif Isfarangī, who survived the invasion of Chingīz Khān (p. 581). A poetical version of Kalīlah and Damnah, composed about A.H. 658 by Ḳāni'ī, a panegyrist of the Saljūḳ Sultans of Iconium (p. 582). The poems of Khwājū Kirmānī, written by the celebrated penman Mīr 'Alī Tabrīzī, A.H. 798 (p. 620). The Dīvāns of two hitherto unnoticed poets,

Ḥaidar Shīrāzī, a contemporary of Ḥāfiẓ (p. 623), and Naẓīrī Ṭūsī, who lived under the Bahmanī sovereigns of the Deccan, about A.H. 860 (p. 641). Some poems in the Guran dialect, which supply materials for the study of a yet unexplored province of Persian speech (pp. 728—735).

In compiling the biographical notices of poets valuable assistance has been derived from the new and copious sources of information collected, and critically sifted, by Doctor A. Sprenger in the first volume of his Catalogue of the Oude Libraries, a work the discontinuance of which must be regretted as a grievous loss to Oriental studies.

Out of the rare and interesting manuscripts described under the remaining classes the following may be noticed here as especially worthy of attention:—Durrat ut-Tāj, an encyclopædia of philosophical sciences, written about A.D. 1300, by Ḳuṭb ud-Dīn Shīrāzī, for the Dubāj, or king of Gīlān (p. 434). The Tafhīm, or manual of astronomy, by al-Bīrūnī: a copy dated A.H. 685 (p. 451). The Ẕakhīrah i Khwārazmshāhī, a complete treatise of medicine, so called from the founder of the dynasty of the Khwārazm-Shāhs, to whom it was dedicated about A.H. 504 (p. 466). Ma'din ush-Shifā, a medical work, compiled from Sanskrit sources for Sikandar Shāh Lodi, A.H. 918 (p. 471). A treatise on the art of war, dedicated to the Sultan of Dehli, Shams ud-Dīn Īltatmish, A.H. 607—633 (p. 487). Several of the earliest Persian dictionaries, as Adāt ul-Fuẓalā, dated A.H. 822, Sharaf-Nāmah i Manyarī, written about A.H. 862, and others (pp. 491, 492). Kitāb Sindbād, the tale of the king's son and the seven Vazīrs, translated into Persian for Ḳilij Tamghāj, Khān of Turkistān, about A.H. 556 (p. 748). An early, and yet unnoticed, translation of the memoirs of Baber, dated A.H. 994 (p. 799). Simṭ ul-'Ulā, an account of the Ḳarā-Khitā'is of Kirmān, written by a contemporary historian, A.H. 716 (p. 849).

A third volume, now in a forward state of preparation, will comprise the description of the Elliot MSS. purchased in the year 1878, and of some other recent acquisitions, as well as indexes of names, titles, and subjects to the entire catalogue.

CHARLES RIEU.

February 24, 1881.

CONTENTS OF THE SECOND VOLUME.

SCIENCES.

ENCYCLOPÆDIAS.

Or. 16,830.

Foll. 283; 9 in. by 4¾; 11 and 15 lines, 3 in. long; written by two different hands, apparently in the 17th and 18th centuries. [Wm. Yule.]

دانش نامهٔ علائي

A manual of philosophical sciences.

Author: Khwājah Ra'īs Abū 'Alī B. Sīnā, خواجه رئيس ابو على ابن سينا, who died A.H. 428 (See the Arabic Catalogue, p. 221, *b*).

Beg. سپاس و ستايش مر خداوند آفريدكار خردرا

The author wrote this work, as he states in the preface, for the prince in whose service he had found safety, wealth, and leisure, and by whom he had been desired to compose in Pārsī Darī a compendious manual of the five branches of the philosophy of the ancients.

The prince, whose name and title are written عضد الدين علاو الدولت و فخر الملة و تاج الائمه ابو جعفر محمد ابن اشهرار دشنميزار, was really called 'Alā ud-Daulah Abu Ja'far Muḥammad B. Dushmanziyār, and surnamed Ibn Kākavaih, or "uncle's son," because his father was the maternal uncle of Sayyidah, a Buvaihide princess, who, in the name of her son Majd ud-Daulah, exercised sovereign power. From her he had obtained, A.H. 398, possession of Isfahan, where, although temporarily ejected by the Ghaznavis, he maintained himself till his death, which happened A.H. 433. See Kāmil, vol. ix. pp. 146, 397, 433, Jahānārā, Add. 7649, fol. 24 *b*. Compare De Slane, Ibn Khallikān's translation, vol. i. p. 445.

Ibn Sīnā, who spent the last years of his life at the court of 'Alā ud-Daulah, wrote the present work in Isfahān. Such is the statement of his disciple, 'Abd ul-Vāḥid Ibn Muḥammad Jūzjānī, who was his master's constant companion for five-and-twenty years previous to Ibn Sīnā's death, and wrote the account of his life which has been preserved by Ibn Abi Uṣaibi'ah; see Add. 7340, fol. 124 *a*, and fol. 127 *a*.

'Abd ul-Vāḥid, who edited the present work after the author's death, and who designates it by the title of Dānish Nāmah i 'Alā'ī, states, fol. 207 *b*, that the section treating of mathematics was lost, because "the master" was not in the habit of keeping copies of his writings, and that he had taken upon himself to supply that deficiency with a condensed translation in Pārsī Darī of the following treatises of Ibn Sīnā, which were

in his possession: an abridgment of Euclid, a treatise on astronomical observations, another on music, and the arithmetical section of the "Shafā." It is therefore the first three sections alone, that contain the original work of Ibn Sīnā.

Contents: Logic, علم منطق fol. 3 *a*. Metaphysics, علم برين or علم الهى fol. 67 *b*. Physics, علم طبيعى or علم زيرين fol. 175 *b*. Geometry, fol. 207 *b*. Astronomy, fol. 233 *b*. Arithmetic, fol. 260 *b*. Music, fol. 273 *b*.

The work is commonly known, as stated in the endorsement, under the name of حكمت علائى. It is mentioned by Haj. Khal. under دانش نامه, vol. iii. p. 184, and under كتاب العلائى, vol. v. p. 118. In the Durrat ut-Tāj, Add. 7694, fol. 18 *a*, it is quoted under its proper title, Dānish Nāmah i 'Alā'i.

It is stated in a note written on the first page by a former owner, Muhammad Nasīr ud-Dīn, that he had purchased the earlier portion of the MS., and had had the rest transcribed for him, in Lahore, A.H. 1127.

Add. 7694.

Foll. 428; 10¼ in. by 6¾; 33 lines, 4⅜ in. long; written in close and fair Nestalik; dated Rabī' II., A.H. 1020 (A.D. 1611).

[Cl. J. Rich.]

درّة التاج لغرّة الدّباج

An encyclopædia of philosophical sciences.

Author: Kutb ud-Dīn Mahmūd B. Mas'ūd ush-Shīrāzī, قطب الدين محمود بن مسعود الشيرازي

Beg. اگرچه بر ضمير ارباب كياست وخاطر اصحاب فراست

Kutb ud-Dīn Shīrāzī, the greatest of the disciples of Nasīr ud-Dīn Tūsī, came of a family of physicians in Shīrāz, where he was born A.H. 634. He spent most of his life at the court of the Moghul sovereigns, and died in Tabrīz, A.H. 710, leaving numerous works, mostly written in Arabic, and treating of philosophy, medicine and astronomy. See the Arabic Catalogue, p. 189, Tārīkh Guzīdah, Add. 22,693, fol. 237, and Wüstenfeld, Geschichte der Arabischen Aertzte, p. 148.

The last word of the above title, which is distinctly written "Dubāj" in various places, and is unknown to Persian dictionaries, points to Gīlān. We are informed by 'Abd ur-Razzāk, Matla' us-Sa'dain, Add. 1291, fol. 380, and by Ghaffārī, Jahānārā, Add. 23,516, fol. 484, that Amīrah Dubāj اميره دباج was the hereditary title of the Ishākāvand or Ishākiyyah princes of the Bayah Pas, or Western Gīlān, whose capital was Fūman, and for one of whom, the Durrat ut-Tāj was composed. The same title, written اميره دوباج, is still found in use in the time of Shāh Ismā'īl Safavī; see Fumeny's Geschichte von Gilan, edited by Dr. B. Dorn, pp. ٧ and ٨.

The present copy is defective at the beginning. Although there is no apparent break in the writing, the main portion of the preface and the initial part of the introduction are wanting. The preface probably included a dedication to the prince of Gīlān, and that account of his genealogy which, according to 'Abd ur-Razzāk, l. c., formed part of the work.

The Durrat ut-Tāj is divided into an introduction (Fātihah), six books (Jumlah), and an Appendix (Khātimah), which are enumerated with all their numerous subdivisions, foll. 11 *b*—17 *a*. The main divisions are the following:—

Fātihah, treating of science in general and its branches, in three Fasls, fol. 1 *b*. Jumlah I. Logic, in seven Makālahs, fol. 17 *a*. Jumlah II. Philosophy proper, فلسفه اولى, in two Fanns, fol. 45 *a*. Jumlah III. Physics, علم اسفل, in two Fanns, fol. 63 *b*. Jumlah IV.

Mathematics, علم اوسط, in four Fanns, fol. 81 *a*. Jumlah V. Metaphysics, علم اعلی, in two Fanns, fol. 242 *b*.

Khātimah, divided into the following four Ḳuṭbs: 1. The fundamental principles of faith, اصول دین, fol. 264 *b*. 2. The secondary points, فروع دین, fol. 333 *a*. 3. Ethics, fol. 373 *a*. 4. Rules of religious life, سلوك, fol. 410 *b*.

The contents are fully stated in the Jahrbücher, vol. 88, Anzeigeblatt, pp. 17—21. See also Haj. Khal., vol. iii. p. 201, the Vienna Catalogue, vol. i. p. 35, Dorn, Preface to Sehir-Eddin's Geschichte, p. 7, and Mélanges Asiatiques, vol. ii. p. 57.

Add. 7695.

Foll. 148; 9½ in. by 5¼; 19 lines, 2⅝ in. long; written in fair Nestalik, apparently in the 17th century. [Cl. J. Rich.]

A portion of the same work, viz. the first Fann of Jumlah IV., treating of geometry, and corresponding to Add. 7694, foll. 81—140.

Add. 16,827.

Foll. 593; 9¾ in. by 6; 21 lines, 3½ in. long; written in small Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century. [William Yule.]

نفائس الفنون فی عرائس العیون

An encyclopædia of the sciences known to the Muslims.

Author: Muḥammad B. Maḥmūd ul-Āmulī, محمد بن محمود الاملی

Beg. حمد و ثنا و شکربی انتها حضرت پادشاهیرا

The author was a Mudarris in Sulṭāniyyah during the reign of Uljāitū (A.H. 703—716), and frequently engaged, as a decided Shī'ah, in controversy with his famous Sunni contemporary, 'Aẓud ud-Dīn ul-Ījī (who died A.H. 756). He left, besides the present work, commentaries upon the Kulliyyāt of the Ḳānūn of Ibn Sīnā, upon the Kulliyyāt of the Ḳānūn of Sharaf ud-Dīn Īlāḳī, and upon the Mukhtaṣar fil-Uṣūl of Ibn Ḥajib. See Majālis ul-Mūminīn, Add. 23,541, fol. 373, Haft Iḳlīm, Add. 16,734, fol. 475. The first of the works above mentioned was written, according to Haj. Khal., vol. iv. p. 500, A.H. 753. See the Arabic Catalogue, pp. 222 *a*, 774 *a*.

The author states in his preface that he had devoted his whole life to the pursuit of science, and, having visited in his wanderings the leading scholars of the period, had availed himself of their teaching in every branch of knowledge, and written special works on several sciences. After an eulogy upon the reigning sovereign, "Jamāl ud-Dīn vad-Dunyā Abu Isḥāḳ Maḥmūd Shāh," he dedicates the present work to a Vazīr designated by the following titles: مخدوم جهانیان صاحب قران دستور سلطان نشان آصف عهد وزمان واسطه قلادهٔ سلك وزارت الخ, but whose proper name does not appear. The preface concludes with a statement of the plan and divisions of the work, foll. 23 *b*—25 *b*.

Amīr Jamāl ud-Dīn Shaikh Abu Isḥāḳ, whose father, Amīr Maḥmūd Shāh, had governed Fārs during the reign of Abu Sa'īd, made himself master of Shīrāz, A.H. 742, during the period of anarchy which followed the death of that sovereign, and, having added Iṣfahān to his dominions, remained for twelve years the recognized ruler of Fārs and 'Irāḳ. He succumbed at last to the rising power of Amīr Muḥammad Muẓaffar, who wrested from him Shīrāz, A.H. 754, and, after seizing him in Iṣfahān, had him publicly executed in the former city, A.H. 757, according to Ḥāfiẓ Abrū, or A.H. 758, as stated by 'Abd ur-Razzāḳ; see Or. 1577, fol. 104, and Add. 17,928, fol. 98.

The date of composition, which is incidentally mentioned at the end of Muḥammad's life, fol. 270 *b*, is A.H. 735; but the historical section is brought down to the death of Abu Sa'id and proclamation of Arpà Khân, which took place A.H. 736, and the preface, which names Shaikh Abu Isḥak as the reigning sovereign, cannot have been written before A.H. 742.

The work consists of two parts (Ḳism), treating respectively of the modern or Muslim sciences, and of those of the ancients.

Ḳism I. treats of eighty-five arts or sciences, in thirty-six Fanns, classed under four categories (Maḳālah) as follows:

Maḳālah I. comprises the literary sciences ادبيات in the following fifteen Fanns: 1. Writing, علم خط, fol. 25 *b*. 2. Language, علم لغة, fol. 30 *a*. 3. Flexion, علم تصريف, fol. 39 *b*. 4. Derivation, علم اشتقاق, fol. 45 *a*. 5. Syntax, علم نحو, fol. 48 *b*. 6. Rhetoric, علم معانى, fol. 53 *a*. 7. Eloquence, علم بيان, fol. 58 *b*. 8. Ornaments of speech, علم بديع, fol. 62 *b*. 9. Prosody, علم عروض, fol. 71 *a*. 10. Rhymes, علم قوافى, fol. 78 *a*. 11. Poetical composition, علم تقريض, fol. 82 *a*. 12. Proverbs, علم امثال, fol. 86 *a*. 13. Knowledge of the Divans, علم دواوين, fol. 99 *a*. 14. Epistolary composition, علم انشا, fol. 108 *b*. 15. Collection of revenue and account-keeping علم استيفا, fol. 117 *b*.

Maḳālah II. Legal sciences, شرعيات, in nine Fanns: 1. Scholastic theology, علم كلام, fol. 125 *a*. 2. Exegesis of the Ḳur'ān, علم تفسير, fol. 136 *a*. 3. Traditional sayings, علم حديث, fol. 149 *a*. 4. Fundamental principles of the law, علم اصول فقه, fol. 158 *a*. 5. Law, علم فقه, fol. 168 *a*. 6. Various readings of the Ḳur'ān, علم قرآات, fol. 182 *a*. 7. Dialectic, علم خلاف يا علم جدل, fol. 194 *a*. 8. Forms of contracts and legal instruments, علم شروط, fol. 200 *a*. 9. Forms of prayers, and the proper time for their recitation, علم دعوات, fol. 211 *b*.

Maḳālah III. Sufism, in five Fanns: 1. Religious life, سلوك. 2. True knowledge, علم حقيقه. 3. Degrees of knowledge, علم مراصد, fol. 221 *a*. 4. Mystic meaning of the letters, علم حروف, fol. 228 *a*. 5. Moral perfection, علم فتوت, fol. 235 *a*.

Twenty-seven leaves having been lost after fol. 220, the first two of the above Fanns are wanting. They are found in the next copy, Add. 23,555, foll. 96 *a*—108 *b*.

Maḳālah IV. Branches of conversational knowledge, علوم محاورى, in seven Fanns, as follows: 1. The art of conversation, علم محاورت, fol. 242 *b*. 2 and 3. The science of dates and lives, علم تواريخ و علم سير, (an abridgment of universal history), fol. 257 *b*. 4. Religious systems and sects, مقالات اهل عالم, fol. 295 *a*. 5. Genealogy, علم انساب, fol. 303 *b*. 6. Battles and encounters (*i.e.* the expeditions of Muḥammad), علم المواقف والواقعات, fol. 309 *b*. 7. The science of riddles, علم احاجى, fol. 322 *a*.

Ḳism II. comprises the following five Maḳālahs:—

Maḳālah I. Practical philosophy, حكمت عملى, in three Fanns, viz.: 1. Ethics, علم تهذيب اخلاق, fol. 331 *a*. 2. Government of the family, علم تدبير منازل, fol. 344 *b*. 3. Government of the city, علم سياسة مدن, fol. 351 *b*.

Maḳālah II. Speculative philosophy, in four Fanns, viz.: 1. Logic, علم منطق, fol. 363 *a*. 2. The first philosophy, or introduction to metaphysics, فلسفه اولى, fol. 373 *b*. 3. Metaphysics, علم الهى, fol. 383 *b*. Physics, علم طبيعى, fol. 393 *a*.

Maḳālah III. Mathematics, in four Fanns, viz.: 1. Geometry, علم اسطقسات, fol. 403 *a*.

2. Astronomy, علم اسطرنوميا, fol. 413 *a*. 3. Arithmetic, ارثماطيقى, fol. 419 *a*. 4. Music, موسيقى, fol. 429 *a*.

Maḳālah IV. Branches of physics, in nine Fanns, viz.: 1. Medicine, علم طب, fol. 443 *b*. (2. Alchemy, and 3. Magic, سيميا, are wanting; see Add. 23,555, foll. 225—234). 4. Interpretation of dreams, علم تعبير, fol. 462. 5. Physiognomy, علم فراست, fol. 481 *a*. 6. Astrology, علم احكام نجوم, fol. 485 *a*. 7. Properties of natural objects, علم الخواص, fol. 493 *b*. 8. Physical crafts, علم الحرف الطبيعية, *i. e.* veterinary, falconry, agriculture, etc., fol. 509 *b*. 9. The art of holding the breath, and other austerities, practised by the Jogis of India, علم دم و علم وهم, fol. 514 *a*.

Maḳālah V. Branches of mathematics, in thirteen Fanns, as follows: 1. Spherology, علم هيئة, fol. 576 *a*. 2. Optics, علم مناظر, fol. 526 *b*. 3. Knowledge of the "intermediates," علم متوسطات, *i. e.* of nineteen treatises, which are taken up, in the mathematical course, between Euclid and Almagest, fol. 532 *b*. 4. Practical arithmetic, علم حساب, fol. 533 *b*. 5. Algebra, علم جبر و مقابله, fol. 540 *a*. 6. Surveying, علم مساحت, fol. 541 *b*. 7. Knowledge of the constellations, علم صور الكواكب, fol. 545 *a*. 8. The art of making almanacks, and using the astrolabe, علم ارقام واعمال زيج و تقويم واسطرلاب, fol. 549 *a*. 9. Geography, علم مسالك و ممالك, fol. 554 *b*. 10. Numerical diagrams, علم وفق اعداد, fol. 562 *b*. 11. Mechanics, علم حيل, fol. 576 *b*. 12. The art of divination, علم رمل, fol. 577 *b*. 13. Games, علم ملاعب, fol. 584 *b*.

Detailed accounts of the Nafā'is ul-Funūn will be found in the Vienna Jahrbücher, vol. 61, Anzeigeblatt, pp. 2—10, and in the Vienna Catalogue, vol. i. pp. 38—42. See also Haj. Khal., vol. vi. p. 364, Uri, p. 282, and Mélanges Asiatiques, vol. iii. p. 734, vol. v. p. 261.

A full table of contents is prefixed, foll. 1—16; but the numbers indicating the folios do not apply to the present copy.

Add. 23,555.

Foll. 296; 14¼ in. by 9½; 30 lines, 7 in. long; written by different hands, and in various characters, with 'Unvān and gold-ruled margins, apparently in the 14th century. [Robert Taylor.]

The same work.

Two leaves, which contained the greater part of the preface (Add. 16,827, foll. 18 *a*—22 *b*), and about two pages at the end, are lost.

Contents: Ḳism I. Maḳālah I., fol. 5 *b*. Maḳālah II., fol. 53 *b*. Maḳālah III., fol. 96 *a*. Maḳālah IV., fol. 118 *b*.—Ḳism II. Maḳālah I., fol. 162 *a*. Maḳālah II., fol. 177 *b*. Maḳālah III., fol. 197 *a*. Maḳālah IV., fol. 216 *b*. Maḳālah V., fol. 260 *a*.

The following inscription in ornamented Kufi shows that this valuable copy, dating probably from the author's time, was written for a Vazīr named Rukn ud-Dīn Salām Ullah: برسم خزانة الكتب الصاحب قران الاعظم ركن الحق والدين سلام الله على الله تعالى شانه. A diamond-shaped ornament on the same page contains what at first sight seems to be a geometrical design, but is in reality an inscription in a fanciful square character. It consists of honorific epithets applying to the same Vazīr, of which the following may be deciphered ... صناديد الامم سلطان الوزرا والنقبا فى العالم

Add. 16,828.

Foll. 396; 12½ in. by 8¼; 26 lines, 5¼ in. long; written in Naskhi; dated Shavvāl, A.H. 1054 (A.D. 1644). [William Yule.]

The same work.

This copy omits that part of the preface which contains the mention of the reigning sovereign and the dedication. It wants also the twelfth Fann of Maḳālah V., Ḳism II.

Add. 7718.

Foll. 286; 9½ in. by 6½; 17 lines, 3⅞ in. long; written in Nestalik, apparently in the 17th century. [Cl. J. Rich.]

The following detached sections of the same work.

Ḳism I., Maḳālah I., Fanns 7—15 (the last imperfect), fol. 2 *a*. Maḳālah II., Fann 9, fol. 68 *a*. Maḳālah III., complete, with the exception of the third Fann, fol. 71 *b*.

Ḳism II. Maḳalah II., Fann 1, fol. 116 *a*. Maḳālah I., Fanns 1—3, fol. 126 *b*.

Ḳism I. Maḳālah IV., Fanns 1—7, fol. 158 *b*.

Ḳism II. Maḳālah IV., Fann 4 (here numbered 6), fol. 241 *b*. Fann 5 (numbered 7), fol. 261 *b*. Fann 9, fol. 264 *b*. Fann 10, fol. 283 *b*. The last is defective at the end.

PHILOSOPHY.

Add. 16,659.

Foll. 582; 9 in. by 6; 31 lines, 3⅞ in. long; written in small Naskhi, with 'Unvāns, and ruled margins, dated (fol. 34 *b*) A.H. 1182 (A.D. 1768). [William Yule.]

Philosophical works of Abu 'Ali Ibn Sinā. The contents are mostly Arabic, and have been described in the Arabic Catalogue, pp. 447—451. The following are Persian:

I. Foll. 101—140. A Persian version of the second, or metaphysical, part of the work entitled الاشارات والتنبيهات which is, according to Ibn Abi Usaibi'ah, Add. 7340, fol. 127 *a*, the latest and most excellent of Ibn Sinā's philosophical writings.

Beg. سپاس ان خدایرا که آفریدکار جهان است

The translation is divided, like the original, in ten sections called انماط. The contents of the work, and the numerous commentaries written upon it, are stated by Haj. Khal., vol. i. p. 300. Compare Uri, pp. 118, 119, Casiri, p. 195, the Petersburg Catalogue, p. 60, and the Leyden Catalogue, vol. iii. p. 320.

II. Foll. 228—235, حکمت الموت "Philosophy of death," a treatise attributed in the subscription to Abu 'Alī Sīnā.

Beg. باید دانستن که اول چیزی که بر بندکان واجبست شناختن حق است

The author states that he wrote it at the request of one of his disciples, whose mind had been enlightened by true knowledge, and warns readers against divulging it to those who were still groping in the dark ways of received belief.

This work, which is not mentioned by Ibn Abi Usaibi'ah, is distinct from the treatise entitled فی دفع الغم من الموت, noticed in the Leyden Catalogue, vol. iv. p. 312.

III. Foll. 258—352. Dānish Nāmah i 'Alā'ī, the work described vol. ii. p. 1.

IV. Foll. 373—381. شرح معراج, a tract on the spiritual interpretation of Muḥammad's ascension.

Beg. سپاس خداوند آسمان و زمین را ستایش

The author, who does not give his name, states at the beginning, that he had written this tract in answer to the repeated questions of a friend, and with the permission of a spiritual guide designated as مجلس عالی علائی and further on as ذات شریف علاء الدوله.

No work of the kind is mentioned among the writings of Ibn Sīnā, either by 'Abd ul-Vāḥid Jūzjānī, or by Ibn Abi Uṣaibi'ah. Its attribution to the celebrated philosopher rests on the doubtful authority of Haj. Khal., vol. iii. p. 443, on the heading in the present

MS.: این رساله ایست در معراج که شیخ الرئیس ابو علی سینا ساخته است, and on a similar title in another copy, Add. 16,839, art. xxv. It was probably suggested by the 'Alā ud-Daulah mentioned in the preface, who, however, as a religious teacher, has nothing but the name in common with the prince to whom the Dānish Nāmah was dedicated. A celebrated saint of that name, 'Alā ud-Daulah Simnāni, died A.H. 736; see Nafahāt, p. 524.

V. Foll. 381—402. A Persian version of Ibn Sīnā's treatise on the immortality of the soul, ترجمه رسالة المعاد للشیخ الرئیس

Beg. سپاس مر خدایرا که هستی همه حقایق ازوست

The translator, whose name does not appear, states that, having been shown by a friend a version which was found to be much abridged and defective, he undertook at his desire to write the present fuller and more faithful translation. It is divided into sixteen chapters (Faṣl).

The original work کتاب المعاد was written, according to Ibn Abi Uṣaibi'ah, Add. 7340, fol. 27 *a*, in Rai for Majd ud-Daulah. See Arabic Catalogue, p. 450, art. xxxii., and Haj. Khal., vol. iii. p. 442.

VI. Foll. 403—410. A shorter version of the same work, in sixteen chapters (Bāb), with the heading: ترجمه رسالة النفس للشیخ الرئیس

Beg. الحمد لله رب العالمین والعاقبة للمتقین ولا عدوان

VII. Foll. 411—413. A short metaphysical tract on the origin and end of existence, with the heading: رسالة المبداء والمعاد

Beg. الحمد لله . . . اما بعد بدانکه غرض از علم الهی معرفت مبداء و معاد است

It is divided into two parts (Ḳism); the first, treating of the origin, comprises six chapters (Faṣl), the second, treating of the end, four. This short tract is distinct from the work entitled کتاب المبداء والمعاد which was written, according to 'Abd ul-Vāḥid, in Jurjān, for Abu Muḥammad Shīrāzī. See Haj. Khal., vol. iii. p. 442, and the Arabic Catalogue, p. 450, art. xxiii.

VIII. Foll. 424—435. A Persian commentary upon Ibn Sīnā's allegorical tract, Risālat uṭ-Ṭair, شرح رسالة المرموزة المسماة برسالة الطیر للشیخ الرئیس

Beg. of the Comm. کثرت التماس دوستان وبزرگان مرا دلیر کردانید

The commentator, who is named in the subscription الشیخ الفاضل عمر بن سهلان الساوحی was a metaphysician, of the time of Sultan Sanjar (A.H. 512—548); see Haj. Khal., vol. iii. p. 412. The allegory is intended to show, according to 'Abd ul-Vāḥid, by what steps the author had attained true insight. See Haj. Khal., vol. iii. p. 418, and the Leyden Catalogue, vol. iii. p. 329.

On fol. 4 is a note by Abu Ṭālib ul-Ḥusaini, stating that he had bought this volume in Murshidābād, A.H. 1208, on his way from Calcutta to Lucknow.

Add. 16,829.

Foll. 249; 8½ in. by 4¾; 17 lines, 2⅜ in. long; written in small Nestalik, apparently in the 18th century. [Wm. Yule.]

I. Foll. 1—42. دانش نامه جهان A treatise on physics.

Author: Ghiyāṣ ud-Dīn 'Alī ul-Ḥusainī ul-Iṣfahānī, غیاث الدین علی الحسینی الاصفهانی

Beg. سزاوار ستایش وسپاس مبدعی ست که باقتضای ذاتی

Short extracts and tables of contents of the same work are to be found in Or. 1839, fol. 267, and Or. 1947, fol. 37, where, to the author's name, as given above, the patronymic ابن علی میران is added.

The author mentions occasionally phenomena observed by himself in Badakhshān (see foll. 28 *b*, 38 *b*), while he speaks of Turkistān and Fārs by hearsay. From the fact

that he refers to Fakhr ud-Dīn Rāzī, fol. 29 *b*, *as one of the "moderns," it may be inferred* that he was not considerably later than that philosopher, who died A.H. 606.

A short preface is devoted to considerations on true immortality, which is shown to consist of the good name or useful work which man leaves behind him. The work, which is described as فوائد از علم حکمت طبیعی, comprises ten sections called Faṣl, twenty more termed Aṣl, four entitled Natījah, and an appendix (Khātimah), the headings of which are given in the preface. The first series, beginning on fol. 4 *b*, contains elementary notices on the spheres, the elements, and bodies in general. The second, or Aṣls, fol. 13 *a*, treats of meteorological phenomena, such as vapours, winds, rain, thunder, shooting stars, etc. The four Natījahs, beginning fol. 40 *a*, treat severally of minerals, plants, animals, and man, and the Khātimah of the anatomy of the human body.

The present copy breaks off after the first five pages of Natījah I.

II. Foll. 43—249, Arabic tracts. See the Arabic Catalogue, p. 455.

Add. 25,869.

Foll. 87; 8¼ in. by 4½; 18 lines, 2¼ in. long; written in small Nestalik, apparently in the 17th century. [Wm. Cureton.]

Commentary upon a short treatise on logic, with the text.

The MS. is slightly defective at the beginning, and contains neither title nor author's name. The treatise is divided into several short sections headed فصل, but not numbered. It is found, without commentary, in another MS., Add. 7720, art. I., where it begins as follows: بدانکه آدمی را قوتیست دراکه که منتقش کردد دروی صور اشیا چنانکه در آئینه لیکن در آینهٔ حاصل نشود مکر صور محسوسات

The first word of the text in the present MS., fol. 1 *a*, is قوتیست, which is explained as follows: قوة در اصطلاح چیزیست که مبداء تاثیر درغیر شود و تاثر ازو باشد و مراد باو اینجا نفس ناطقه است

The commentator refers occasionally, foll. 12 *b*, 62 *b*, to glosses written by the author of the treatise upon the Shamsiyyah, a well-known manual of logic, written in the time of Hulākū; see Arabic Catalogue, pp. 250 *a*, 775 *b*.

A former owner, Muḥammad 'Alī, states at the end that the MS. came into his possession A.H. 1089.

Add. 26,288.

Foll. 180; 13 in. by 7½; 25 lines, 4¾ in. long; written in cursive Nestalik, apparently in the 18th century. [Wm. Erskine.]

A philosophical treatise, without preface, title, or author's name, endorsed کتاب موسوم برایات عالیات اسم مولف معلوم نشده

Beg. رایت دربیان تعریف حکمت بدانکه در اخلاق ناصری در تعریف حکمت

It treats at considerable length of questions of metaphysics and physics, in a number of sections headed رایت, and contains extensive extracts from the following works: a commentary on the Akhlāḳ i Nāṣiri, the Ḥayāt un-Nufūs, and the Gauhar i Murād, the last of which was written in the reign of Shāh 'Abbās II.; see vol. i. p. 32 *a*.

ETHICS.

Or. 457.

Foll. 120; 11 in. by 6¾; 27 lines, 4⅛ in. long; written in Naskhi, with ruled margins, apparently in the 18th century.

جاویدان خرد

Moral precepts of the ancient sages of

Persia, India, Arabia, and Greece, collected by Aḥmad B. Muḥammad B. Miskavaih, who died A.H. 421 (see Arabic Catalogue, p. 627 *a*), and translated from the Arabic by Taḳī ud-Dīn Muḥammad B. Shaikh Muḥammad ul-Arrajānī ut-Tustarī, تقى الدين محمد بن شيخ محمد الارجانى ثم التسترى

Beg. نورانى تر آيتى كه سيمرغ قاف بلاغت وبراعت

Taḳī Shushtarī, a scholar and poet of Persian birth, repaired to the court of Akbar, by whose command he turned the Shāhnāmah into prose. He was appointed to the office of Ṣadr by Jahāngīr, in whose reign he died. See Badaoni, vol. iii. p. 256, Ṭabaḳāt i Shāhjahānī, Or. 1673, fol. 296, and Riyāẓ ush-Shu'arā, Add. 16,729, fol. 196. He describes himself in the preface as a servant of Jahāngīr, and states that it was by that emperor's order that he translated the above work, which was written in an elegant, but abstruse, language.

Contents: Preface of the translator, fol. 3 *b*. Preface of Ibn Miskavaih, fol. 5 *a*. Precepts of Hūshang, fol. 6 *a*. How the Jāvidān Khirad came to Māmūn, fol. 15 *b*. Precepts of Buzurjmihr, fol. 20 *a*, Kisrā Ḳubād, fol. 27 *b*, Nūshīrvān, fol. 32 *a*, Bahman B. Isfandiyār, fol. 38 *a*. Maxims of the sages of India, fol. 59 *a*, of 'Alī, fol. 70 *b*, Luḳmān, fol. 79 *a*, Ḥasan Baṣrī, fol. 94 *a*, Aktham B. Ṣaifī, fol. 99 *a*. Proverbs of the Arabs, fol. 111 *b*. Hermes and Greek sages, fol. 119 *a*. The present copy breaks off in a notice on Diogenes.

For accounts of the original work of Ibn Miskavaih see Haj. Khal., vol. i. p. 213, vol. ii. p. 581, the Bodleian Catalogue, vol. i. p. 86, vol. ii. p. 576, S. de Sacy, Notices et Extraits, vol. x. p. 95, and the Leyden Catalogue, vol. iv. p. 191.

Add. 5626.

Foll. 272; 9¾ in. by 5¾; 12 lines, 3 in. long; written in fair Nestalik, on gold-sprinkled paper, with 'Unvān and gold-ruled margins; dated A.H. 997 (A.D. 1589).

[Nath. Brassey Halhed.]

اخلاق ناصرى

A treatise on ethics.

Author: Naṣīr ud-Dīn Muḥammad B. Muḥammad B. ul-Ḥasan uṭ-Ṭūsī, نصير الدين محمد بن محمد بن الحسن الطوسى

Beg. حمد بيحد و مدح بيعد لايق حضرت عزت مالك الملكى

This celebrated philosopher and astronomer was born in Ṭūs, A.H. 597, and died in Baghdād, A.H. 692. Notices on his life are to be found in the Ḥabīb us-Siyar, vol. iii., Juz 1., p. 60, Haft Iḳlīm, Add. 16,734, fol. 407, and Majālis ul-Mūminīn, Add. 23,541, fol. 368. See also Jourdain, Mémoire sur l'observatoire de Méraghah, and Audiffret, Biographie Universelle, voce Nassir-eddyn.

He states in the preface that, having been desired by the governor of Ḳuhistān, Nāṣir ud-Dīn 'Abd ur-Raḥīm B. Abi Manṣūr, to translate into Persian the Kitāb uṭ-Ṭahārah of Abū 'Alī B. Muḥammad Ibn Miskavaih (see the Arabic Catalogue, p. 745 *b*), he had complied with his wish by writing an abridged version of that treatise, to which he had added the ethics of civil and domestic life, and had given to the work a title derived from his patron's name.

Nāṣir ud-Dīn, surnamed Muḥtasham, was governor of Ḳuhistān under the Ismā'īlī prince 'Alā ud-Dīn Muḥammad, who died A.H. 653, and under his successor Rukn ud-Dīn Khwurshāh. On the approach of the Moghul army in the same year, he came out of his fortress, Sartakht, and made his submission to Hulāgū, by whom he was graciously received, and appointed to a post of honour; but he was enfeebled by old age, and died shortly after, A.H. 655. See Rashīd ud-Dīn, Jāmi' ut-Tavārīkh, Add. 16,688, fol.

90. The author, who was then with Rukn ud-Dīn Khwurshāh, in Maimūndiz, urged that prince to submit to the conqueror. He was employed by him in his negotiations with Hulāgū, and passed with him into the Moghul's camp on the first of Zulḳa'dah, A.H. 654. The circumstances of his stay at the Ismā'ili court and of his reception by Hulāgū are told in the Jāmi' ut-Tavārīkh, l. c., in Rauẓat uṣ-Ṣafā, Bombay edition, vol. v. p. 70, and in Ḥabib us-Siyar, vol. ii., Juz 4, p. 80, vol. iii., Juz 1, p. 54.

In a later preface, subsequently prefixed to the work, Naṣīr ud-Dīn, alluding to his rescue by a powerful prince from the hands of the infidels (Malāḥidah), apologizes for the praises he had been compelled by circumstances to bestow upon those unbelievers, and requests the owners of the first edition to substitute the present preface for the former.

One only of the Museum copies, Add. 25,843, contains the earlier preface, which contains eulogies upon 'Alā ud-Dīn Muḥammad and Nāṣir ud-Dīn 'Abd ur-Raḥīm.

Several editions of the Akhlāḳ i Nāṣirī have been published in India, Bombay, A.H. 1267, Calcutta, A.H. 1269, Lucknow, A.H. 1286, Lahore, A.D. 1865. A sketch of its contents has been given by Lieut. E. Frissell in the Bombay Transactions, vol. i. pp. 17—40. See also Abul Faraj, Historia Dynastiarum, p. 358, Fleischer, Dresden Catalogue, No. 343; Schier, specimen editionis libri اخلاق ناصری, Dresden, 1841, and Sprenger, Zeitschrift, vol. xiii. pp. 539—41.

The last page of the MS. contains three 'Arẓ-Dīdah, the first two of which are dated the 13th and the 37th year of the reign (of Aurangzīb).

Add. 7616.

Foll. 218; 9 in. by 5½; 13 lines, 3½ in. long; written in Nestalik; dated Ṣūbah of Orissa, Muḥarram, A.H. 103, probably for 1003 (A.D. 1594). [Cl. J. Rich.]

The same work.

Add. 16,815.

Foll. 243; 9 in. by 5; 14 lines, 2¾ in. long; written in Indian Nestalik; dated Ramaẓān, A.H. 1063 (A.D. 1653). [Wm. Yule.]

The same work.

Add. 18,808.

Foll. 236; 9 in. by 5¼; 14 and 15 lines, 3¼ in. long, in a page, written in Indian Nestalik, probably in the 17th century.

The same work.

Add. 26,290.

Foll. 151; 9½ in. by 5¾; 16 lines, 3⅝ in. long; written in a cursive Indian character, in Aḥmadnagar, apparently in the 17th century. [Wm. Erskine.]

لوامع الاشراق في مكارم الاخلاق

A treatise on ethics.

Author: Muḥammad B. As'ad Davānī, محمد بن اسعد دوانی

Beg. افتتاح کلام بنام واجب الاعظام سلطانی سزد

Jalāl ud-Dīn Davānī, who is also called Ṣiddīḳī, as claiming descent from Abu Bakr Ṣiddīḳ, was reputed the greatest philosopher of his time. He was born, A.H. 830, in Davān (spelt Davvān by Yāḳūt), a village of the district of Kāzarūn, in which his father, Sa'd ud-Dīn As'ad, was Ḳāẓī, and spent the greater part of his life in Shīrāz, dividing his time between his professorial duties in the Madrasah called Dār ul-Aitām, and his functions as Ḳāẓī of the province of Fārs. He died A.H. 908 near Kāzarūn, and was buried in

his native place. See Ḥabīb us-Siyar, vol. iii., Juz 4, p. 111, Tuḥfah i Sāmī, Add. 7670, fol. 46, Mirāt ul-Advār, Add. 7650, fol. 229, and Majālis ul-Mūminīn, Add. 16,716, fol. 404.

After an eulogy on the reigning sovereign, Ḥasan Beg Bahādur Khān, the author states that he had written the present work at the request of that prince's son, Sulṭān Khalīl.

Ḥasan Beg, the founder of the Aḳ-Ḳuyunlu dynasty, died A.H. 882, after a reign of nine years and a half. His eldest son Khalīl, who during his father's life had been governor of Fārs, succeeded him on the throne, from which he was soon deposed by his brother Ya'ḳūb Beg. See Jahānārā, Or. 141, fol. 190, and Mirāt ul-Advār, Add. 7650, fol. 228.

The work, which is commonly known as Akhlāḳ i Jalālī, is divided into an introduction and the following three books, called لامعه, and subdivided into chapters, لمعه: I. Ethics proper, در تهذيب اخلاق, fol. 19 *b*. II. Government of the family, در تدبير منزل, fol. 83 *a*. III. Government of the city, در تدبير مدن, fol. 100 *a*.

The author acknowledges, fol. 144 *a*, that he had drawn most of its contents from Naṣīr ud-Dīn Tūsī's work, Akhlāḳ i Nāṣirī. See Haj. Khal. vol. v. p. 341, and vol. i. p. 202, Stewart's catalogue, p. 51, the Munich catalogue, p. 62, the Copenhagen catalogue, p. 6. The Akhlāḳ i Jalālī has been printed in Calcutta, A.D. 1810, and in the press of Navalkishor, A.H. 1283. An English translation by W. F. Thompson has been published under the title of "Practical Philosophy of the Muhammedan people," London, 1839.

Add. 25,845.

Foll. 381; 7½ in. by 4¾; 13 lines, 2½ in. long; written in a cursive Indian Nestalik, probably in the 18th century. [Wm. Cureton.]

The same work.

Add. 25,844.

Foll. 230; 8¼ in. by 6; 11 lines, 3½ in. long; written in large Nestalik, with gold-ruled margins, apparently in the 18th century. [Wm. Cureton.]

اخلاق محسني

A work on ethics.

Author: Ḥusain ul-Kāshifī, حسين الكاشفى (died A.H. 910; see p. 9 *b*.)

Beg. حضرت پادشاه على الاطلاق عـزت كلمته وجلت عظمته

After mentioning, as the reigning sovereign, Abul-Ghāzī Sulṭān Ḥusain, the author praises one of that Sultan's sons, Abul-Muḥsin, for his noble qualities, of which, he says, he had given a signal proof by his dutiful behaviour when, at the first beck of his father, he left the seat of his government, Merv, to come to Court. It was on that occasion that the author, having paid his respects to the Prince, wrote the present book as a suitable offering for him, and graced it with his name. It is stated in a versified chronogram at the end that it was completed A.H. 900, a date expressed by the above title.

Abul-Muḥsin did not long continue to deserve the author's commendation, for in A.H. 904 he combined with his brother, Muḥammad Muḥsin, governor of Abīvard, to raise the standard of rebellion. He was, however, defeated by his father, and subsequently repaired to the capital, where he received his pardon, A.H. 906. See Ḥabīb us-Siyar, vol. iii., Juz 3, pp. 280, 283, 260.

The Akhlāḳ i Muḥsinī has been edited in Hertford, 1823 and 1850, in Calcutta, in the Selections for the use of students, 1809, and in Lucknow, A.H. 1279. An English translation by H. G. Keene has been published in Hertford, 1851. See Garcin de Tassy, Notice du traité persan sur les vertus, de Hussein Vaëz, Paris, 1837, Krafft's cata-

logue, p. 183, the Copenhagen catalogue, p. 6, the Munich catalogue, p. 63, and the St. Petersburg catalogue, p. 257.

POLITICS.

Add. 23,516.

Foll. 153; 8¼ in. by 4¼; 17 lines, 3 in. long; written in Nestalik; dated Aḥmadābad, Rajab, A.H. 1032 (A.D. 1623).

[Robert Taylor.]

A treatise on the art of government.

Author: Niẓām ul-Mulk, نظام الملك

Beg. سپاس خدایرا عز و جل که آفریدکار زمین و آسمانست

This celebrated Vazīr, the first who bore the title of Niẓām ul-Mulk, and whose proper name was Abu 'Ali ul-Ḥasan B. 'Ali, was born in Ṭūs, A.H. 408. He carried on for thirty years, under Alp Arslān and Malak Shāh, the government of the vast empire of the Saljūḳis, until he fell under the dagger of an assassin, near Nahāvand, A.H. 485. Accounts of his life will be found in Ibn Khallikān, de Slane's translation, vol. i. p. 413, Kāmil, vol. x., pp. 137—142, Rauẓat us-Ṣafa, Bombay edition, vol. iv. pp. 85—90, and Ḥabib us-Siyar, vol. ii., Juz 4, pp. 90—93.

The present work, which is designated by the editor in his epilogue as كتاب سياست, is called in the subscription سير املع المتكلمين خواجه نظام الملك. It is generally known by the title of سير الملوك, which is found in the heading of another copy, Or. 1930. The same title is assigned to it by Haj. Khal., vol. iii., p. 638, who adds that it was written for Malak Shah, A.H. 469. The author of the Guzidah, who mentions it among his sources, Add. 22,693, fol. 3 *a*, calls it سير الملوك نظام الملكى. See also Mélanges Asiatiques, vol. v. p. 236, vol. vi. p. 114, the Library of King's College, Cambridge, No. 219, and Sir Wm. Ouseley's Collection, No. 475.

The Siyar ul-Mulūk was published some years after the author's death. The editor, Muḥammad, who describes himself as the copyist of the Royal Library, ناسخ کتابهای خزانه, and further on, fol. 151 *a*, محمد ناسخ نویسنده کتابهای خاص خزینه, gives the following account of its origin:—In A.H. 484, Malak Shāh ordered some of the great office-holders of his court, such as Niẓām ul-Mulk, Sharaf ul-Mulk, Tāj ul-Mulk, Majd ul-Mulk, and others, to submit to him in writing their ideas for the better government of the empire and the management of secular and religious concerns. The memoir of Niẓām ul-Mulk met with the Sultan's complete approval, and was by his order transcribed for the royal library.

The work in its present shape consists of fifty chapters (Faṣl). Niẓām ul-Mulk, who had, according to the editor's statement, written in the first instance only thirty-nine, added subsequently eleven more, suggested by dangers he saw threatening from certain enemies of the state, at the same time enlarging those he had previously written. When he set out, A.H. 485, on his last journey to Baghdād, he left his work for transcription in the hands of the editor, who, after the author's death, did not think it advisable to publish it, until the time came when the reign of justice and Islām was restored by the "Master of the World." At the end is a Ḳaṣīdah in praise of the work of Niẓām ul-Mulk, addressed to that new sovereign, who is there mentioned by name. It was Ghiyāṣ ud-Dīn Muḥammad, son of Malak Shāh, whose accession in A.H. 498 restored for a time peace to the distracted empire.

The following are the headings of the chapters :—

۱ اندر احوال روزگار و مدح خداوند عالم
۲ اندر شناختن نعمت ایزد تعالی
۳ اندر مظالم نشستن بادشاهان و سیرت نیکو ورزیدن
۴ اندر عمال و پرسیدن احوال وزیران و غلامان
۵ اندر مقطعان و پرسیدن با رعایا که چو میزبند
۶ اندر پرسیدن احوال قاضیان و خطیبان و محتسبان ورونق کار ایشان
۷ اندر پرسیدن حال عامل و شحنه و رونق کار ایشان
۸ اندر پژوهش کردن و پرسیدن ارکان دین و شریعت
۹ اندر مشرفان دولت و کفاف ایشان
۱۰ اندر صاحب خبران و منهیان و تدبیر ملك کردن
۱۱ اندر تعظیم داشتن فرمانها و مثالها که از درگاه نویسند
۱۲ اندر غلام فرستادن از درگاه بمهمات
۱۳ اندر جاسوسان فرستادن و تدبیر کردن اندر صلاح ملك و رعیت
۱۴ اندر برندکان سکان (و پیکان) بر مداومت
۱۵ اندر احتیاط کردن پروانها بمستی و هشیاری
۱۶ اندر وکیل در خاص و رونق کار او
۱۷ اندر ندیمان و نزدیکان ملك
۱۸ اندر مشاورت کردن با دانایان و پیران درگاه
۱۹ اندر مفردان و برك و تیمار و تدبیر ایشان
۲۰ اندر سلاح مرصع و ترتیب آن
۲۱ اندر احوال رسولان و ترتیب کار ایشان
۲۲ اندر ساخته داشتن علف در منزلها
۲۳ اندر روشن داشتن احوال لشکر
۲۴ اندر لشکر داشتن از هر جنس و مقیم داشتن بر درگاه
۲۵ اندر داشتن ترکمانان در خدمت بر مثال غلامان
۲۶ اندر زحمت نا کردن بندکان وقت خدمت و ترتیب کار ایشان بر پرورش
۲۷ اندر ترتیب بار دادن خاص و عام
۲۸ اندر مجلس شراب و ترتیب و شرایط آن
۲۹ اندر ترتیب ایستادن بندکان و کهتران بوقت خدمت
۳۰ اندر ساختن تجمل و سلاح و آلت جنك و سفر
۳۱ اندر حاجات و التماس لشکر وخدم و حشم
۳۲ اندر عتاب کردن با بندکان یا بر کشیدن هنکام کناه
۳۳ اندر کار با پاسبانان و نوبتیان و دربانان
۳۴ اندر نهادن خوان نیکو و ترتیب آن بادشاه را
۳۵ اندر حق کذاردن خدمتکاران شایسته
۳۶ اندر احتیاط کردن اقطاع مقطعان
۳۷ اندر شتاب ناکردن در کارها بادشاه را
۳۸ اندر امیر حرس و جوب داران و اسباب سیاست
۳۹ اندر بخشودن بادشاه بر خلق خدای و هر کاری و هر رسمی باز برقاعدهٔ خویش آوردن
۴۰ اندر معنی القاب
۴۱ اندر آن که دو عمل یك تن را نا فرمودن و معطلان را عمل نا فرمودن و محروم کذاشتن
۴۲ اندر معنی اهل شر و نکاه داشتن مرتبت سران سپاه
۴۳ اندر نمودن احوال بدمذهبان این ملك که دشمن اسلام اند
۴۴ اندر خروج کردن مزدك ومذهب او و نوشیروان هلاك کردن جملهٔ قوم را
۴۵ اندر خروج سینا و کبر بر مسلمان از نیشابور بری
۴۶ اندر بیرون آمدن باطنیان و قرمطیان در کوهستان عراق و شام و خراسان و خوزستان و لحصا و مغرب و بحرین و فتنهای ایشان
۴۷ اندر خروج خرم دینان در اصفهان و آذربایجان
۴۸ اندر خزینه داشتن و قاعده و ترتیب آن در نکاه داشتن
۴۹ اندر کذاردن وجواب دادن شغل متظلمان و انصاف دادن
۵۰ اندر نکاهداشتن حساب و مال ولایت و نسق آن

The work is written in plain and archaic language. It contains many historical narratives and anecdotes relating to former dynasties, especially to the Abbasides, Āl i Buvaih, Sāmānis and Ghaznavis. Sometimes the author relates incidents of his own life, as for instance, fol. 62 *a*, his sending a secret emissary to watch and report upon the private utterances of the envoy of Shams ul-Mulk, Khān of Māvarā un-Nahr. Chapters 44—47 have a special historical value; they treat of the rising of some subversive sects, such as the followers of Mazdak, the Bāṭinis, Ḳarmaṭis, and Khurramdīnān.

On fol. 151 *b*, is found a subscription transcribed from an earlier MS., which is stated to have been written in the town of Urmiyah, A.H. 564, by order of the Amīr Ḥājib Alp Jamāl ud-Dīn.

Or. 256.

Foll. 93; 7½ in. by 4½; 11 lines, 2⅝ in. long; written in neat Nestalik; dated Sha'bān, A.H. 1127 (A.D. 1716).

[Geo. Wm. Hamilton.]

Counsels of Niẓām ul-Mulk to his son, Fakhr ul-Mulk, respecting the responsibilities of the Vazīrate, illustrated by incidents of his own life, and various historical anecdotes.

It appears from the preface, which is slightly defective at the beginning, that the work was dedicated to an Amīr Fakhr ud-Dīn Ḥasan, امیر فخر الدوله و الدین حسن بن الصدر المبرور تاج الملة والدین الخ on his appointment as Vazīr (in whose reign is not stated). The genealogy of that personage is traced up to the great Niẓām ul-Mulk, who was his ancestor in the twelfth degree. It shows also that the Vazīr's great-grandsire, Amīr Mu'izz, had been Ṣāḥib Dīvān, or first Vazīr, to Ṭughātimūr, who reigned in Khorasan from A.H. 735—753. (See Jahānārā, and Ḥāfiẓ Abrū, fol. 298.) From this it may be inferred that the work was written in the ninth century of the Hijrah. The compiler, whose name does not appear, states that he had drawn the contents partly from books, and partly from traditions handed down in his family, which was also descended from Niẓām ul-Mulk.

Fakhr ul-Mulk (Abul-Muẓaffar 'Alī), to whom the counsels are addressed, was the eldest son of Niẓām ul-Mulk. Appointed Vazīr by Barkyāruḳ, A.H. 488, he afterwards held the same office under Sanjar in Naishāpūr, until he was assassinated, like his father, A.H. 500. See Kāmil, vol. x., pp. 172, 287.

The work, which is designated in the preface as "the Counsels," نصائح, is more generally known by the name of وصایای نظام الملك, by which it is referred to in the Rauẓat uṣ-Ṣafā (Notices et Extraits, vol. ix. p. 149, and the Ḥabīb us-Siyar, vol. ii., Juz 4, p. 91). Compare Hammer, History of the Assassins, p. 45, and Mélanges Asiatiques, vol. vi., p. 115. Several extracts, translated by a Munshī, will be found, under the title of Majma'i Wasáyá, in Sir H. Elliot's History, vol. ii. pp. 485—504.

Contents: Preface, fol. 4 *a*. Muḳaddimah. Notice on the life of Niẓām ul-Mulk, fol. 5 *b*. Faṣl I. Warnings against the dangers of the Vazīrate, fol. 13 *a*. Faṣl II. Rules and duties of the Vazīrate, fol. 42 *b*.

Another copy, Add. 26,267, begins as follows:

شرایف تحمیدات پادشاهی راست که انبساط فخر دین

A short notice on the work is prefixed to the present volume, foll. 2, 3. It is signed نیر رخشان, and dated Dehli, April 17, 1866. Nayyir i Rakhshān is the *nom de plume* of Navvāb Muḥammad Ẓiyā ud-Dīn Aḥmad Khān, son of Navvāb Aḥmad Bakhsh Khān, a distinguished scholar and poet of Dehli, to whom Sayyid Aḥmad Khān has devoted a notice in his Āṣār uṣ-Ṣanādīd, vol. iv. p. 152.

Or. 254.

Foll. 72; 6¾ in. by 4¼; 15 lines, 2½ in. long; written in neat Nestalik, apparently in the 15th century. [Geo. Wm. Hamilton.]

A work treating of the duties of kings and the art of government.

Author: Islām B. Aḥmad B. Muḥammad ul-Ghazzālī, [sic] اسلام بن احمد بن محمد الغزالی

Beg. حمدی که اسماع ارباب صوامع جوامع ملکوت

The preface contains a wordy panegyric on the reigning sovereign, Amir Sulṭān Ḥusain. It includes a Ḳaṣīdah in his praise by Salmān, the court poet of the Ilkānīs, which leaves no doubt as to his identity. Sulṭān Ḥusain was the son of Shaikh Uvais, the second prince of the Ilkānī dynasty. He ascended the throne in Tabrīz, after his father's death, in A.H. 776, and was put to death, after a short and chequered reign, A.H. 784, by his brother, Sulṭān Aḥmad. See Rauẓat uṣ-Ṣafā, vol. v., p. 172, and Ḥabīb us-Siyar, vol. iii., Juz 1, p. 137.

It is stated in the preface that the work had been originally written in Greek by Aristotle, and that the present version was made from the Arabic by order of Ṣulṭān Ḥusain. A legendary account of Alexander and his "Vazīr," the sage Aristotle, حکیم ارسطاطلیس, foll. 15 *a*—25 *b*, is prefixed to the treatise, which purports to contain the precepts addressed by that philosopher to his sovereign.

The work is written in prolix and ornate prose, interspersed with numerous verses. The present copy is imperfect at the end.

The MS. is endorsed سلوك السلطنت, and on the first page is written the following title: هذا کتاب من تصنیف الامام الهمام امیراسلام بن احمد بن محمد الغزالی فی معرفه سلوك السلطنه

The same page is covered with the notes and seals of former owners. One of the latter contains the name of an Amir of Shāhjahān's reign with the date 1054, while some of the more recent belong to the kings of Oude.

Add. 7618.

Foll. 250; 10¾ in. by 9; 15 lines, 3 in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins; dated A.H. 996 (A.D. 1588). [Cl. J. Rich.]

ذخیرة الملوك

A treatise on political ethics, and the rules of good government.

Author: 'Alī B. ush-Shihāb ul-Hamadānī, علی بن الشهاب الهمدانی

Beg. حمد بسیار و ثنای بی شمار حضرت ملکی را که اسباب معاش

Amīr Sayyid 'Alī B. Shihāb ud-Dīn B. Mīr Sayyid Muḥammad ul-Ḥusainī, of Hamadān, a celebrated saint, and founder of an order of Ṣūfis, led the itinerant life of a Darvish, and is said to have visited all parts of the Muslim world. He is especially known as the apostle of Kashmīr, which he entered, in A.H. 781, with a train of seven hundred followers, and where he acquired great influence on the Sultan Ḳuṭb ud-Dīn. He spent in that country the last years of his life, died shortly after setting out on his return to Persia, on the 6th of Zulḥijjah, A.H. 786, at the age of seventy-three, and was buried in Khuttilān. Notices on his life will be found in Javāhir ul-Asrār, Add. 7607, fol. 121, Majālis ul-Mūminīn, Add. 23,548, fol. 340, Nafaḥāt ul-Uns, Calcutta ed., p. 515, Ḥabīb us-Siyar, vol. iii., Juz 3, p. 87, Vāḳi'āt i Kashmīr, Add. 26,282, fol. 40, and Newall, History of Cashmere, Journal of the Asiatic Society of Bengal, vol. xxiii., p. 414, and vol. xxxiii., p. 278. Some of his works are mentioned in the Arabic Catalogue, 406 *a*.

The Zakhīrat ul-Mulūk is divided into ten books (Bāb). Its contents have been stated by Ḥāj. Khal., vol. iii., p. 329, Tornberg, Upsala catalogue, p. 290, and Flügel, Vienna catalogue, vol. iii., p. 284. Compare Stewart, p. 50, Uri, p. 273, and the Leyden catalogue, vol. iv., p. 220.

Add. 16,818.

Foll. 218; 9½ in. by 5; 17 lines, 3 in. long; written in Nestalik, with gold-ruled margins, apparently in the 16th century. [Wm. Yule.]

The same work.

Or. 253.

Foll. 173; 9 in. by 5; 21 lines, 3 in. long; written in small Naskhi; dated Ramazān, A.H. 1089 (A.D. 1678.)

[Geo. Wm. Hamilton.]

سلوك الملوك

A treatise on the mode of governing in accordance with the Muslim law.

Author: Fazl B. Rūzbahān Iṣfahānī, فضل ابن روزبهان اصفهانى

Beg. فتح الباب هركه تاب بجمد آن ملك وهاب

The occasion on which the work was written is told at great length in the preface. After the death of Abu-l-Fatḥ Muḥammad Shaibānī Khān, at Merv, A.H. 916,[a] the Uzbak princes retired to Turkistān, and Māvarā-un-nahr, invaded by the Chaghatāï forces under Bābar, became overspread with heresy and perverse practices. When, two years later, Abu-l-Ghāzi 'Ubaid-Ullah Khān resolved to attempt the recovery of the lost kingdom, he performed, in Muharram, A.H. 918, a pilgrimage to the tomb of Khwājah Aḥmad Yasavi, and there took a solemn vow that, if successful, he would conform in every act of his rule with the behests of divine law. He attacked Bukhārā a few days later, and completely routed Bābar, who had brought from Samarkand superior forces against him. After re-establishing Uzbak rule throughout Māvarā-un-nahr and taking his residence in Bukhārā, he sent for the author, then living in Samarḳand, who by his desire wrote the present work in order to assist the young sovereign in the performance of his vow.

The author adds that he sets forth on every point the teaching of the Ḥanafi and Shāfi'i schools.

'Ubaid Ullah Khān, more commonly known as 'Ubaid Khān, was the son of Maḥmūd Sulṭān, a brother of Shaibānī Khān. He was the most powerful Uzbak chief during the reign of Kūchkunjī Khan, A.H. 916—936, and a formidable foe to Shāh Ismā'il and Ṭahmāsp, whose dominions he repeatedly invaded. He was raised to the Khānship A.H. 940, and died A.H. 946. See Erskine, History of India under Baber, vol. i. pp. 309, 322, and Rauzat uṭ-Ṭāhirīn, Or. 168, p. 365.

The work is divided into an Introduction and fifteen chapters (Bāb), as follows: Mukaddimah. Legal meaning of the titles Imām, Sulṭān, Amīr, and Vazīr, fol. 14 *b*. Bāb. I. Maintenance of the law; appointment of the Shaikh ul-Islām and Muftīs, fol. 19 *b*. II. Appointment of Ḳāẓīs and their duties, fol. 31 *b*. II. Appointment of the Muḥtasibs and their functions, fol. 54 *a*. IV. Appointment of Dāroghahs, watchmen, vāli-mazālim, and frontier guards, fol. 65 *a*. V. Public alms (Ṣadaḳāt), fol. 78 *b*. VI. Tithes and imposts, fol. 93 *a*. VII. Treasure-trove and heirless estates, fol. 112 *b*. VIII. Penal laws, fol. 120 *b*. IX. Observance of pilgrimage, Friday-assemblies, festivals, etc., fol. 134 *a*. X. Repression of mutinies, fol. 144 *a*. XI. Religious war, fol. 148 *a*. XII. Booty and its division, fol. 154 *b*. XIII. Laws concerning renegades, fol. 160 *b*. XIV. Treatment of Ẓimmis (Christians and Jews), fol. 164 *b*. XV. Engagements contracted with unbelievers, fol. 170 *a*.

The end of Bāb XIV. and the beginning of the next are wanting.

[a] See Memoirs of Baber, translated by Wm. Erskine, p. 239 seqq.

MATHEMATICS.

Add. 23,570.

Foll. 136; 6¾ in. by 3½; written in minute Nestalik; dated Yazd, A.H. 1014—1018 (A.D. 1605—1609). [Robert Taylor.]

A collection of mathematical tracts, mostly Arabic (see Arabic Catalogue, p. 622). The following is Persian.

Foll. 117—133; 17 lines, 1¾ in. long.

فوائد جمالی

A manual of geometry, translated from an Arabic work entitled اشكال التاسيس

Translator: Maḥmūd B. Muḥammad B. Muḥammad B. Ḳivām ul-Ḳāẓī ul-Vābashtā'ī, commonly called Maḥmūd ul-Haravī ul-Hai'avī, محمود بن محمد بن محمد بن قوام القاضی الوابشتائي [sic] المشتهر بمحمود الهروى الهيوى

Beg. حمد بی حد و ثناء بی منتها و سپاس بي قياس که قدم شهسوار

The translator calls the author of the work Shams ud-Dīn Sayyid Ḥakīm Samarḳandī. (According to Haj. Khal., vol. i. p. 322, it was Muḥammad B. Ashraf us-Samarḳandi, who died about A.H. 600.) He dedicates his translation to an Amīr Jamāl ud-Dīn Sulṭān Ḥusain, in whose honour he gave it the above title.

That prince's name is preceded by the following titles: امير و اميرزادهٔ اعظم افتخار اعاظم امراء العجم نور حدقه امارت وايالت الخ, from which it would appear that he was not a sovereign, but a provincial governor.

The translation is divided, like the original, into a Muḳaddimah and thirty-five theorems شكل, the last of which is imperfect at the end.

The original work, Ashkāl ut-Ta'sīs, was written A.H. 593. See Casiri, vol. i. p. 380. A commentary upon it by Ḳāẓī Zādah is mentioned in the St. Petersburg Catalogue, p. 119.

Add. 7693.

Foll. 72; 7 in. by 4¾; 13 lines, 2¼ in. long; written in neat Nestalik, with 'Unvān, apparently in the 17th century. [Cl. J. Rich.]

مفتاح كنوز ارباب قلم ومصباح رموز اصحاب رقم

A treatise on some ingenious arithmetical operations invented by the author.

Author: Khalīl B. Ibrāhīm, خليل بن ابراهيم

Beg. شكر و سپاس سزاوار حضرتيست كه ذات او از صفت امكان

The work is divided into a Muḳaddimah, ten chapters (Faṣl), and a Khātimah. This is the treatise which is apparently twice mentioned by Haj. Khal., vol. vi. p. 29, under two different forms of the author's name; it is attributed in the first instance to الفاضل خير الدين, and in the second to Khalīl B. Ibrāhīm, as in the present copy. As the honorific title Khair ud-Dīn is commonly coupled with the name of Khalīl, it is very probable that both belonged to one and the same writer. The author states in the preface that he wrote the treatise at the request of some friends, and that it owed its success to its appearance in the auspicious days of the great Sultan Muḥammad B. Murād B. Muḥammad (*i.e.* Muḥammad II., A.H. 825—855).

Add. 5649.

Foll. 86; 10¾ in. by 7¾; 15 lines, 3½ in. long; written in Nestalik; dated Calcutta, Zulḥijjah, A.H. 1190 (A.D. 1777). [Nath. Brassey Halhed.]

ليلاوتي

Līlāvatī, a treatise on algebra and geometry, translated from the Sanskrit.

Translator: Faiẓī, فيضي

Beg. اول زثنای بادشاهی کویم
وانکه زستایش الهی کویم

Shaikh Abul-Faiẓ, with the poetical surname of Faiẓī, which he subsequently altered to Fayyāẓī, was the eldest son of Shaikh Mubārak Nāgūrī, and the brother of Abul-Faẓl. He was born in Agra, A.H. 954, became a great favourite of Akbar, who bestowed upon him the title of Malik ush-Shu'arā, or poet laureate, and died on the 10th of Ṣafar, A.H. 1004. The present work is mentioned by Abul-Faẓl, among various translations made for Akbar, in the Ā'īn i Akbarī, vol. i. p. 116. The same author gives notices of Faiẓī's life, with copious extracts from his poetical compositions, in the Akbar Nāmah, vol. iii. pp. 716—738, and in the Ā'īn i Akbarī, vol. i. p. 235, while Badāonī inveighs against him with the bitter rancour of Muḥammadan bigotry, in Muntakhab ut-Tavārīkh, vol. iii. pp. 299—310, a passage translated in Elliot's History, vol. v. pp. 544—9. See also Mir'āt ul-'Ālam, Add. 7657, fol. 452, and Blochmann, translation of Ā'īn i Akbarī, vol. i. p. 490.

After a panegyric on Akbar, by whose order the translation was written, Faiẓī states in the preface that the Hindi (*i.e.* Sanskrit) original was due to Bhāskarāchārya بهاسکراچارج, of the city of Bedar, in the Deccan. The time of composition, he adds, is not exactly known; but an astronomical treatise of the same author, entitled بیکرن کتوهل, had been written in the year 1105 of Sālivāhan, *i.e.* 373 years before the "current year," namely the 32nd of the Ilāhī era (A.H. 995—6). The preface concludes with a legend on a daughter of Bhāskara called Līlāvatī, and on the circumstance which led to the composition of the book of the same name.

The Sanskrit text has been printed in Calcutta, 1832, and English translations have been published by John Taylor, Bombay, 1816, and by H. Colebrooke, London, 1817. Faiẓī's version has been printed in Calcutta, 1828. For accounts of Bhāskara's mathematical works see Edward Strachey, "Early History of Algebra," Asiatic Researches, vol. xii. pp. 159—185, and "Observations on the mathematical science of the Hindoos, with extracts from Persian translations of the Leelawuttee and Beej Gunnit," Calcutta, 1805, Colebrooke's Miscellaneous Essays, vol. ii. pp. 419—450, and A. Weber, Vorlesungen, p. 231.

The present volume contains marginal notes by N. B. Halhed, extracts from which by J. H. Hindley are preserved in Add. 7032.

Add. 16,869.

Foll. 156; 8¾ in. by 5; 13 lines, 3 in. long; written in Indian Shikastah-āmīz; dated Shāhjahānābād, Jumādā I., A.H. 1141 (A.D. 1728). [Wm. Yule.]

بیج گنت

A treatise on algebra, translated from the Sanskrit Vījaganita of Bhāskarāchārya.

Translator: 'Aṭā Ullah Rashīdī B. Aḥmad Nādir, عطاء الله رشیدی بن احمد نادر

Beg. اول زستایش آلهی کویم
پس نعت رسول او کماهی کویم

The translator states that he wrote this work in A.H. 1044, the 8th year of Shāhjahān, to whom it is dedicated. It is divided into a Muḳaddimah and five Maḳālahs. The same translation is noticed by Aumer, Munich Catalogue, p. 136.

For editions and translations of the Vījaganita see Zenker, Bibl. Orient. vol. ii. p. 340.

Add. 16,744.

Foll. 113; 8¾ in. by 6¼; from 13 to 19 lines, 4 in. long; written in cursive Indian Nestalik, dated Sha'bān, the 7th year of Farrukhsiyar, A.H. 1130 (A.D. 1718). [Wm. Yule.]

I. Foll. 3—56.

منتخب

A treatise on arithmetic, translated from the Arabic treatise entitled خلاصة الحساب, by Bahā ud-Dīn Muḥammad B. Ḥusain 'Āmilī (d. 1031; see Arabic Catalogue, p. 622 *b*.)

Translator: Luṭf Ullah Muhandis B. Ustād Aḥmad Mi'mār Lāhaurī, لطف الله مهندس ابن استاد احمد معمار لاهوري

Beg. الحمد لله . . . اما بعد ميكويد فقير لطف الله مهندس

The translator is known as the author of a rhymed abridgment of Daulatshāh's Tazkirah. He uses مهندس as his Takhallus. See Oude Catalogue, pp. 116, 122.

He states that he wrote the present translation by desire of the noble Sayyid Mīr Muḥammad Sa'īd B. Mīr Muḥammad Yaḥyā, and that the above title conveys the date of composition, viz. A.H. 1092.

II. Foll. 57—99.

خلاصهٔ راز

A treatise in verse on arithmetic, mensuration, and algebra, in ten sections (Bāb).

Author: 'Aṭā Ullah B. Ustād Aḥmad Mi'mār عطا الله بن استاد احمد معمار, a brother of the preceding, and probably identic with the translator of Bījganit (p. 450 *b*).

Beg. شكر بيحد بواحد ازلی   حمد بيعد بفرد لم يزلی

The author begins with eulogies on Shāh Jahān and Prince Dāra-Shikūh, to the latter of which the work is dedicated.

III. Foll. 100—107.

A treatise on the properties of numbers خواص اعداد, in four Maḳālahs, by Luṭf Ullah Muhandis; see Art. I.

Beg. الحمد لله . . . ميكويد فقير لطف الله متخلص بمهندس

ASTRONOMY.

Add. 7697.

Foll. 157; 9¼ in. by 6¼; 21 lines, 4⅜ in. long; written in fair Naskhi; dated Ramaẓān, A.H. 685 (A.D. 1286). [Cl. J. Rich.]

كتاب التفهيم لاوائل التنجيم

A treatise on astronomy.

Author: Abu Raiḥān Muḥammad B. Aḥmad ul-Bīrūnī, ابو ريحان محمد بن احمد البيروني

Beg. دانستن صورت عالم و جكونكی نهاذ اسمان وزمين

to which the following heading is prefixed: تفهيم كردن استاذ ابو ريحان محمد بن احمد البيروني رحمة الله عليه مر ابتداء علم نجوم را بطريق مدخل

Al-Bīrūnī, the celebrated philosopher, and contemporary of Ibn Sīnā, was born in the city of Khwārazm, A.H. 362, and was so called, according to Sam'ānī, Add. 23,355, fol. 98, from "Bīrūn," the outskirts of the town, البيروني بكسر البا . . . نسبة الى خارج خوارزم. He lived at the courts of Ḳābūs B. Vashmagīr, prince of Jurjān, who reigned A.H. 388—403, and of Abul-'Abbās Māmūn B. Māmun, the last of the independent rulers of Khwārazm, who was put to death by rebels A.H. 407. Having repaired, shortly after, to Ghaznah, al-Bīrūnī spent the rest of his life under the patronage of the Ghaznavi Sultans, Maḥmūd and Mas'ūd, whom he accompanied in their Indian campaigns. He died in Ghaznah, A.H. 440. See Professor Sachau's introduction to "Chronologie Orientalischer Völker von Alberuni," pp. 1—38, Reinaud, Introduction à la Géographie d'Aboulféda, pp. 95—8, and Sir H. Elliot's notice, enlarged by Professor Dowson, History of India, vol. ii. pp. 1—8.

The author, after remarking that, before entering upon the investigation of astronomical problems, it was necessary to make one's self acquainted with the configuration of

heaven and earth, and the technical terms used by astronomers, states that he had written the present elementary treatise at the request of Raiḥānah, daughter of al-Ḥasan, of Khwārazm, and had set forth in it, by questions and answers, the principles of geometry and arithmetic, the figure of the world, and judicial astrology, احكام النجوم.

The text is divided into short sections by the questions, which are written in red, as headings. A table of these sections (Bāb), 530 in number, occupies foll. 1—7. The work contains numerous diagrams, astronomical tables, and drawings of the constellations. These last fill twenty-seven pages, foll. 41—54. Some leaves are wanting after fol. 140; the lacune extends from Bāb 475 to Bāb 481.

The date of composition is fixed by a passage of the chronological section, fol. 98 *a*, in which the author states the very day on which he was writing; this was the 25th of Ramaẓan, A.H. 420 (in another copy, Add. 23,566, A.H. 425).

The Tafhīm is extant in a Persian and an Arabic edition, neither of which purports to have been translated from the other. Two copies of the latter are preserved in the Bodleian library; their contents, which perfectly agree with those of the Persian edition, have been fully stated by Nicoll, pp. 262—268.

The above title, which is found in the subscription of the present copy, is nearly the same as that by which the author designates the work in his Fihrist (Sachau's introduction, p. 44), viz. كتاب التفهيم لاوائل صناعة التنجيم. This last form is given by Ḥaj. Khal., vol. ii. p. 385, who adds that the work had been written, A.H. 421, for Abul-Ḥasan 'Alī B. Abil-Fazl ul-Khāṣṣī, a notice probably applying to another recension of the same work.

The present copy was written by Ibn ul-Ghulām ul-Ḳūniyavī ابن الغلام القونيوى, who wrote also, as has been noticed by Professor Sachau, p. xv., the valuable Leyden MS. (Catalogue, vol. ii. p. 296), containing an account of Rāzi's and Bīrūnī's works, written by the latter, and dated A.H. 692.

On the first page is a note by a former owner, whose name has been erased, stating that he had purchased the MS. in Sīvās, A.H. 732.

Add. 23,566.

Foll. 79; 11 in. by 7¼; 23 lines, 5¼ in. long; written in Nestalik, apparently in the 19th century. [Robert Taylor.]

The same work.

This copy has, instead of the preface, a short doxology, which begins thus: الحمد لله الذى جعل النجوم زينة للسموات ومسخرات

There are two lacunes in the body of the work, viz. one after fol. 72, extending from Bāb 478 to 489 (according to the numeration found in the table of Add. 7697), and another after fol. 76, extending from Bāb 513 to 523. The language is, to some extent, modernized.

Add. 7700.

Foll. 69; 8¾ in. by 5½; 27 lines, 3⅝ in. long; written in small Nestalik, apparently in the 15th century. [Cl. J. Rich.]

مختصر در معرفت تقويم

A compendious manual on the computation of the almanack, by Naṣir ud-Dīn Ṭūsī (see above, p. 441 *b*), with a commentary, the author of which is not named.

Beg. of the manual: اين مختصريست درمعرفت تقويم مشتمل برسى فصل

The work is divided into thirty chapters (Faṣl), and, from that circumstance, it has become generally known as Sī Faṣl, سى فصل. Its contents have been stated in the Vienna Jahrbücher, vol. 67, Anzeigeblatt, p. 44,

Bodleian Catalogue, vol. ii. p. 300, and Vienna Catalogue, vol. ii. p. 490. See also Haj. Khal., vol. iii. p. 642, and the Leyden Catalogue, vol. iii. p. 148. An Arabic version is noticed in the Arabic Catalogue, p. 188 *a*.

The work was written, as incidentally stated by the author, Fasl 22, fol. 55, in A.H. 658, that is to say, as the commentator remarks, some time before the commencement of the observations in Maraghah, which extended from A.H. 860 to 872.

In the preface, which is somewhat defective at the beginning, the commentator, after describing the gradual steps by which men were led to the observation of the motions of the heavenly bodies, bewails the sad neglect of astronomy in his day, and complains that, in spite of his long and distant travels, he had not succeeded in meeting with a competent master of that science.

From a passage, fol. 56 *a*, in which the commentator indicates the positions of the planets for A.H. 824, it appears that this was the year in which he wrote.

Or. 1585.

Foll. 38; 7½ in. by 4¼; 11 lines, 2 in. long; written in Nestalik; dated Jumada II., A.H. 1079 (A.D. 1668).

[Sir Henry C. Rawlinson.]

A treatise on the astrolabe, without author's name. It is the well known manual of Naṣīr ud-Dīn Ṭūsī, which, from its division into twenty chapters (Bāb), is known under the name of Bīst Bāb, بیست باب. See Haj. Khal., vol. ii. p. 83, Uri, p. 287, the St. Petersburg Catalogue, pp. 112, 306, and the Copenhagen Catalogue, p. 9.

Add. 22,752.

Foll. 136; 8½ in. by 5½; 15 lines, 3¼ in. long; written in Nestalik; dated A.H. 1221 (A.D. 1806).

شرح بیست باب در معرفت اسطرلاب

A commentary on Naṣīr ud-Dīn Ṭūsī's treatise on the astrolabe, with the text.

Author: 'Abd ul-'Alī B. Muḥammad ul-Barjandī, عبد العلي بن محمد البرجندي

Beg. فاتحه خطاب ازهر باب و خاتمه مقال در همه حل

Niẓām ud-Dīn 'Abd ul-'Alī ul-Barjandī was a pupil of Manṣūr B. Mu'īn ud-Dīn Kāshī, and of Saif ud-Dīn Taftāzānī, the Shaikh ul-Islām of Herat (who died A.H. 916). He wrote commentaries upon the Tazkirah of Naṣīr ud-Dīn Ṭūsī, the Taḥrīr Majisṭī of the same author, and upon the Zīj of Ulugh Beg (this last is dated A.H. 929; see p. 457 *b*). He left also a treatise on the distances and sizes of planets, dedicated to Ḥabīb Ullah, Vazīr of Khorasan (see p. 98 *a*), and another on the construction of almanacks, which was completed in A.H. 883, and which has been lithographed in Tabriz (?), A.H. 1276. The author of Ḥabīb us-Siyar, vol. iii., Juz 4, p. 117, writing A.H. 930, speaks of him as still living, and he is mentioned in Mir'āt ul-Advār among the great scholars of the reign of Tahmāsp. See also Uri, p. 284, the St. Petersburg Catalogue, p. 111, and Haj. Khal., vol. iv. p. 471.

A short preface is followed by an introduction مقدمه, foll. 7 *b*—10 *b*, containing definitions of technical terms. The commentator mentions, fol. 129 *a*, some tables of the positions of stars calculated by himself for the year 853 of Yazdajird (A.H. 889—890). He states at the end that the date of composition of the commentary is expressed by the name of the month جمیدی الاخر in which it was completed. That name, as written in the MS., gives 899, but, if we read جمادی according to the usual spelling, the date would be A.H. 890.

This copy was written, as stated in the sub-

scription, for Abu'l-Fatḥ Sulṭān-Muḥammad, called Shāh Khudābandah, a descendant of the Ṣafavis who fled to India A.H. 1205, and settled in Lucknow; see p. 133 *b*. Foll. 1 *b*—5 *a* and 133 *b*—136 *a* contain some additional tables.

Add. 7698.

Foll. 162; 9¼ in. by 6½; 21 lines, 4¾ in. long; written in fair Naskhī, apparently in the 14th century. [Cl. J. Rich.]

زيج ايلخاني

The astronomical tables constructed by order of Ilkhān, *i.e.* Hulāgū, by Naṣīr ud-Dīn Ṭūsi, نصير الدين طوسى

Beg. الحمد الله رب العالمين . . . . خداى تعالى جنكز خان را قوت داد

After giving a short account of Chingiz Khān and his successors down to Hulāgū, the author states that the latter prince, after rescuing him, Naṣīr of Ṭūs, from the land of the Mulḥids (Ismā'ilis), and appointing him his chief astronomer, had called together other adepts to assist him in the work, viz. Fakhr ud-Dīn Marāghī from Mauṣil, Mu'ayyid ud-Dīn 'Urẓī from Damascus, Fakhr ud-Dīn Khalāṭi from Tiflis, and Najm ud-Dīn Dabīrān from Ḳazvīn. Having selected the site of Marāghah, and provided the requisite buildings and instruments, the astronomers commenced a series of observations, which were completed under Abaḳā Khān, and Naṣīr ud-Dīn compiled their results in the present tables, which he presented to the reigning sovereign.

The author then proceeds to review the earlier tables to which they had referred for comparison, namely those of Hipparchus, 1400 and some years anterior to the beginning of their observations, of Ptolemy, 285 years later than Hipparchus, of al-Māmūn, 430 and some years before their own time, of al-Battāni, somewhat later in Syria, of al-Ḥākim in Egypt, and of Ibn al-A'lam in Baghdād, the latter two being 250 years earlier than the present tables.

The work is divided into four books (Maḳālah), as follows: I. On eras, in a Muḳaddimah and two Bābs, fol. 3 *b*. It treats of the Chinese era تاريخ قتا, the eras of the Greeks, Arabs, and Persians, and that of Malakshāh. II. On the motions of the planets, and their position in longitude and latitude, in thirteen Faṣls, fol. 21 *b*, with tables, foll. 30—82. III. On the determination of the times and of the horoscopes of each time, در معرفت اوقات وطالعها هر وقتى, in fourteen Faṣls, fol. 83 *b*; tables, foll. 90—110. IV. On other astronomical operations, in two Bābs: Bāb 1. on horoscopes of nativity, in seven Faṣls, fol. 111 *b*, with tables, foll. 116—119. Bāb 2. Prognostics connected with the ascendant of the world, در دلايل كه تعلق بطالع عالم دارند, foll. 120 *a*—122 *b*.

Foll. 123—152 contain various additional tables, with explanations in Arabic and Persian, and foll. 153—160 an Arabic tract, with the heading شرح العمل بالجدول المعروف بدقايق النسب

The appointment of Naṣīr ud-Dīn by Hulāgū, A.H. 657, and the erection of the observatory, are recorded in the Jāmi' ut-Tavārikh. See Add. 16,688, fol. 105, Quatremère, Reshid eddin, p. 325, and Ḥabīb us-Siyar, vol. iii., Juz 1, p. 59.

In the last work, p. 61, the Zīj of Naṣīr ud-Dīn is designated by the name of تنسوق نامه ايلخان instead of its usual title زيج ايلخانى. See Haj. Khal., vol. iii. p. 561, Jourdain, Magazin Encyclopédique, 1809, vol. vi. p. 97, and the Leyden Catalogue, vol. iii. p. 149. A table of longitudes and latitudes, extracted from it, has been edited by John Greaves, who published in the same year, London, 1652, the introduction of a commentary upon it by Maḥmūd Shāh Khulji, under the

title of Astronomica quædam ex traditione Shah Cholgii Persæ. An Arabic version of the Zīj i Īlkhānī is mentioned by Uri, p. 195.

Add. 11,636.

Foll. 69; 8¾ in. by 5½; 27 lines, 4⅝ in. long; written in Naskhi; dated Baghdād, Rabī' II., A.H. 795 (A.D. 1393).

توضيح زيج ايلخاني

An enlarged recension of the preceding work.

Author: Al-Ḥasan B. ul-Ḥusain B. ul-Ḥasan Shahanshāh us-Simnānī ul-Munajjim, الحسن بن الحسين بن الحسن شهنشاه السمنانى المنجم

This is the author's autograph, as shown by the following subscription: تم الكتاب بفضل الله تعالى وحسن توفيقه فى رابع ربيع الثاني سنه ٧٩٥ هجريه كاتبه و مولفه الحسن بن الحسين . . . السمنانى المنجم هداه الله تعالى صراطا مستقيما بمدينة السلم بغداد حرسها الله تعالى من الافات

His name appears again, in a more complete form, in the signature of an Ijāzah, or licence, on the opposite page, dated in the middle of Muḥarram, A.H. 796. This licence was granted by the author to an astronomer called Shihāb ud-Dīn 'Abd Ullah, with whom he had read the Zīj i Īlkhānī in Tabrīz, A.H. 788. On the same page is written, by another hand: خط مولانا الاعظم سلطان المنجمين كمال الدين حسن سمنانى

After praising the original work, which he had tested by his own observations, the editor states in the preface, the first page of which is wanting, that a desire to facilitate its use to beginners had induced him to prepare the present Tauẓīḥ, or "lucid exposition," in which, while eliminating some superfluous portions, he had inserted useful explanations, and some supplementary tables of his own composition.

The Tauẓīḥ is divided, like the original work, into four Maḳālahs. The MS., however, is very defective, and contains only the following portions: Maḳālah I. The Muḳaddimah and Faṣls 1—4, fol. 2 *b*. Maḳālah III. Faṣls 12—14, fol. 8 *a*. Maḳālah IV., fol. 8 *b*. Supplementary tables, to which a statement of their contents is prefixed, foll. 16 *a*—68.

Add. 7703.

Foll. 31; 8 in. by 5½; 19—23 lines, 3½ in. long; written by two hands, apparently in the 18th century. [Cl. J. Rich.]

ارشاد

A short manual on the use of the astrolabe, divided into fifty short sections (Bāb), a table of which is given at the beginning.

Author: Nāṣir ud-Dīn Aḥmad B. Muḥammad Shīrāzī, ناصر الدين احمد بن محمد شيرازى

Beg. شكر و سپاس بى حد و عد آفريدكارى را جل جلاله

The titles مولانائى معظم جاسوس افلاك are prefixed, in the opening lines, to the name of the author, who describes the work, in a short preamble, as مختصرى در علم اسطرلاب. From the repeated mention of Isfahan in the examples, it appears to have been written in that city. The year 697 of the Hijrah, for which the position of some stars is indicated, fol. 29 *b*, is probably the date of its composition.

Add. 16,742.

Foll. 158; 9¼ in. by 6; 19 lines, 3⅝ in. long; written in small Nestalik, with 'Unvān and gold-ruled margins, probably in the 16th century. [Wm. Yule.]

The astronomical tables of Mīrzā Ulugh Beg.

Author: Ulugh Beg B. Shāhrukh B. Tīmūr Kūrgān, الغ بيك بن شاهرخ بن تيمور كوركان.

Beg. تبارك الذى جعل فى السماء بروجا

Ulugh Beg, the eldest son of Shāhrukh, born in Sulṭāniyyah, A.H. 796, was appointed by his father, A.H. 812, to the government of Māvarā un-Nahr, which enjoyed under his rule a long period of prosperity, and established his residence in Samarkand. After his father's death, and a victorious encounter with his nephew and competitor, 'Alā ud-Daulah, he ascended the throne in Herat, A.H. 852. His short and troubled reign came to a tragic end in A.H. 853, when he was put to death by his son Mirzā 'Abd us-Laṭīf. See Maṭla' us-Sa'dain, foll. 45, 119, 256, Ḥabīb us-Siyar, vol. iii., Juz 3, p. 151, Price's Retrospect, vol. iii. pp. 566—75, and Sédillot, Introduction aux Prolégomènes, pp. 125—131.

The observations embodied in the tables were commenced, as the author states in the preface, by his master Ṣalāḥ ud-Dīn Mūsā, called Ḳāẓī-Zādah Rūmī, and by Ghiyāṣ ud-Dīn Jamshīd. The latter, however, having died in the early stage of the work, and the former before its conclusion, it was carried on and completed with the assistance of a youthful astronomer, 'Alī B. Muḥammad Ḳūshjī, whom Ulugh Beg calls his beloved son. The date of composition is not expressly stated. It was probably A.H. 841; for that year is taken as the starting point of several of the tables.

The building of the observatory, N.E. of Samarkand, is recorded by the contemporary author of the Maṭla' us-Sa'dain among the occurrences of A.H. 823. The same historian names four astronomers to whom the observations were intrusted, viz.: Ṣalāḥ ud-Dīn Mūsā Ḳāẓī Zādah Rūmī, 'Alā ud-Dīn Ḳūshjī, both inhabitants of Samarkand, Ghiyāṣ ud-Dīn Jamshīd, and Mu'īn ud-Dīn, the last two from Kāshān. He adds that the new tables received the name of زيج سلطانى كوركانى. The commentator, 'Abd ul-'Alī, designates the work of Ulugh Beg by the title of زيج جديد سلطانى, while the Rauẓat uṣ-Ṣafā, vol. vi. p. 202, and the Ḥabīb us-Siyar, l. c., call it زيج جديد كوركانى

The above statement of Ulugh Beg, combined with the date assigned in the Maṭla' us-Sa'dain to the building of the observatory, shows that Ḳāẓī Zādah cannot have died so early as A.H. 815, as asserted by Haj. Khal., vol. i. p. 322, or Ghiyāṣ ud-Dīn Jamshīd so late as A.H. 887, as stated in the St. Petersburg Catalogue, p. 118. Both died during the course of the observations, which were carried on from A.H. 823 to 841.

The author of the Haft Iḳlīm mentions, under Kāshān, Add. 16,734, fol. 387, both Ghiyāṣ ud-Dīn Jamshīd and Mu'īn ud-Dīn as eminent astronomers. He adds that the former was ignorant of the etiquette of courts, but that Ulugh Beg was obliged to put up with his boorish manners, because he could not dispense with his assistance. Ghiyāṣ ud-Dīn wrote for Ulugh Beg, A.H. 818, a treatise on astronomical instruments. See the Leyden Catalogue, vol. v. p. 237.

'Alā ud-Dīn 'Alī B. Muḥammad Ḳūshjī became, as a youth, a great favourite of Ulugh Beg, who called him his son, and used, while hunting, to intrust him with his hawk; hence his surname Ḳūshjī, "the falconer," which, however, according to the Shaḳā'iḳ, was derived from his father's office. Having left his master clandestinely, 'Alī proceeded to Kirman, where he prosecuted his studies under the best masters, and wrote his well known commentary upon the Tajrīd of Naṣīr ud-Dīn Ṭūsī. It was after his return to Samarkand that Ulugh Beg employed him on the completion of his great astronomical work.

Sometime after the death of that prince, finding himself neglected by his successors, 'Alī Ḳūshjī repaired to Tabrīz, then the residence of Ūzūn Ḥasan, the Aḳ Ḳuyunlu ruler,

who sent him on a friendly mission to Muḥammad II. Received with great honour by the latter, he presented him with a manual of arithmetic, called, in honour of the Sultan, al-Muḥammadiyyah.

A treatise on astronomy, subsequently written by him for the same sovereign, was entitled al-Fatḥiyyah in memory of the conquest of the Irak Ajam. 'Alī Ḳūshjī died in Constantinople in the reign of Muḥammad II., and, according to Ḥaj. Khal., vol. ii. p. 198, A.H. 879. See Ḥabīb us-Siyar, vol. iii., Juz 3, p. 160, Shaḳā'iḳ, Add. 9583, fol. 57, Scheref-Nameh, edited by Veliaminof, vol. ii. p. 123, and the St. Petersburg Catalogue, p. 303.

The Zīj i Jadīd follows the arrangement of the Zīj i Ilkhānī, and is divided, like the latter work, into four Maḳālahs, with similar headings. They begin respectively on foll. 2 *b*, 13 *a*, 66 *a*, and 149 *a*. The contents have been stated in full, from an Arabic version, in the Bodleian Catalogue, vol. ii. p. 239. The explanatory part of the work has been edited, with an introduction, by L. P. E. A. Sédillot, Paris, 1847, and a French version by the same scholar was published in 1853. Detached portions have been edited under the titles of "Epochæ celebriores ex traditione Ulug Beigi," by John Greaves, London, 1650, and "Tabulæ longitudinis et latitudinis stellarum ex observatione Ulugh Begi," by Thomas Hyde, Oxford, 1665. See also Ḥaj. Khal., vol. iii. p. 239, Quatremère, Journal des Savants, 1847, pp. 562—76, Uri, p. 281, No. lxv., etc.

Add. 11,637.

Foll. 212; 10 in. by 7¼; 21 lines, 4½ in. long; written in Nestalik, apparently in the 16th century.

The same work.

This copy is more correct than the preceding, but is slightly imperfect at the end; it breaks off at the second page of the concluding table, fol. 200. An additional table without any heading is appended, foll. 201—212.

Add. 7699.

Foll. 139; 11 in. by 7½; 33 lines, 4¾ in. long; written in small Naskhi; dated A.H. 1081 (A.D. 1670). [Cl. J. Rich.]

The same work.

At the end are two additional tables. The first is headed جدول عمل سبتينى; the second shows the time of midday and midnight for the latitude of Antioch, foll. 131—139.

Copyist: محمد بن رمضان افندى الانطاكى

Add. 16,743.

Foll. 41; 9¼ in. by 6; 21 lines, 4⅜ in. long; written in Nestalik, apparently in the 17th century. [Wm. Yule.]

The explanatory text of the preceding work, without the tables.

Add. 23,567.

Foll. 261; 10 in. by 7¼; 19 lines, 5 in. long; written in fair Nestalik; dated Muharram, A.H. 1045 (A.D. 1635).

[Robert Taylor.]

شرح زيج جديد سلطانى

A commentary on the preceding work.

Author: 'Abd ul-'Alī B. Muḥammad B. Ḥusain Barjandī, عبد العلى بن محمد بن حسين برجندى (see 453 *b*).

Beg. اجناس حمد و سپاس معري از توهم تناهى

The entire text of the Zīj, here designated as زيج جديد سلطانى, with the exception of the tables, is inserted in the commentary, and distinguished by a red line drawn over it. The four Maḳālahs begin respectively on foll. 5 *b*, 48 *b*, 128 *a* and 235 *b*.

The commentator says in the preface that he had selected the Zij of Ulugh Beg as being the best known in the present time, and that he had not only elucidated its too concise diction, but often corrected its errors.

It is stated at the end that the work was composed in A.H. 929, corresponding to the year 892 of Yazdajird, 1834 of the Greeks, and 445 of the era of Malakshāh (A.D. 1523).

The same commentary is mentioned in Stewart's Catalogue, p. 103, and in Mélanges Asiatiques, vol. v. p. 252.

Copyist: فضل الله بن محمد مومن سبزواري

Add. 23,440.

Foll. 47; 6¼ in. by 5; 19 lines, 2½ in. long; written in Naskhi, apparently in the 16th century. [Robert Taylor.]

I. Foll. 2—9. An Arabic treatise on prosody (see the Arabic Catalogue, p. 644).

II. Foll. 10—47. A treatise on astronomy, without title.

Beg. الحمد لله . . . اما بعد اين كتابيست مشتمل بر مقدمه ودو مقاله

The author's name, which does not appear in the text, is found in the heading على قوشى درهيئت. 'Alī Ḳūshī, or Ḳūshjī, and his works, have already been mentioned, p. 456 *b*. The present treatise is, no doubt, the astronomical manual which he composed for Muhammad II. Some copies contain a dedication to that Sultan. See the Vienna Catalogue, vol. ii. p. 489. Haj. Khal. mentions it under the title of رسالة فى الهيئة, vol. iii. p. 458. The work noticed by him as فتحيه, vol. iv. p. 379, appears to be a more extended Arabic recension of the same treatise.

Contents: Muḳaddimah. Preliminary notices of geometry and physics, in two Ḳisms, fol. 10 *b*. Maḳālah I. The heavenly bodies, in six Bābs, fol. 13 *a*. Maḳālah II. Figure of the globe, its division into climates, and the effects resulting from the various positions of the planets, in eleven Bābs, fol. 31 *a*. Khātimah. Distances and sizes of the planets, fol. 46 *b*.

The contents are fully stated by Krafft, p. 139. See also Uri, p. 284, No. lxxv., the St. Petersburg Catalogue, p. 303, the Copenhagen Catalogue, p. 9, and the Munich Catalogue, p. 137. A Turkish translation by Kātibī Rūmī is preserved in Add. 7891.

Or. 1560.

Foll. 109; 8 in. by 4¾; 15 lines, 2¾ in. long; written in small Naskhi; dated A.H. 1054 (A.D. 1644). [Sir Henry C. Rawlinson.]

Four astronomical treatises, three of which are in Arabic, and one in Persian, viz.:—

Foll. 64—101. A manual of astronomy, without author's name. It is the رسالة في الهيئة of 'Alī Ḳūshjī, described under the preceding number.

Add. 25,871.

Foll. 78; 10 in. by 6¾; 13 lines, 4 in. long; written in Shikastah-āmīz, in the 19th century. [Wm. Cureton.]

I. Foll. 2—35. An Arabic commentary, by Mīr Sharīf, on the Isagoge; see the Arabic Catalogue, p. 243.

II. Foll. 36—78. The treatise on astronomy above mentioned. Some spaces reserved for diagrams have been left blank.

Add. 7702.

Foll. 32; 7¼ in. by 4½; 23 lines, 3¼ in. long; written in minute Nestalik, dated A.H. 1112 (A.D. 1700—1). [Cl. J. Rich.]

A treatise on the instruments used for astronomical observations, especially in the observatories of Alexandria, Marāghah, and Samarḳand.

Author: 'Abd ul-Mun'im 'Āmilī, عبد المنعم عاملى

Beg. ربنا ما خلقت هذا باطلا سبحانك فقنا عذاب النار

From the preface, which is incomplete, it appears that the work was written in Iṣfahān by order of the reigning Shāh (Ṭahmāsp), and nearly three hundred years after the completion of Naṣīr ud-Dīn's tables, *i. e.* about A.H. 970. The instruments are minutely described, and illustrated by diagrams.

The work bears no title, but is endorsed كتاب تعليم الات زيج

Foll. 27 *b*—32 contain miscellaneous extracts.

Or. 1573.

Foll. 137; 8¼ in. by 5¾; 21 lines, 3¾ in. long; written in Naskhi, apparently in the 19th century. [Sir Henry C. Rawlinson.]

I. Foll. 1—111. حل و عقد

A treatise on the computation of almanacks and of nativities.

Author: Ḳuṭb ud-Dīn [B.] 'Izz ud-Dīn [B.] 'Abd ul-Ḥayy uz-Zāhidī ul-Kabrī ul-Ḥusainī ul-Lārī, قطب الدين عزالدين عبد الحي الزاهدي الكبرى الحسينى اللاري

Beg. ستايش دور از آلايش صانعى را سزاواراست كه اطباق

The author's object was, as stated in the preface, to elucidate for beginners the directions given by Mirza Ulugh Beg B. Shāhrukh.

A prayer for the continuation of the reign of Shāh 'Abbās, with which the work concludes, refers approximatively the date of composition to A.H. 996—1038. The year 1027, which is repeatedly used in the examples of calculation, foll. 5 *b*, 44 *b*, was probably the current year at the time of writing.

The author states incidentally, fol. 90 *b*, that he had left his native country, Lār, for a short residence in Shīrāz with the object of perfecting himself in astrology, but was anxious to return speedily to Lār, where he had judicial functions, and was known as the Muftī.

Contents: Preface and table of chapters, fol. 1 *b*. Maḳālah I. Computation of almanacks, in five Bābs, fol. 4 *b*. Maḳālah II. Nativities, in three Bābs, fol. 74 *a*. Khātimah. Mode of writing horoscopes, fol. 101 *a*.

The date 1113, which appears in the subscription, has probably been copied from an earlier MS.

II. Foll. 113—131.

An Arabic treatise by Muḥammad Sibṭ al-Māridīnī (see Arabic Catalogue, p. 201 *a*) on the method of reckoning degrees and minutes. It is abridged from the كشف الحقايق of Shihāb ud-Dīn Aḥmad Ibn ul-Majdī (Haj. Khal., vol. v., p. 205), and is entitled دقائق الحقائق فى حساب الدرج و الدقائق

Or. 372.

Foll. 419; 13¾ in. by 8½; 31 lines, 6 in. long; written in fair Nestalik with gold-ruled margins, apparently in the 17th century.

كارنامه صاحبقران ثانى زيج شاهجهانى

Astronomical tables of the reign of Shāhjahān.

Author: Farīd Ibrāhīm Dihlavī, فريد ابراهيم دهلوى

Beg. حمد بيحد خالقى را سزد كه مهندس قدرت شامله اش

Mullā Farīd Dihlavī was the court-astronomer of Shāhjahān. The horoscope of that emperor, calculated by him, is inserted at length in the Pādishāh Nāmah, vol. i. p. 97.

The author says in the preface that, after Shāhjahān had ascended the throne, on the 8th of Jumāda II., A.H. 1037, it occurred to

the Vazīr Āṣaf Khān to make that year the starting point of a new era, similar to the Tārīkh i Jalālī, and to be called Tārīkh i Ilāhī Shāhjahānī. The project having been submitted to Shāhjahān and approved, the author received the royal commands to prepare a new Zīj in accordance with it, and, as there was not sufficient time for fresh observations, the work was based upon the tables of Ulugh Beg, which, however, received many corrections and improvements.

The year 1041 of the Hijrah, for which the positions of the stars are calculated, was probably the current year at the time of writing. If so, the statement of the Ṭabaḳāti Shāhjahānī, Or. 1673, fol. 320, that Mullā Farīd Munajjim died A.H. 1039, must be incorrect. Mullā Farīd wrote, according to the same authority, an historical work, تاریخی, dedicated to Shāhjahān.

The work is divided, in agreement with the Zīj of Ulugh Beg, into a Muḳaddimah and four Maḳālahs, as follows:—Muḳaddimah, or prolegomena, treating of Zījs in general, and of the peculiar features of the present work, in five Ḳisms, fol. 3 *b*. Maḳālah I., treating, in nine Bābs, of the following eras and their reductions, viz.: 1. Ilāhī Shāhjahānī, beginning on the first day of Farvardīn of the year of Shāhjahān's accession. 2. Hijrah. 3. Greek era. 4. Persian era. 5. Malakī, or Jalālī, era. 6. Sambat. 7. Chinese and Uighūr eras, fol. 6 *b*. Maḳālah II. Knowledge of times, and of the ascendant of each time, in twenty-two Bābs, fol. 13 *b*, with tables, foll. 21—89. Maḳālah III. Motion of the planets and stars, and their positions, in fifteen Bābs, fol. 90 *a*, with tables, foll. 98—417.

Of Maḳālah IV. the present copy contains only the last three Faṣls, 5—7, foll. 418, 419. They agree with the corresponding sections of Bāb I. in Ulugh Beg's fourth Maḳālah.

The MS. bears the stamps of the kings of Oude.

Add. 14,373.

Foll. 222; 11½ in. by 7¾; 12 lines, 4⅞ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, apparently in the 18th century. [Francis Gladwin.]

زیج جدید محمدشاهی

Astronomical tables by Rājah Jai-Singh Sawā'ī, راجه جی سنگ سوائی

Beg. ثنای که خرد خرده بین مهندسان عقده کشای

Jai Singh, a Rājput of the princely house of Kachhwāhah, originally called Bijai Singh, succeeded to his father Bishan Singh, as Rājah of Amber, in A.D. 1699, the 44th year of Aurangzīb's reign, and held high military commands under that emperor and his successors. Under Muḥammad Shāh he was governor of the provinces of Agra and Mālvah. He founded in A.D. 1728 the new capital of his estate, called after him Jaipūr, and died after a prosperous rule of 44 years, in A.D. 1743, the 25th year of Muḥammad Shāh. See Skinner, Add. 27,254, fol. 75, Ma'āṣir ul-Umarā, fol. 221, Taẕkirat ul-Umarā, Add. 16,703, fol. 137 *b*, Tod, Annals of Rajasthan, vol. ii. p. 356, Ma'āṣir i 'Ālamgīrī, p. 424, and Tārīkh i Muẓaffarī, Or. 466, fol. 222.

The author, having observed, as he states in the preface, that the current almanacks, based upon the Tables of Ulugh Beg زیج جدید کورکانی, upon the Zīj i Khāḳānī, and upon the explanations تسهیلات written by Mullā Chānd in Akbar's reign, and by Mullā Farīd in the reign of Shāhjahān, were all more or less incorrect, represented the matter to Muḥammad Shāh, and received in consequence the emperor's commands to call together skilled astronomers, Muslim, Brahman, and European, in order to institute new and more accurate observations. He had, therefore, astronomical instruments made at Dehli,

first, some similar to those used at Samarkand, and subsequently some others, larger and truer, of his own invention. With these he caused concurrent observations to be made in Dehli, Jaipūr, Mathurā, Benares, and Ujjain. When they had been carried on for seven years, he sent some competent persons, with Padre Manoel, to Europe, and, after their return, compared the tables they had brought back, namely those of de la Hire* لهير, with his own. The results of those combined observations were then embodied in the present work, which was completed, according to Tod, vol. ii. p. 360, in A.D. 1728 (A.H. 1140—1).

In its division and arrangement the present work agrees in the main with the Zij of Ulugh Beg. It contains the following three Books (Maḳālah):

I. On the four current eras, viz. those of the Hijrah, of Muḥammad Shāh, of Christ, and of Samvat, in four Bābs, fol. 5 *b*. II. On the determination of the ascendant of each time, در معرفت طالع هر وقت, in nineteen Bābs, fol. 10 *b*. III. On the motions of the planets and stars, and their positions in altitude and longitude, in a Muḳaddimah, four Bābs, and a Khātimah, fol. 128 *b*.

See the "Account of the astronomical labours of Jaya Sinha," by Dr. W. Hunter, Asiatic Researches, vol. v. p. 177—211, where Jai Singh's preface is given in the original language with a translation.

The fly-leaf contains an English notice of the work and contents, in which the date of composition is wrongly given as A.D. 1696.

Add. 7714.

Foll. 46; 10¼ in. by 7; 17 lines 4¼ in. long; written in Naskhi, apparently in the 15th century. [Cl. J. Rich.]

An astrological work, with the heading كتاب جاماسپ فى طوالع الانبيا, "the Book of Jāmāsp, treating of the horoscopes of the prophets."

Beg. الحمد لله هادى الانسان الى تمهيد قواعد الاحسان

The work is ascribed to the sage Jāmāsp, حكيم جاماسپ, Vazīr of Shāh Gushtāsp. It treats of the conjunctions of the planets, and their influence on the fate of mankind, as illustrated by the horoscopes of the chief prophets and kings.

The introduction consists of a Muḥammadan doxology, a chapter on the high place of man in creation, and a detailed description of the planets in their human shapes, showing the number of their hands and the various emblems which they hold.

In the early part of the work the history of the prophets of the Muslim tradition is curiously blended with that of the early kings of Persia. From the time of Gushtāsp, fol. 11 *a*, the narrative assumes the form of prophecy. The principal dynasties of the East are foreshadowed in more or less transparent language, the advent of each being heralded by some particular conjunction of the planets shown in a diagram. The Saljūḳis, fol. 28 *b*, the Ayyūbis, fol. 31 *a*, Atsiz ادسز the Khwārazmshāhī, fol. 31 *b*, lastly Chingiz Khān, fol. 33 *b*, are distinctly mentioned. Further on the vaticinations become vague and confused. They conclude with the end of the world, preceded by its traditional forerunners.

It will be seen from the above that the contents are mainly of Muḥammadan origin. The work has probably little more than the name in common with the Jāmāsp Nāmah of the Pārsis. See Wilson, Parsi Religion, p. 445, and Spiegel, Einleitung in die traditionelle Literatur der Parsen, p. 182.

Add. 8897.

A single sheet, 34 in. by 48, containing a

* De la Hire's Ephemerides were published in 1700 and 1702.

Planisphere, or pictorial representation of the cosmic system of the Hindūs, with the symbolical figures of the signs of the zodiac, of the mansions of the moon, constellations, presiding divinities, etc. The names are written in both the Devanagari and Nestalik characters, with short explanations in Persian; 18th century.

Add. 16,874.

Foll. 59; 8¾ in. by 4¾; 15 lines, 3¼ in. long; written in cursive Nestalik; dated Lucknow, Sha'bān, A.H. 1217 (A.D. 1802). [Wm. Yule.]

كنز العاشقين

Translation of a treatise on the virtues and influences of the eight and twenty lunar mansions, رساله خواص منازل قمر, apparently from the Arabic.

Translator: Muḥammad B. Muḥammad Ṣādiḳ 'Alam (*sic*) محمد بن محمد صادق علم

Beg. جواهرکران بهای حمد و سپاس سزاوار ایثار بارکاه

The translator says that the original work had been extracted by Aristotle from the books of Hermes. The text is accompanied by figures representing the lunar mansions. The translation was completed, as stated at the end, fol. 47 *b*, in A.H. 1210.

The latter part of the volume contains:— 1. An appendix, by the translator, on the "seals," or symbols of the planets, خواتیم کواکب سیاره, with drawings, completed in Jumāda II., A.H. 1217, foll. 48 *b*—56 *b*. 2. A short tract on precious stones, foll. 56 *b*—59 *b*, apparently by the same writer.

A note on the first page shows that the MS. came, A.H. 1217, into the possession of the Ṣafavī Prince, Abul-Fatḥ Sulṭān-Muḥammad (see p. 133 *b*).

Or. 1120.

Foll. 14; 12¾ by 8½; written in fair Nestalik, with gold-ru d margins, A.D. 1777. [Warren Hastings.]

An almanack for the 18th Ilāhī year of the reign (of Shāh 'Alam), which began on the 10th of Ṣafar, A.H. 1191 (March, A.D. 1777), calculated for Dehli.

Add. 16,861.

Foll. 16; 11¼ in. by 7; written in Nestalik, A.D. 1801. [Wm. Yule.]

An almanack for the 85th Ilāhī year of the era of Muḥammad Shāh, beginning on the 5th of Zulḥijjah, A.H. 1215 (March 21, A.D. 1801), calculated for Dehli.

Add. 18,421.

Foll. 30; 9 in. by 7¼; written in Nestalik, A.D. 1803. [Wm. Yule.]

Two almanacks for the 87th Ilāhī year of the era of Muḥammad Shāh, beginning on the 27th of Zulḳa'dah, A.H. 1217 (March 21, 1803), calculated for Lucknow and Dehli.

NATURAL HISTORY.

Add. 16,739.

Foll. 416; 8¾ in. by 5¾; 17 lines, 3⅝ in. long; written in fair Nestalik; dated A.H. 965 (A.D. 1558). [Wm. Yule.]

عجائب المخلوقات وغرائب الموجودات

The "Wonders of Creation," translated from the Arabic of al-Ḳazvīnī.

Beg. العظمة لك والكبرياء لجلالك اللهم

The Arabic text has been edited by F. Wüstenfeld, Göttingen, 1848, and a German translation has been published by Dr. H. Ethé, Leipzig, 1868. See also S. de Sacy's

Chrestomathie, vol. iii. pp. 427—450, Newbold, Journal of the Asiatic Soc. of Bengal, vol. xiii. pp. 632—66, Nicoll, Bodleian Catalogue, p. 234, Reinaud, Géographie d'Aboulféda, Introduction, pp. 427—450, etc. The work has also been printed in Tehran, A.H. 1264. Another Persian version, entitled تحفة الغرائب, is fully described in the Vienna Jahrbücher, vol. lxvi., Anzeigeblatt, pp. 48—50.

In the present version no translator's name is given, nor is there any mention made of the work being a translation. The doxology has been preserved in the original language. The author's preface includes a dedication, not found in the printed Arabic text, to a man of rank called 'Izz ud-Dīn Shāhpūr B. 'Uṣmān, who appears to have held the post of Ṣadr, مجلس عالی خداوند صاحب عالم عادل مؤید مظفر منصور عز الدین فخر الاسلام ملك الصدور سید الاکابر شاهپور ابن عثمان

The author's name differs in various copies. It is written here زکریا بن محمد بن محمود الکمونی القزوینی, in agreement with the statement of a nearly contemporary writer, Ḥamd Ullah Mustaufi, of Ḳazvīn, who, in the Nuzhat ul-Ḳulūb, ascribes the present work, as well as the Āṣār ul-Bilād, to the same author.

This copy contains drawings in Persian style, both plain and coloured, representing the planets and constellations, foll. 14—39, 250—253.

A set of coloured drawings in Indian style, representing constellations, animals, and plants, with Arabic names, is appended at the end, foll. 328—416.

Foll. 108—153, 170—180, 292—300, have been supplied by later hands.

Add. 7706.

Foll. 286; 11¾ in. by 7; 21 lines, 4 in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins, probably in the 16th century. [Cl. J. Rich.]

The same work.

In spite of some verbal differences, this version agrees in the main with the preceding. The first two leaves, supplied by a later hand, contain a preface beginning thus: حمد متواتر و شکر متکاثر سزاوار لمن یلیق به الحمد, which contains neither the author's name, nor the dedication above mentioned. The final lines, which are wanting, have been replaced, in the same handwriting, by a spurious conclusion, dated A.H. 1051 (A.D. 1641).

This copy contains neat astronomical diagrams, foll. 10—16, a map of the world, fol. 59 *b*, and a great number of fair drawings in Indian style, mostly in gold, representing constellations, foll. 19—29, the wonders of the islands and seas, foll. 60—83, plants, foll. 128—148, demons, foll. 222—225, animals and monsters, foll. 233—285.

Or. 1371.

Foll. 405; 11¾ in. by 7½; 15 lines, 4 in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century; bound in richly painted covers. [Sir C. Alex. Murray.]

The same version.

This copy contains numerous drawings, in Indian style, carefully executed in gold and colours.

Add. 16,738.

Foll. 248; 11¼ in. by 7¼; 27 lines, 4¾ in. long; written in plain Nestalik, about the close of the 17th century. [Wm. Yule.]

The same work, with rather coarse drawings.

Add. 5603.

Foll. 380; 10¾ in. by 6¾; 17 lines, 3¾ in. long; written in plain Nestalik; dated Muḥarram, A.H. 1097 (A.D. 1685).

The same work, with coloured drawings of constellations, plants, and animals.

On the first page is a seal containing an European name in the Persian character جوهانس متی‌اس روس, apparently Johannes Matthæus Reuss.

Add. 16,740.

Foll. 404; 10 in. by 6½; 17 lines, 4¼ in. long; written in cursive Nestalik, apparently in the 18th century. [Wm. Yule.]

The same work.

The blank spaces reserved for drawings have been left empty.

The first page bears the stamp of General Claud Martin (see p. 2 *a*).

Add. 23,564.

Foll. 342; 10½ in. by 6½; 21 lines, 4⅝ in. long; written in fair Naskhi, with 'Unvān and gold-ruled margins; dated A.H. 845 (A.D. 1441). [Robert Taylor.]

Another translation of the same work.

The first page is lost; the second contains the latter part of the untranslated doxology of the original.

This version differs materially from the preceding; it is shorter, more archaic in language, and follows the Arabic much closer.

The author's name is written Muḥammad B. Muḥammad B. Muḥammad ul-Ḳazvīnī. The same form of name is found in an addition to Haj. Khal., vol. iv. p. 189, in the Bodleian MS., and in other copies; see de Sacy's Chrestomathie, vol. iii. p. 444.

This copy contains coloured drawings of constellations, animals, and plants, some of which have been purposely defaced.

Or. 373.

Foll. 581; 13¾ in. by 8¼; 15 lines, 4½ in. long; written in large Nestalik, with 'Unvān and ruled margins; dated A.H. 125 (probably for 1205, A.D. 1790). [Geo. Wm. Hamilton.]

Another version of the same work.

The translator, whose name does not appear, states in a short preamble, which follows the Arabic doxology of the original, and begins اما بعد در عهد خلافت و ایام سلطنت پادشاه عالمجاه, that this version was written in the reign of Abul-Muẓaffar Ibrāhīm 'Ādil Shāh B. 'Ādil Shāh B. 'Ādil Shāh, and for His Majesty's library. He adds, at the end of al-Ḳazvīnī's preface, that it was completed in the beginning of Sha'bān, A.H. 954.

Ibrāhīm, the third of the 'Ādilshāhis of Bījāpūr, reigned, according to the Futūḥāt i 'Ādilshāhī, Add. 27,251, foll. 55, 77, 297, from A.H. 941 to 963, or, according to Firishtah, vol. ii. p. 64, till A.H. 965.

The present version, which differs from the preceding by its modernized and prolix diction, has been lithographed in the press of Naval Kishor, A.H. 1283.

The MS. contains numerous coloured drawings in Indian style, representing planets and constellations, foll. 31—84, angels, foll. 87—103, the wonders of the seas and islands, foll. 165—223, plants, foll. 336—394, and animals, foll. 470—581.

Add. 23,565.

Foll. 79; 8¼ in. by 5¼; 14 lines, 3⅛ in. long; written in Nestalik; dated A.H. 1206 (A.D. 1791). [Robert Taylor.]

A treatise on precious stones and metals.

Author: Muḥammad B. Manṣūr, محمد بن منصور

Beg. ستایش و سپاس بی اندازه و قیاس صانعی را

A detailed abstract of the contents by Hammer will be found in the Mines de l'Orient, vol. vi. p. 126—142. See also the Vienna Jahrbücher, vol. 66, Anzeigeblatt,

p. 52, Stewart's Catalogue, p. 95, and Flügel, Vienna Catalogue, vol. ii. p. 516.

The work was written, as stated in the preface, by desire of a prince called Abul-Fatḥ Khalīl Bahādur Khān, son of the Sultan Abu Naṣr Ḥasan Bahādur Khān, who appears from the following pompous titles, السلطان الاعظم الاكرم الخاقان الاجل الافخم مجدد مراسم الملة محيي مآثر الدولة موعود المائة السابعة . . . السلطان بن السلطان بن السلطان ابو نصر حسن بهادر خان خلد الله مدى الزمان زمانه الخ, to have been the reigning sovereign, but whose time and country have not been ascertained. The only clue to the period in which he lived is found in the following epithet, "the promised one of the seventh hundred," which seems to imply that he reigned about A.H. 700, and which is apparently the sole authority for the date given by Stewart, l.c., viz. A.D. 1300. The work must, however, have been written at a somewhat later period, for Ghāzān Khān, who died A.H. 703, is spoken of, fol. 77 *a*, as a king of the past.

It is divided into an introduction (Muḳaddimah) on minerals and their origin, fol. 7 *a*, and two books (Maḳālah). Maḳālah I., fol. 9 *a*, comprises twenty chapters (Bāb), treating of as many species of precious stones. Maḳālah II., fol. 66 *a*, contains seven chapters on metals.

The authorities most frequently quoted are the philosopher Abu Raiḥān (al-Bīrūni), and Taifāshī, the author of an Arabic treatise on precious stones, who died A.H. 651 (Haj. Khal., vol. iii. p. 582).

Add. 25,870.

Foll. 88; 8 in. by 5½; 11 lines, 3⅞ in. long; written in Nestalik, apparently about the beginning of the 19th century.

[Wm. Cureton.]

Another copy of the preceding work, in which the dedicatory portion of the preface has been omitted.

Or. 30.

Foll. 221; 8¼ in. by 5; 11 lines, 2⅞ in. long; written in neat Nestalik, dated Rajab, A.H. 951 (A.D. 1544). [G. C. Renouard.]

فرخ نامه جمالی

A work treating of the properties and uses of natural substances, also of divination and astrology.

Author: Abu Bakr ul-Muṭahhar B. Muḥammad B. Abil-Ḳāsim B. Abi Sa'īd ul-Jamāl, called al-Yazdi, ابو بكر المطهر بن محمد بن ابي القاسم بن ابى سعيد الجمال العروف باليزدى

The author, who in his verses uses the Takhalluṣ Jamāli, describes himself as an inhabitant of the village of Māyakh, in the district of Tūn, مقيما بقريهٔ مايخ من ناحيهٔ تون عن كورهٔ اصطرخ [*sic*]. He states in the preface, which is slightly defective at the beginning, that he was addicted to poetry, and was preparing a fair copy of his poem Ṭāriḳ u Jauzā طارق و جوزا, when some friends, assembled in his house on the occasion of the birth of his son Abul-Ḳāsim, praised the Nuzhat Nāmah i 'Alā'ī as a book replete with useful knowledge, and urged him to write one of the same description. Yielding to their entreaties he composed the present work, and dedicated it to the Vazir Majd ud-Dīn Aḥmad B. Mas'ūd, صدر عادل مجد الدولة والدين ملك الوزرا احمد بن مسعود, who was his father's benefactor, as well as his own. He adds that he completed it in the month of Ramaẓān, A.H. 580, and claims indulgence on the score of his youth, as he was then in his eighteenth year.

The title is written فرخ نامه; but the

reading of Haj. Khal., vol. iv. p. 412, فرح نامه, is, on account of its parallelism with نزهت نامه, more likely to be correct. The same writer gives A.H. 560 as the date of composition, and, in his notice on the Nuzhat Nāmah, vol. vi. p. 336, which he knew only from the above preface, takes 'Alā'i to designate the author. Jamālī, however, gives him another name, but one which cannot be read with certainty in the present copy; for the passage is incorrectly written, as follows: نزهت نامه علائی که شهرة ان المستوفی جمع کرده است

The Faraḥ Nāmah comprises the following sixteen books (Maḳālat), subdivided into chapters (Faṣl): 1. Useful properties of various parts of the body in men and quadrupeds, fol. 8 *b*. 2. Useful properties of birds, reptiles, and insects, fol. 53 *a*. 3. Properties of trees, vegetables, and seeds, fol. 84 *b*. 4—6. Properties of herbs and leaves, fol. 119 *b*, of gums, fol. 122 *b*, of stones and metals, fol. 125 *a*. 7. Drugs and perfumes, fol. 135 *a*. 8. Oils, and Firāsat, fol. 144 *a*. 9. Divination by shoulder-blades, and astrology, fol. 150 *a*. 10. Auguries derived from throbbings of the muscles; divination of the death or recovery of the sick; vocabulary of Pehlevi words, fol. 181 *a*. 11. Poisons and antidotes, fol. 198 *b*. 12. Mode of dissolving gold, pearls, etc., fol. 207 *b*. 13. Conjuring tricks, magic inks, etc., fol. 210 *b*. 14. Khavātīm, or symbols, of the planets, fol. 217 *a*.

The latter part of the fourteenth book, the fifteenth, and all but the concluding lines of the sixteenth, are wanting.

Copyist: محمد بن ابراهیم المعروف بهوی

A copy of a similar work is described in the Vienna Catalogue, vol. ii. p. 517. The same volume contains the second Maḳālah of the Nuzhat Nāmah i 'Alā'i.

MEDICINE.

Add. 23,556.

Foll. 492; 18 in. by 11; 27 lines, 6½ in. long; written in Nestalik, apparently in the 17th century. [Rob. Taylor.]

I. Foll. 2—477.

ذخیرهٔ خوارزمشاهي

An encyclopædia of medical science.

Author: Zain ud-Dīn Abu Ibrāhīm Ismā'īl B. Ḥasan B. Aḥmad B. Muḥammad ul-Ḥusainī ul-Jurjānī, زین الدین ابو ابراهیم اسمعیل بن حسن بن احمد بن محمد الحسینی الجرجانی

Beg. الحمد لله . . . سید امام اجل زین الدین نجم الاسلام . . . میکوید جون تقدیر ایزد تعالی جنان بود که جمع کننده این کتاب

The author calls himself, in the opening lines, the devoted servant of the just and wise Pādishāh, Ḳuṭb ud-Dunyā wad-Dīn Khwārazm Shāh Abul-Fatḥ Muḥammad B. Yamīn ud-Dīn, Mu'īn Amīr ul-Mūminīn. He states that, having been brought by the divine decree to Khwārazm in A.H. 504, he had been induced by the fair climate of that country, and the able and righteous rule of its sovereign, to fix there his abode. He dedicates the present work to His Majesty, as a grateful return for the favours showered upon him. His object in compiling it was to supply a want which he had felt himself while studying, that of a comprehensive work which would offer the required information on every branch of the medical science, and save a physician the trouble and loss of time involved in consulting other books.

Muḥammad, son of Nūshtigīn, the founder of the Khwārazmshāhī dynasty, was a vassal of the Saljūḳis. He was appointed governor of Khwārazm by Sanjar, in the reign of Barkyāruḳ, and received the titles of Ḳuṭb

ud-Dīn and Khwārazm Shāh in A.H. 491. His son Atsiz, who succeeded to him A.H. 522, and assumed independence A.H. 535, died A.H. 551. See Jāmi'ut-Tavārīkh, Add. 7628, Guzīdah, and Kāmil, vol. xi. p. 490.

Yāḳūt, who mentions our author, Abu Ibrāhīm B. ul-Ḥasan B. Muḥammad ul-Ḥusainī, among the illustrious natives of Jurjān, says that, after staying a long time in Khwārazm, he repaired to Marv, where he died A.H. 531; see Mu'jam, vol. ii. p. 55. Ibn Abi Uṣaibi'ah, who calls him Sharīf Sharaf ud-Dīn Isma'īl, Add. 7340, fol. 132, speaks of the great regard in which he stood at the court of 'Alā ud-Dīn [*sic*] Muḥammad Khwārazm Shāh, and mentions the four following works as composed by him in Persian for that prince—the present work, in twelve volumes, the Khafī 'Alā'ī in two small volumes, the Aghrāẓ in two, and the Yādgār in one. All four are noticed by Ḥaj. Khal. vol. i. p. 368, vol. iii. pp. 162, 330, and vol. vi. p. 507, who calls the author Ismā'īl B. ul-Ḥusain, and gives in one place A.H. 535, and in another A.H. 530, as the date of his death. Khwānd Amīr, who gives him the same name, Ḥabīb us-Siyar, vol. ii., Juz. 4, p. 176, is manifestly wrong in stating that he lived under Tukush, who reigned A.H. 568—596. The appendix to the Ṣivān ul-Ḥikmah contains a notice on the author, who is there called Zain ud-Dīn Ismā'īl B. ul-Ḥasan ul-Jurjānī; see the Leyden Catalogue, vol. ii. p. 295. Compare Stewart's Catalogue, pp. 106 and 108, Krafft's Catalogue, p. 147, and De Jong, Catalogus Codd. Orr. Bibl. Acad. Regiæ, p. 228, note 2.

The Ẕakhīrah consists of ten books (Kitāb), which are enumerated in the preface, and to each of which is prefixed a full table of numerous subdivisions termed Guftārs and Bābs. They are as follows: I. Definition and utility of medicine; composition, structure, and powers of the human body, fol. 4 *a*. II. Health and disease; causes and symptoms of disease; accidents of the body, fol. 42 *b*. III. Preservation of health, fol. 79 *b*. *IV. Diagnosis of diseases; crisis and prognosis; fol. 151 b. V. Fevers, their various* kinds, their symptoms and treatment, fol. 168 *b*. VI. Local diseases and their treatment, fol. 205 *b*. VII. Tumours, ulcers, etc., fol. 388 *b*. VIII. Care to be taken of the external parts of the body, hair, skin, nails, etc., fol. 411 *b*. IX. Poisons and antidotes, fol. 417 *b*. X. Simple and compound medicaments, fol. 431 *b*.

Some leaves of book ix., viz., foll. 418, 426—8, which are partly in another handwriting, contain a portion of a different recension, in which that book is divided into five Guftārs, instead of six Maḳālahs.

At the end is a note, written by the same hand as the text, and stating that the transcriber, Muḥammad Bāḳir B. 'Ināyat Ullah ul-Ḥusainī, had completed the collation of the present copy on the 17th of Rajab, A.H. 1095.

II. Fol. 478—492. A treatise on the anatomy of the human body.

Author: Manṣūr B. Muḥammad B. Aḥmad, منصور بن محمد بن احمد

Beg. شکر و سپاس بادشاهی را سزد و حمد و ثنای بی قیاس

The preface contains a dedication to an Amīr-zādah Pīr Muḥammad, who is addressed as the reigning sovereign with the following titles, السلطان الاعظم الاعدل الاکرم . . . . السلطان بن السلطان بن السلطان ضیاء الحق والسلطنة والدنیا والدین امیر زاده پیر محمد بهادر خان

That prince, whose age and country are not indicated, is called in Stewart's Catalogue, p. 109, perhaps on the authority of the copy there described, "Pīr Muḥammad Jahāngīr, grandson of Tīmūr."

Mīrzā Pīr Muḥammad, second son of Mīrzā Jahāngīr, the eldest son of Tīmūr, was proclaimed Valī 'Ahd, or heir apparent, on the

death of his elder brother, Sulṭān Muḥammad, in A.H. 805. Having been appointed some years previously to the government of Kābul, he was the first of the Timuride princes who invaded India, and held an important command in the Indian campaign, undertaken at his instigation by Tīmūr. At the latter's death he was left in possession of the Indian provinces and Zābulistān, but did not enjoy it long, being murdered on the 14th of Ramaẓān, A.H. 809, by one of his Amīrs. Another grandson of Tīmūr who bore the same name, viz. Mīrzā Pīr Muḥammad B. 'Umar Shaikh, ruled in the province of Fārs from A.H. 796 to 812. See Maṭla' us-Sa'dain, Or. 1291, fol. 25, and Jahānārā, foll. 174, 177.

The work is divided as follows: Muḳaddimah. Component parts of the human body, fol. 479 *a*. Maḳālah I. Bones, fol. 480 *a*. II. Nerves, fol. 483 *a*. III. Muscles, fol. 485 *b*. IV. Veins, fol. 486 *b*. V. Arteries, fol. 489 *a*. Khātimah. Complex organs; development of the embryo, fol. 490 *a*. It is illustrated by five anatomical drawings, occupying a whole page each.

It has been edited under the title of تشريح منصوری by Manṣūr 'Alī, Dehli, A.H. 1264.

Another work of the same author, كفايه مجاهديه, will be mentioned further on, p. 470 *b*.

Add. 26,307.

Foll. 41; 15 in. by 9; 23 lines, 5 in. long; written in large Naskhī, apparently in the 18th century. [Wm. Erskine.]

A treatise on the anatomy of the human body, designated as مختصر در علم تشريح

Author: Abul-Majd uṭ-Ṭabīb ul-Baiẓāvī, ابو المجد الطبيب البيضاوی

Beg. حمد و ثنای که حاوی قانون تحميد و شامل کليات تمجيد بود

Abul-Majd ul-Baiẓāvī is mentioned as the author of a commentary on the Mūjiz ul-Ḳānūn of 'Alā ud-Dīn 'Alī Ibn un-Nafīs ul-Ḳurashī, a work published in Calcutta, 1828. See the Leyden Catalogue, vol. iii. p. 266. In the present work he quotes several times that celebrated physician, and it appears from the formula which he adds to his name, امام علاء الدين قرشی رحمة الله عليه, that he was writing after his death, which took place A.H. 687. See Haj. Khal., vol. vi. p. 251, and Wüstenfeld, Geschichte der Arabischen Aertzte, p. 146.

After some considerations on the high importance of a knowledge of anatomy, the author sets forth at length the divisions of his treatise. It consists of an introduction on the parts of the body in general, and of two books (Kitāb). The first treats of the simple parts of the body, and comprises six chapters (Bāb), as follows:—I. Bones, in fifteen sections (Faṣl). II. Nerves, in five sections. III. Veins, in five sections. IV. Arteries, in four sections. V. Muscles, in thirty sections. VI. Skin. The second book treats, in seventeen Bābs, of as many complex organs.

The present copy, which appears to have been transcribed from a defective MS., contains only the following disjointed portions of the work: Muḳaddimah, fol. 4 *a*. Book I., Bāb I., Faṣl 1. Bones in general, fol. 5 *b*. Faṣl. 2. Bones of the head, fol. 6 *b*. Faṣl 3. Bones of the upper jaw, fol. 8 *a*. Faṣl 4. Bones of the nose, fol. 9 *b*. Bāb V. Muscles, in thirty Faṣls, complete, fol. 10 *a*. Book II. Bāb I. The brain, fol. 31 *a*. Bāb II. The eye, fol. 33 *a*. Bāb III. The ear, fol. 36 *a*. Bāb IV. The nose, fol. 36 *b*. Bāb V. The tongue, fol. 37 *a*. Bāb VI. The throat and gullet, fol. 37 *b*. Bāb VII. The diaphragm and chest, fol. 38 *a*. Bāb VIII. The heart, fol. 38 *b*. Bāb IX. The gullet and stomach, fol. 39 *b*. Bāb X. The liver, fol. 40 *b*.

Of the last Bāb the beginning only is extant. Fol. 41 contains the latter part of

the fourth Bāb of Book I., which treats of the arteries.

Add. 16,748.

Foll. 347; 9¾ in. by 6¼; 19 lines, 4 in. long; written in fair Nestalik; dated Jumādạ I, the 5th year of Bahādur Shāh, (A.H. 1123, A.D. 1711). [Wm. Yule.]

اختيارات بديعى

A work on materia medica.

Author: 'Alī B. ul-Ḥusain ul-Anṣārī, known as Ḥājī Zain ul-'Aṭṭār, على بن الحسين الانصارى المشتهر بحاجى زين العطار

Beg. امداد حمد بى عد و اعداد سپاس بى قياس مبدعى را

Zain ud-Dīn 'Alī, who traced his pedigree to 'Abd Ullah Anṣārī, was born A.H. 730, in Shīrāz, where his father, Jamāl ud-Dīn Ḥusain, a physician of Iṣfahan, had settled A.H. 715. He stood high in the favour of Shāh Shujā' (who reigned A.H. 760—786), and was during sixteen years in constant attendance upon him. He died A.H. 806, leaving, besides the present work, the following medical treatises: Miftāḥ ul-Khazā'in, Tuḥfat ul-Mulūk, and Risālah dar Ṣifat i Mardān u Zanān. See a notice on his life written by his son in Or. 165, fol. 108.

The Ikhtiyārāt i Badī'ī is so called from Badī' ul-Jamāl, the name of the princess to whom it is dedicated. The date of composition, which is found in some copies, as Add. 6001 and 17,950, and in Haj. Khal., vol. i. p. 197, is A.H. 770.

The work is divided into two books (Maḳālat). The first contains the simple medicaments in alphabetical order, fol. 3 *b*. The second, which treats of compound medicaments, fol. 298 *b*, comprises sixteen chapters (Bāb), treating of as many different kinds of preparations, as follows: ١ المفرحات ٢ المعاجين ٣ الجوارشات ٤ الاطريفلات ٥ المربيات ٦ الاشربه والربوب ٧ اللعوقات ٨ السفوفات ٩ الحبوبات ١٠ الاقراص ١١ الايارجات ١٢ الشيافات ١٣ الترياقات ١٤ السنونات ١٥ الادهان ١٦ المراهم

See R. Seligmann, Ueber drei seltene Persische Handschriften, p. 24, Stewart's Catalogue, p. 109, Leyden Catalogue, vol. iii. p. 277, De Jong, Catal. Bibl. Acad. Reg., p. 227, and Copenhagen Catalogue, p. 13.

Add. 7711.

Foll. 253; 10 in. by 6¾; 22 lines, 5 in. long; written in Nestalik; dated Jumāda II., A.H. 832 (A.D. 1429). [Cl. J. Rich.]

The same work.

Copyist: ابو مسلم بن حسن سلطان الدست بياضى

Foll. 251—53 contain Ibn Sīnā's poem on the soul (see the Arabic Catalogue, p. 402, xiii.), with a version in Persian verse, and an Arabic commentary.

Add. 17,950.

Foll. 286; 11¼ in. by 7; 21 lines, 4¾ in. long; written in Nestalik; dated Sha'bān in the 26th year of the reign (of Aurangzib), A.H. 94 (*i. e.* 1094, A.D. 1683).

The first Maḳālat of the same work, with copious marginal corrections.

Add. 6001.

Foll. 151; 12½ in. by 8½; 26 lines, 5⅜ in. long; written in Nestalik; dated A.H. 1109 (A.D. 1697-8).

The first Maḳālat of the same work.

Add. 23,559.

Foll. 270; 9½ in. by 6; 17 lines, 3⅝ in. long; written in Nestalik, apparently in India, in the 17th century. [Robert Taylor.]

The first Makālat of the same work.

Foll. 266—270 contain a fragment on various kinds of soil and of water, designated by their Hindū names.

Copyist: حافظ محمد حسین واد محمد علی

Add. 17,957.

Foll. 77; 9 in. by 6; 11 lines, 3⅝ in. long; written in fair Nestalik; dated Lahore, Rabi' I., in the fourth year of the reign, without designation of the sovereign; probably of the 17th century.

[Edward Galley.]

The second Makālat of Ikhtiyārāt i Badī'ī, treating of compound medicaments. At the end is added a chapter on some Hindu preparations called Pāk, تراکیب هندی پاکات foll. 76 *b*—79.

Copyist: جانمحمد

Add. 17,948.

Foll. 136; 12½ in. by 9½; 11 lines, 4¾ in. long; written in Nestalik; dated Sūrat, A.H. 1222 (A.D. 1807).

جامع الفاظ عیسوی

A dictionary of drugs, written in four columns, comprising the names found in the Ikhtiyārāt i Badī'ī, with their Arabic, Persian, and Hindustani equivalents.

It was compiled, as stated at the end, in Sūrat, A.H. 1222, for a Doctor Pudget (?) داختر پوجیت. See the Arabic Catalogue, p. 459 *b*.

Egerton 1010.

Foll. 422; 7¾ in. by 4½; 11 lines, 3 in. long; written in Shikastah-āmīz, apparently in the 18th century.

کفایهٔ مجاهدیه

A manual of medicine.

Author: Manṣūr B. Muḥammad B. Aḥmad B. Yūsuf B. Ilyās, منصور بن احمد بن یوسف بن الیاس

Beg. شکر و سپاس مر خالقیرا که در خلقت انسان

The work has been lithographed, with the title of کفایه منصوری, in Lucknow, A.H. 1290. The author is evidently the same as that of the treatise of anatomy already described, p. 467 *b*, who there calls himself Manṣūr B. Muḥammad B. Aḥmad. In a portion of the preface, which is omitted in the present copy, but is found in the next, as well as in the Lucknow edition, he dedicates the present manual to a sovereign to whose court he had been attracted by the wide-spread fame of his justice and liberality, and whose titulature bears a close resemblance to that which precedes the name of Pīr Muḥammad in the author's other work. The proper name of that prince, which is wanting in Add. 19,003, is supplied by the lithographed edition, in which it reads مجاهد السلطنة والدین سلطان زین العابدین.

The king thus designated is probably Sultān Zain ul-'Ābidīn of Kashmīr, who lived at about the same time as Mīrzā Pīr Muḥammad, having reigned from A.H. 826 to 877, and is described as a generous patron of arts and science. His conquest of Tibet and Panjāb is amply sufficient to justify, in Oriental parlance, the epithet of "second Alexander," اسکندر ثانی, bestowed upon him by the author. That epithet has been mistaken for a proper name by A. Stewart, who describes the work, p. 107, as "dedicated to Sekunder Shāh the Second, of Dhely, A.D. 1300." It has led the authors of the Leyden Catalogue, vol. iii. p. 276, to the equally unfounded conclusion, that the prince to whom it is

applied could be no other than 'Alā ud-Dīn Muḥammad Shāh Khiljī, who reigned A.H. 695—716.

The work is divided into two Fanns, the first of which treats in two parts (Ḳism) of theoretical and practical medicine, and the second, of ailments and medicaments. They are subdivided as follows:—Fann I. Ḳism I. Theoretical medicine, comprising four Maḳālahs, viz., 1. substantial elements of health, اسباب ماوی صحت, *i. e.* constituent parts of the body and its organs, fol. 9 *a*. 2. Apparent conditions of health, اسباب صوری صحت, *i. e.* temperaments and faculties, fol. 27 *a*. 3. Efficient causes of health, اسباب فاعلی صحت, such as air, motion, sleep, food and drink, evacuation, age, habits, etc., fol. 32 *a*. 4. Various conditions and accidents of the body, and their symptoms, fol. 50 *a*. Ḳism II. Practical medicine, in five Maḳālahs, viz., 1. Preservation of health and general treatment, fol. 70 *b*. 2. Local diseases, in twenty Bābs, fol. 100 *b*. 3. Fevers, fol. 258 *b*. 4. Diseases of the external parts, fol. 280 *b*. 5. Animal poisons, fol. 310 *b*. Fann II., comprising two Maḳālahs, viz. 1. Simple aliments and drugs, fol. 332 *a*. 2. Compound aliments and medicaments, fol. 349 *a*.

Add. 19,003.

Foll. 187; 7½ in. by 4¼; 13 lines, 2⅜ in. long; written in Nestalik, apparently in the 18th century.

The first portion of the same work, ending with Bāb 4 of Maḳālah 2, Ḳism II., and corresponding to foll. 1—146 of the preceding copy.

Egerton 1011.

Foll. 103; 9 in. by 6¾; 17 lines, 5½ in. long; written in a cursive and rude character, apparently in the 18th century.

رجوع الشيخ الى صباه فى القوة على الباه

A translation of the Arabic work which bears the above title, and which treats of the means of increasing, or restoring, the virile powers.

Translator: Muḥammad Sa'īd uṭ-Ṭabīb B. Muḥammad Ṣādiḳ ul-Iṣfahānī, محمد سعيد الطبيب ابن محمد صادق الاصفهانى

Beg. الحمد لله الذى خلق الانسان من ماء معين ثم جعلناه

The translator says that, the above Arabic work, which he ascribes to Aḥmad B. Yūsuf ush-Sharīf, being the best treatise written on the subject, he had translated it at the request of Sayyid Jābir. The version is divided, like the original, into two parts (Juz'), each of which comprises thirty chapters. The present copy breaks off in the twenty-second chapter of Part II.

Ḥāji Khalīfah, who mentions the work without author's name, vol. iii. p. 319, says that it had been translated into Turkish for Sultan Salīm in A.H. 940.

Add. 17,951.

Foll. 372; 12 in. by 7; 29 lines 5 in. long; written in Nestalik, apparently in the 16th century.

معدن الشفاء سكندرشاهى

A treatise on Indian medicine.

Author: Bhuvah B. Khavāṣ Khān, بهوه بن خواصخان

Beg. حمد خدايرا كه بحكمت بالغه وقدرة كامله

Miyān Bhuvah, or Bhūvah, son of Khavāṣ Khān, is mentioned by Niẓām ud-Dīn Aḥmad in the Ṭabaḳāt i Akbarshāhī, Add. 6543, foll. 124, 132, 135, and, after him, by Firishtah, vol. i. pp. 330, 345, 350, as one of the greatest Amīrs of the reign of Sikandar Shāh Lodī (A.H. 894—923). He is designated, like his father, by the title of Khavāṣ Khān, and is

described in one place as Lord of the Chamber حجاب خاص, and in another as Chief Justice میر عدل. Having incurred the displeasure of Sultan Ibrāhīm, the successor of Sikandar Shāh, he was cast into prison, soon after that king's accession in A.H. 923, and was put to death two years later. His name, which is written بهوه in the best MSS. of the above quoted works, has been changed to بهوره in the Bombay edition of Firishtah, and to Bhoory in Briggs' translation, vol. i. pp. 566, 594, 597. Compare the extracts from Mushtākī in Sir H. Elliot's History of India, vol. iv. p. 451, notes, and p. 544.

It appears from the preface that the author, having represented to Sikāndar Shāh that Greek medicine was not suitable to the constitution of the natives of India, obtained His Majesty's assent to the composition of the present treatise, which was compiled and translated from Indian, *i.e.* Sanscrit, works enumerated in the text, A.H. 918.

The preface, and an extract from the work, have been published, with a German translation, by Dr. Haas, Zeitschrift der D. Morg. Gesellschaft, vol. xxx. pp. 630—642, and an account of the work, from a Hamburg MS., which contained neither title nor author's name, will be found in Dietz's Analecta Medica, p. 171. See also Stewart's Catalogue, p. 108, and Mehren, Copenhagen Catalogue, p. 10.

Contents: Muḳaddimah. Definition of medicine, its value, and its origin, fol. 6 *a*. Bāb I. Introduction to therapeutics, در مقدمات علاج, or, in Sanscrit, Sūtra Sthan, in thirty-two chapters (Faṣl), fol. 7 *b*. Bāb II. Structure of the human body, and anatomy of its several parts, Sārīrak Sthān, in nine chapters, fol. 68 *b*. Bāb III. Diagnosis and treatment of diseases, Nidān u Chikitsā Sthān, in eighty-seven chapters, fol. 90 *a*.

The work is stated in the endorsement, fol. 5 *a*, to be commonly known as طب سکندری. A full table of contents is prefixed, foll. 2—4. The latter part of the MS., foll. 364—372, is in a late handwriting, although the subscription is dated Shāhjahānābād, Ṣafar, A.H. 1089.

The name of Miyān Bhuvah seems to point to a Hindu extraction, and, if he was, as he pretends in the preface, the real author of the Ma'dan ush-Shifā, he must have been well versed in the Sanscrit treatises from which that work is compiled. His identity, however, with the Hindu Miṣra Bhāva, author of the Bhāva Prakāṣa (see Aufrecht, Bodleian Catalogue, p. 309), which Dr. Haas, l. c. p. 641, considers possible, is more than doubtful. The title of Khān, which belonged to him, and to his father before him, suffices to show that both were Muslims. It is, moreover, quite impossible to suppose that a fierce Muḥammadan zealot and ruthless persecutor of the Hindus, as Sikandar Shāh is known to have been, could have conferred the highest offices of state upon men of Hindu faith.

Add. 16,745.

Foll. 646; 11 in. by 6½; 20 lines, 4⅛ in. long; written in Nestalik; dated Zulḥijjah, A.H. 1079 (A.D. 1669). [Wm. Yule.]

The same work, slightly imperfect at the beginning, with a table of contents, foll. 1—4.

Copyist: محمد عارف ولد شیخ یحیی ساکن اوده

Add. 18,680.

Foll. 877; 10¾ in. by 6¼; 17 lines, 3⅝ in. long; written in Nestalik, with Unvān and ruled margins, probably in the 17th century. [J. Haddon Hindley.]

The same work, with a table of contents, foll. 1—7.

In identical notes written on the first and last pages it is stated by Muḥammad Vajīh

ud-Dīn, that he had purchased the MS. from the Masjid Akbarābādī on the 6th of Zul-ḥijjah, A.H. 1171.

Add. 16,746.

Foll. 371; 10¼ in. by 6¾; 21 lines, 5 in. long; written in Nestalik, apparently in the 18th century. [Wm. Yule.]

The same work, slightly imperfect at the end, and wanting the rubrics.

Add. 17,947.

Foll. 230; 9¾ in. by 6¾; 21 lines, 4⅝ in. long; written in Nestalik; dated Muḥarram, A.H. 1060 (A.D. 1650).

دستور العلاج

A treatise on therapeutics.

Author: Sulṭān 'Alī Ṭabīb Khurāsānī, سلطان علی طبیب خراسانی

Beg. سپاس و ستایش حضرت علیمی را که نسخه بی سقم

The author states in the preface that he composed this work in A.H. 933, and that he had previously spent forty years in the study and practice of the medical art in Khorasan and Māvarā un-Nahr, and especially at Samarkand, in the service of Abu 'l-Manṣūr Kūchkūnjī Khān (the Uzbak Khān, commonly called Kūchum Khān, who reigned from A.H. 916 to 936; see p. 104 *a*). It was written at the request of another prince, Abu l-Muẓaffar Maḥmūd Shāh, who had called the author to the seat of his government, ولایت اجنی, and had been cured by him of a dangerous illness.

It is divided into the following two books (Maḳālah): I. Local diseases, in twenty-five chapters (Bāb), fol. 6 *b*. II. General diseases, in eight Bābs, fol. 170 *b*. A table of contents is prefixed, foll. 1—4.

The same work is mentioned in Stewart's Catalogue, p. 107, where it is stated to have been dedicated to "Abu Sa'īd Bahādur Khān, Emperor of the Moghuls, A.D. 1334" (*i.e.* A.H. 734—5), and in the Leyden Catalogue, vol. iii. p. 277, where the same erroneous statement is repeated. The Dastūr ul-'Ilāj has been lately lithographed, together with the introduction described under the next number, in the Hindu Press, Dehli, without date.

Add. 17,946.

Foll. 143; 11¼ in. by 6½; 15 lines, 4 in. long; written in large Indian Nestalik; apparently in the 18th century.

مقدمه دستور العلاج

An introduction to the preceding work, by the same author.

Beg. جواهر حمد و ثنا خدابرا عزوجل که حکیم حاذق

This work is dedicated to Abu 'l-Ghāzī Sulṭān Abū Sa'īd, whom the author had attended for twenty years. It is stated to have been written subsequently to the Dastūr ul-'Ilāj, and as a complement to it. It is divided into sixteen chapters (Bāb), treating of hygiene, of the definition of medicine, health and disease, pulse, crisis, etc. It is described, with the preceding work, in the Leyden Catalogue, vol. iii. p. 277.

Abu Sa'īd, son of Kūchkunjī, was raised to the Khanship after his father's death, A.H. 936, and reigned till A.H. 939; see p. 104 *a*, and Erskine, History of India under Baber, vol. ii. p. 99.

Add. 26,310.

Foll. 129; 9½ in. by 5¾; 15 lines, 3¾ in. long; written in cursive Indian Nestalik, apparently in the 18th century. [Wm. Erskine.]

A pharmacopœa قرابادین, in which compound medicaments are described in alphabetical order.

Author: Muzaffar B. Muhammad ul-Husaini ush-Shifā'i, مظفر بن محمد الحسينى الشفائى,

Beg. الحمد لله العليم الحكيم والصلوة على من اوتى الحكمة

The author, who was a poet as well as a physician, is mentioned by his townsman and contemporary, Taki ud-Din, of Kāshān, in his Tazkirah, where he is stated to have died A.H. 963. See Sprenger, Oude Catalogue, p. 22.

A Latin translation has been published by Father Ange de St. Joseph, of Toulouse, Carmelite monk and missionary, under the title of "Pharmacopœa Persica," Paris, 1681. The work is mentioned in Stewart's Catalogue, p. 110, No. xxiii., Munich Catalogue, p. 135, Copenhagen Catalogue, p. 15, and by De Jong, Catal. Codd. Orr. Acad. Regiæ, p. 232.

Add. 23,560.

Foll. 311; 11¼ in. by 7½; 23 lines, 4½ in. long; written in fair Shikastah-āmīz; dated Zulhijjah, A.H. 1099 (A.D. 1688).

[Robert Taylor.]

I. Foll. 2—98. A manual of medicine, ascribed in the heading رساله ينبوع حكيم عماد الدين محمود to Hakīm 'Imād ud-Dīn Mahmūd.

Beg. الحمد لله . . . اما بعد بدانكه آدمى مركبست ازين جسد

The author, who in some of his works calls himself Mahmūd B. Mas'ūd, was a native of Shīrāz, and a near kinsman of a celebrated physician of the same city, Kamāl ud-Dīn Husain, who died A.H. 953 (Tuhfah i Sāmī, fol. 49). The author of the 'Alam Ārāi mentions him, Add. 16,684, fol. 43, among the great scholars who lived about the close of the reign of Shāh Tahmāsp, *i.e.* A.H. 984. He says that he was an eminent medical writer as well as a skilled physician, and that, after being attached for some time to the service of 'Abd Ullah Khān Istājlu, governor of Shirvan, he had been transferred by order of Shāh Tahmāsp to Mashhad. Kāzī Nūr Ullah had in his youth studied under him the medical works of Mīr Ghiyās ud-Dīn Mansūr, a renowned philosopher of Shīrāz, who died A.H. 948; see Majālis ul-Mūminīn, Add. 23,541, fol. 381.

The work, which has no preface, is divided into nineteen chapters (Fasl) of very unequal length, as follows: I. Preliminary notices, fol. 2 *b*. II.—XVI. Anatomy and diseases of the following parts of the body:—head, eye, ear, nose, mouth, throat, breast, heart, stomach, liver, gall-bladder and milt, kidneys and bladder, bowels, genital parts, and joints, fol. 5 *a*. XVII. Tumours, ulcers, etc., fol. 13 *b*. XVIII. Fevers, fol. 14 *b*.

Fasl XIX., which forms the main portion of the work, is subdivided into two sections (Kism), viz. 1. Aliments and drinks, fol. 20 *a*. 2. Simple and compound medicaments, classed according to their effect and the diseases for which they are used, fol. 46 *a*.

II. Foll. 98 *b*—214. An Arabic treatise on compound medicaments, entitled المركبات الشاهيه, and ascribed in the heading قرابادين حكيم عماد الدين محمود to the same writer (see Arabic Catalogue, p. 633 *a*).

In the preface the author states that he had applied himself from his childhood to the study of the standard medical works under his father and other physicians, and had carried on for nearly twenty years the practice of the healing art, when he repaired to the court of Shāh Tahmāsp, to whom he offered the present work. He adds that he was engaged upon the composition of a manual of medicine (probably the preceding treatise), which he had then brought down to the chapter treating of the anatomy of the tongue.

Foll. 215—218 *a* contain various medical recipes.

III. Foll. 218—262.

خفی علائی

A manual of medicine.

Author: Amīr Sayyid Isma'īl B. ul-Ḥasan B. ul-Ḥusain ul-Jurjānī, امیر سید اسمعیل بن الحسن بن الحسین الجرجانی

Beg. الحمد لله . . . اما بعد چنین کوید امیر سید اسمعیل

The author states in the preface that, after he had completed the Zakhīrah i Khwārazmshāhī (see p. 466 *b*), he had been told by a prince whose name will be given further on, that a handy compendium of that voluminous work would be very desirable, and that he had, in compliance with that wish, written the present abridgment. He had given to it the name of Khafī, or "hidden," because it was written in two volumes of oblong shape, which could be conveniently carried by the owner in his boots. The second part of the title, 'Alā'ī, is apparently derived from 'Alā ud-Daulah, one of the titles of the prince above mentioned. The author's patron is styled امیر سپهسالار اجل سید عالم عادل بهاء الدین عمدة الاسلام علاء الدوله ضیاء المله . . . نظام المعالی قزل ارسلان ولی العهد ابو المظفر اتسز بن خوارزمشاه حسام امیر المومنین, and in an earlier copy, Add. 27,261, written A.H. 814, امیر سپهسالار بهاء الدین عمدة الاسلام علاء الدوله و الدین ضیاء الامه . . . نظام المعالی قزل ارسلان ابو المظفر اتسز بن خوارزمشاه حسام امیر المومنین

If قزل ارسلان may be taken as an honorific epithet, and اتسز as the prince's real name, it would follow that the work was written in the reign of Muḥammad Khwārazmshāh, A.H. 491—522, and for his successor, Atsiz, who was then commander of the army and heir apparent, a conclusion confirmed by the date which is assigned to the Khafī 'Alā'ī in Stewart's Catalogue, p. 106, viz. A.D. 1113, *i. e.* A.H. 506—7. It is also stated in the preface of the Aghrāẓ, as quoted by Haj. Khal., vol. i. p. 368, that the present compendium was dedicated to Atsiz B. Khwārazmshāh.

The Khafī 'Alā'ī consists of two parts, treating severally of theoretical and practical medicine. They are subdivided as follows. Part I., in two Maḳālahs, viz., 1. Preservation of health, in sixteen Bābs, fol. 219 *a*. 2. Diagnosis of disease, in seven Bābs, fol. 232 *b*.

Part II., comprising the following seven Maḳālahs:—1. Advice to physicians, fol. 238 *a*. 2. Treatment of local diseases, in eighteen Bābs, fol. 238 *b*. 3. Fever, measles, and smallpox, fol. 257 *a*. 4. Tumours, sores, and wounds, fol. 260 *a*. 5. Fractures, bruises, and dislocations, fol. 261 *b*. 6. Treatment of the hair and of the skin diseases, fol. 261 *b*. 7. Antidotes, fol. 262 *a*.

IV. Foll. 262—264. Extract from the Jāmi' ul-Favā'id i Yūsufī, انتخاب کتاب جامع الفواید یوسفی

Yūsufī is the Takhalluṣ of Yūsuf B. Muḥammad, a physician of Herat, who lived under Bābar and Humāyūn. His medical works are the following: Favā'id i Akhyār, written A.H. 913, Ḳaṣīdah fī Ḥifẓ Ṣiḥḥat, *i. e.* a poem on hygiene, dedicated to Bābar, A.H. 937, Riyāẓ ul-Adviyah, written for Humāyūn, A.H. 946, 'Ilāj ul-Amrāẓ, a versified treatise of therapeutics, and the above work, Jāmi' ul-Favā'id, which is a commentary on the preceding. See Fleischer, Leipzig Catalogue, p. 511, Krafft's Catalogue, p. 148, Stewart's Catalogue, p. 112, Leyden Catalogue, vol. iii. pp. 279, 280, Haj. Khal., vol. ii. p. 564, and Mélanges Asiatiques, vol. v. p. 261. It is doubtful whether he may be identified with the author of the well known manual of epistolary composition called Badā'i' ul-Inshā, or Inshā i Yūsufī, which in the Khulāṣat ul-Inshā, Or. 1750, fol. 158, is ascribed to Ḥakīm Yūsufī, Munshī of Humāyūn.

V. Foll. 264 *b*—311.

موجز کمی

A manual of medicine, without author's name.

Beg. جنین کوید جامع این مختصر که چون پیر شدم

The author states, in a short preamble, that, feeling his memory weakened by age, he had compiled this short compendium from the most esteemed Arabic and Persian works, and had given it the name of Mūjiz Kummī because its small size would allow of its being carried in the sleeve (Kumm). The following Persian works are mentioned as sources: هدایة الاجوینی و کفایة احمد فرج و ذخیره خوارزمشاهی وکتاب الاغراض و خفی علائی و غیر آن. The last three were written by Sayyid Ismā'īl Jurjānī in the early part of the sixth century of the Hijrah (see p. 467 *a*).

The work is divided into thirty-eight chapters (Bāb), subdivided into sections (Faṣl), all of which are enumerated at the beginning. The chapters are as follows: I. Treatment of infants, fol. 266 *b*. II. Signs of the temperament, fol. 268 *a*. III. Seasons, ib. IV. Properties of various articles of food, fol. 268 *b*. V. Perfumes, fol. 270 *a*. VI. Garments, ib. VII. Bathing, ib. VIII.—XXX. Local diseases and their treatment, in the customary order, fol. 270 *b*. XXXI. Fevers, fol. 296 *b*. XXXII. Tumours, fol. 302 *a*. XXXIII. Sores, fol. 303 *a*. XXXIV. Skin diseases, fol. 303 *b*. XXXV. Treatment of the hair and skin, fol. 305 *b*. XXXVI. Bleeding and cupping, fol. 308 *a*. XXXVII. Pulse, fol. 309 *a*. XXXVIII. Urina, fol. 310 *a*.

Add. 18,543.

Foll. 385; 10¼ in. by 6; 15 lines, 4 in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins; dated Rabī' I., A.H. 1002 (A.D. 1593).

[J. H. Sternschuss.]

جامع الجوامع

A treatise on materia medica.

Author: Afẓal B. Yaḥyā Jīlānī, افضل بن یحیی جیلانی

Beg. حمد و ثنای بی پایان آفرینندهٔ را که بلطائف حکمت خود

The author's name is found, as above, in the preface, fol. 2 *b*; but it is written by a second hand, and over an erasure. In the following subscription, which is in the same handwriting as the text, the transcriber, Muḥammad Ḥusain B. Ziyā ud-Dīn ul-Jurjānī, calls the author Kamāl ud-Dīn Afẓal: فارغ شد از تسوید این تالیف شریف وجمع و تحریر منیف بر علم ابدان بعنوان اطول از مصنفات عالیحضرت امجد اجل کمال الدین افضل محمد حسین بن ضیاء الدین الجرجانی در روز شنبه هیجدهم ماه ربیع الاول سنه اثنی و الف

The work is dedicated to Abul-Muzaffar Shāh 'Abbās (*i.e* 'Abbās I., who reigned A.H. 996—1038).

Contents: Introduction (Muḳaddimah), treating, in fourteen sections (Fā'idah), of medicaments, their degrees, preparation, and use, in general, fol. 3 *b*. Maḳālah I. Simple drugs, arranged according to the Abjad, fol. 20 *a*. Maḳālah II. Various kinds of compound medicaments, in twenty-four sections (Bāb), fol. 279 *a*. Maḳālah IV. Diseases of the skin and their treatment, in twenty-four chapters (Faṣl), fol. 356 *b*.

Add. 23,557.

Foll. 304; 11¾ in. by 7¾; 25 lines, 5½ in. long; written in Nestalik; dated Shamākhī, Shirvān, Ramaẓān, A.H. 1121 (A.D. 1709).

[Robert Taylor.]

I. Foll. 2—274.

تحفة المومنين

A work on materia medica.

Author: Muḥammad Mūmin Ḥusainī, محمد مومن حسینی

Beg. سبحانك اللهم يا قدوس ويا طبيب النفوس

The author says in the preface that, having inherited the experience gathered by his father Mīr Muḥammad Zamān Tanakābunī Dailamī, and his ancestors, and having himself practised the medical art according to their method, he had been induced to compile the present work by the inaccuracies which he had noticed in the then current pharmacopœa, Ikhtiyārāt i Badī'i (p. 469 *a*). He had based it on the most trustworthy authority on the subject, viz. the book entitled ملا يسع الطبيب جهله (see the Arabic Catalogue, p. 632), and commonly called Jāmi' Baghdādī, to which he had made copious additions, gathered from the Jāmi' of Ibn Baiṭār, the Tazkirat Uli-l-Albāb of Dā'ūd ul-Anṭākī, the Mughnī, the Shāmil, the Kāmil ul-Adviyah, the Jāmi' ul-Adviyah of Amīn ud-Daulah, etc., and, lastly, from several works of Indian physicians, such as Bāhar, Charak, Sat Jog, Fīrūzshāhī, Bhojdev, Susrut, and others. He adds, in conclusion, that, as his father and grandfather had been court-physicians to the Safavi sovereigns, and as he had himself attended the present ruler, Shāh Sulaimān (A.H. 1077—1105), he had adorned his page with the exalted name of the last-named sovereign.

The work comprises two main divisions, the first of which contains five chapters called Tashkhīṣ, and the second, which is termed Dastūrāt, consists of three parts (Ḳism), as follows:—

Tashkhīṣ 1. On the reason of the divergence of the opinions of physicians respecting the nature, properties, and doses, of drugs, fol. 3 *b*. Tashkhīṣ 2. On the qualities of simple drugs and aliments in general, and their preparation, fol. 5 *b*. Tashkhīṣ 3. Nature and properties of simple drugs and aliments, in alphabetical order, fol. 9 *b*. Tashkhīṣ 4. On the treatment of poisons, fol. 192 *b*. Tashkhīṣ 5. On weights, fol. 197 *a*.

Dastūrāt. Ḳism I. Manipulation of simple drugs, in five sections (Ṭarīḳ), fol. 198 *b*. Ḳism II. Manipulation of compound medicaments, in twenty-four chapters (Bāb), fol. 208 *b*. Ḳism III. Treatment of diseases.

As the last-named part is wanting in the present and other known copies, it appears probable that it never was written. The fifth section (Ṭarīḳ) of Ḳism I. has been transposed in the present copy; it is found at the end of Ḳism II., foll. 262—274.

The author's Nisbah Tanakābunī is derived from Tanakābun, a Buluk of the district of Āmul, which is sometimes joined to Gīlān (see the Zeitschrift der D. Morg. Gesellschaft, vol. xxi., pp. 242, 245), and which appears to have been his birth-place. He quotes occasionally some local names of animals or plants as current in the dialect of Tanakābun. On the other hand, his acquaintance with the medical works and the simples of India shows that he had been living a considerable time in that country.

The Tuḥfat ul-Mūminīn has been printed in Dehli, A.H. 1266, and in Isfahan, A.H. 1274. It is mentioned in Stewart's Catalogue, p. 108, the Copenhagen Catalogue, p. 13, the Munich Catalogue, p. 134, and the Ouseley Collection, No. 402.

II. Foll. 276—304. A treatise on therapeutics, with the heading: رساله حكيم علاء الدين بن هبة الله سبزوری در معالجات امراض بدن

Author: Muḥammad 'Alā ud-Dīn B. Hibat Ullah Sabzavārī, called Ghiyāṣ uṭ-Ṭabīb, محمد علاء الدين بن هبة الله سبزواری المدعو بغياث الطبيب

Beg. الحمد لله الذي خلق الانسان و جعله اشرف مواليد الاركان

The work, which was compiled, as stated in the preface, at the request of some friends, from the standard works on the subject,

is divided into fourteen chapters (Bāb), according to the organs affected. The author gives his name, as above, at the end, stating that the treatise was completed in Rābī' I., A.H. 871.

Copyist: ابن محمد رضا محمد تقی الرازی

On the first page of the MS. is a note, stating that it was purchased by Mīr Muhammad Hādī ul-Ḥusainī, of Ḳazvīn, in the town of Shamākhī.

Add. 17,953.

Foll. 433; 9½ in. by 5¼; 22 lines, 3¾ in. long; written in Nestalik, with 'Unvān and ruled margins, apparently in the 18th century.

Another copy of the تحفة المومنين

Foll. 360—433, comprising the latter portion of the work, from the beginning of Tashkhīṣ 4 to the end of Ḳism ii., are in a later hand.

Add. 16,747.

Foll. 382; 12 in. by 8¼; 27 lines, 5¾ in. long; written by several hands, in Indian Nestalik; dated Rajab, the third year of 'Ālamgīr II. (A.H. 1170, Ad. 1757).

[William Yule.]

The same work.

Add. 6642.

Foll. 531; 10 in. by 6¼; 17 lines, 4 in. long; written in Nestalik, apparently early in the 18th century. [J. F. Hull.]

The preface and the first three chapters (Tashkhīṣ) of the same work.

Add. 26,308.

Foll. 103; 12¼ in. by 7; 23 lines, 5½ in. long; written in cursive Indian Nestalik, apparently in the 18th century.

[Wm. Erskine.]

A portion of the same work. It contains Ḳism i. of the Dastūrāt, with the exception of its last section, Ṭarīḳ 5, and the whole of Ḳism ii. The 24th chapter of the latter, which treats of the diseases of birds of chase and their treatment, has a separate heading, باز نامه, and a preface not found in other copies.

Add. 26,311.

Foll. 187; 8½ in. by 6½; 15 lines, 4¼ in. long; written on European paper, about the close of the 17th century. [Wm. Erskine.]

A dictionary of simple drugs, extracted from the Tuḥfat ul-Mūminīn, Tashkhīṣ 3, and written in tabulated form, with the addition of the Latin, and, in a few cases, of the French, equivalents.

On the first page is impressed a seal with the name ويتال كيونت (Vital Guyonnet ?).

Egerton 1006 and 1007.

Two uniform volumes, containing respectively 256 and 257 foll.; 10¼ in. by 6; 20 lines, 4¼ in. long; written in Nestalik; dated Jumāda I., A.H. 125 (for 1125 = A.D. 1713).

طب الاكبر

A treatise on the symptoms of diseases and their treatment, translated from the Arabic work entitled شرح اسباب و علامات (written for Mīrzā Ulugh Beg by Nafīs B. 'Ivaẓ Kirmānī; see the Arabic Catalogue, p. 224).

Translator: Muḥammad Akbar, called Muḥammad Arzānī, B. Mīr Ḥājī Muḳīm, محمد اکبر عرف محمد ارزانی بن میر حاجی مقیم

Beg. صحیح ترین کلامی که مشام ناطقه دانش آئین را

Mīr Muḥammad Akbar, better known as Shāh Arzānī, lived in India, where his medical works are in high repute. It is stated

in the Yādgār Bahādurī, Or. 1652, fol. 96, that he first applied for instruction to Sayyid 'Alavī Khān, a well known Shīrāz physician, who had come to the court of Aurangzīb A.H. 1115 (see the Mir'āt Āftābnumā, fol. 132, and the Oude Catalogue, p. 157), and that, on his refusal, he betook himself to Shīrāz in order to study medicine there. The dates of his works, however, range, as far as they can be ascertained, from A.H. 1112 to 1130. In the latest of them, Ḳarābādīn i Ḳādirī, the author gives the following list of his previous compositions: Ṭibb un-Nabī, translated from Jalāl ud-Dīn Suyūṭī, Ṭibb ul-Akbar, Mufarriḥ ul-Ḳulūb, Mīzān uṭ-Ṭibb, Ta'ārīf ul-Amrāẓ, and Mujarrabāt i Akbarī.

Muḥammad Akbar says in his preface that, after completing the usual course of studies, and making himself acquainted with medicine, he had selected the "Sharḥ Asbāb va 'Alāmāt" (whose author he does not name) for translation, as the best treatise on that science. He had omitted, however, in his version some superfluous arguments of the original work, and had made useful additions to it from the following books: Ḳānūn, Ḥāvī, Aḳsarā'ī, Sadīdī, Mūjiz, Ẕakhīrah (see p. 466), Kifāyah i Mujāhidiyyah (see p. 470), and others. The work was completed, he adds, in the year expressed by the above title, with deduction of the weak letters (ا and و), *i.e.* 1122—10 = A.H. 1112, and at the time when 'Alamgīr, after subjugating the Deccan, "had washed the blood-stained spears of his victorious armies in the waters of the Kishnah."

After the capture of Sattārah and of the fortress of Parlī, Aurangzīb crossed the swollen stream of the Kishnah, or Kistnah, with great difficulty and considerable loss, in the month of Ṣafar, A.H. 1112. See Ma'āṣir 'Alamgīrī, p. 429. The same event is placed by Khāfī Khān, vol. ii. p. 473, in A.H. 1111.

The Ṭibb ul-Akbar comprises seven-and-twenty chapters (Bāb) on local and general diseases, and an appendix (Khātimah) on compound medicaments and technical terms. It has been repeatedly printed in the East, Calcutta, 1830; Dehli, A.H. 1265; Bombay, A.H. 1264, 1275, and 1279; Teheran, A.H. 1275; and Lucknow, A.H. 1289. See Stewart's Catalogue, p. 110, and Fleischer, Dresden Catalogue, No. 345.

Add. 17,949.

Foll. 45; 12 in. by 8¼; 25 lines, 6½ in. long; written in Nestalik; dated Sha'bān, A.H. 1155 (A.D. 1742).

ميزان الطب

A manual of medicine by the same Muḥammad Akbar.

Beg. الحمد لله . . . اما بعد العبد الجانى محمد ارزانى

The author states at the beginning that he had written this short manual for the use of his own children and other students. It comprises the following three Maḳālahs: I. On symptoms, and the four qualities of heat, cold, moisture, and dryness, fol. 2 *b*. II. On simple and compound medicaments, ib. III. On diseases and their treatment, fol. 10 *a*.

The work has been printed in Calcutta, A.D. 1830, Cawnpore, 1874, and Lucknow, without date. See Stewart's Catalogue, p. 111, and Ouseley's Collection, No. 400.

A leaf appended to the present volume contains a short notice on the Pārsī work, entitled شارستان چهار چمن, written by the Bihdīn Bahrām Farhād in the time of Akbar.

Add. 17,954.

Foll. 113; 9½ in. by 5¼; 15 lines, 4 in. long; written in Nestalik; dated Sha'bān, A.H. 1221 (A.D. 1806).

مجربات اکبري

A treatise on compound medicaments by the same author.

Beg. الحمد لله الذي هدانا الى الصراط المستقيم والصلوة

The author, having written down on loose slips such recipes as he had obtained from experienced physicians, found it necessary to reduce them to order for his own convenience. Hence grew the present work. It is divided into a number of chapters (Bāb), in which the medicaments are arranged under the various diseases for which they are used.

A table of contents is prefixed to the present copy, and another is appended to it. The latter is said to have been transcribed from the author's autograph.

Copyist: ديارام قوم كايته ماتهو

The Mujarrabāt i Akbarī has been printed in Lucknow, A.H. 1280, and in Bombay, A.H. 1276. See Stewart's Catalogue, p. 110, and the Copenhagen Catalogue, p. 11.

Add. 17,952.

Foll. 880; 9¼ in. by 5¼; 15 lines, 3¼ in. long; written in Indian Nestalik; dated A. 1159 of Yardajird, Jumādā I., A.H. 1204 (A.D. 1789).

قراباذين قادري

A treatise on compound medicaments, by the same author.

Beg. ثنای که شایان جناب مستطاب حضرت الهی

The author states in the preface, after enumerating his previous works, that he had commenced the present in A.H. 1126, and that he had given it the name of Ḳarābādīn i Ḳādirī, because he was a disciple of the most holy Sayyid 'Abd ul-Ḳādir Jīlānī (*i. e.* a member of the Kādirī order). In the chapter on China root, fol. 832, A.H. 1130 is mentioned as the current year.

The work is divided into three-and-twenty Bābs, in which medical preparations are described under the diseases for which they are intended. In each Bāb they are arranged in alphabetical order.

The Ḳarābādīn i Ḳādirī has been printed in Bombay, A.H. 1277, and in Dehli, A.H. 1286. See Stewart's Catalogue, p. 110, xx.

Add. 26,309.

Foll. 9; 7 in. by 4¼; 11 lines, 2⅝ in. long; written in small Shikastah-āmīz in the early part of the present century. [Wm. Erskine.]

Author: Fīrūz B. Mullā Kā'ūs, فیروز بن ملا کاوس

Beg. برارباب طبايع واذهان سليمه و اصحاب عقول

A short tract in defence of the inoculation of the smallpox.

The tract was written, shortly after the introduction of inoculation in Sūrat, with the object of refuting the religious objections which Dastūr Barzūrjī, a Pārsī of Rustampūrah, had raised against the practice. It contains some Zend and Pehlevi texts in the original character.

Mullā Fīrūz is known as the editor of the Desatir, published in Bombay, 1818, and the author of a treatise on the intercalary year of the Parsis, Bombay, 1828; see Zenker, vol. i. p. 108.

FARRIERY AND FALCONRY.

Add. 14,057.

Foll. 90; 8¼ in. by 5¾; 13 lines, 4¼ in. long; written in a rude Indian Shikastah-āmīz, apparently in the 19th century.

I. Foll. 3—60.

ترجمه سالهوتر

A treatise on farriery, translated from the Sanscrit work known as Sālihotra.

Translator: ʻAbd Ullah B. Ṣafī, عبد الله بن صفی

Beg. الحمد لله الذي خلق الافراس على احسن الصورت

ʻAbd Ullah states, in a short preamble, that he had, in the reign of Sultān Aḥmad Valī ul-Bahmanī, and by his order, translated into Persian the Sālihotra from the original of Durgarāsī, son of Sargarāsī, بنده ضعیف وحقیف عبد الله بن صفي بر فرمان شاه جهانپناه از درك راسي بن سركراسي ساكن قصبه المله ترجمه سالهوتر را فارسی کرده

He adds that the work was written in the city of Kulbargah. The date of composition which follows is, in the present copy, defectively written "A. H. . . . hundred and ten," سنه عشر مايه سنه الهجريه. The same work is dated in Stewart's Catalogue, p. 96, A.D. 1407 (A.D. 810). As, however, Aḥmad Shāh Valī Bahmanī reigned from A.H. 825 to 838, that date cannot be correct.

Contents: Preface and table of chapters, fol. 3 *b*. Legendary account of the creation of the horse, which is said to have been originally endowed with wings, fol. 4 *b*. Defects of the horse, in fifty-two chapters, (Faṣl) fol. 5 *a*. Good points of the horse, in thirteen chapters, fol. 22 *a*. Signs of the age of horses, fol. 26 *a*. Diseases of the horse, with their treatment, and management of the horse, fol. 29 *b*.

The treatise is illustrated with a great number of coloured drawings of a rather rude style of execution.

Ṣālihotra is the traditional inventor of the veterinary art. He is stated in the introductory chapter to have been instructed by his father, Aspastī اسپستی, in the knowledge and management of horses, while in the next following work he appears as a Brahman, the master of Susruta. The same name, however, is defined by Abul-Fazl, in the Āʼīn i Akbarī, vol. ii. p. 144, as applying to the art itself, and it has come to be used as a common designation of the works in which it is set forth. See Weber, Verzeichniss der Sanskrit Handschriften, p. 291, Elliot, Bibliographical Index, p. 263, and History of India, vol. v. p. 574.

II. Foll. 61—73. A treatise, without title, on the same subject.

Beg. الحمد لله رب العالمين . . . سلطان غياث الدنيا والدين

In the opening lines the Sultan Ghiyāṣ ud-Dīn Muḥammad Shāh B. Maḥmūd Shāh Khiljī is mentioned as the reigning sovereign, and the 21st of Muḥarram, A.H. 983, سنه ثلث وثمانين التسعمايه, as the date of composition. As Ghiyāṣ ud-Dīn B. Maḥmūd, king of Mālvah, who is here meant, reigned from A.H. 873 to 906, the above date is obviously wrong; it is probably a clerical error for A.H. 883.

The work is divided into twelve chapters (Bāb), subdivided in sections (Faṣl), and enumerated at the beginning, as follows: 1. Breeds of various countries, fol. 62 *a*. 2. Mode of choosing horses, fol. 62 *b*. 3. Omens derived from the motions of horses, fol. 63 *a*. 4. Colours of horses, ib. 5. Their blemishes, fol. 63 *b*. 6. Their limbs, fol. 65 *b*. 7. Diseases and remedies, fol. 66 *b*. 8. Bleeding, fol. 69 *a*. 9. Diet and food, fol. 69 *b*. 10. Fattening, and treatment of sores, fol. 71 *b*. 11. How to know the age of horses by their teeth.

In the body of the work, however, the last chapter is replaced by the two following: 11. On various remedies, fol. 73 *a*. 12. On lucky and unlucky marks in horses, fol. 73 *b*.

A fuller copy of the same work, with the title of Ḳurrat ul-Mulk, will be found among the Elliot MSS., Or. 1697, art. ii. See also Elliot, Bibliographical Index, p. 263.

III. Foll. 74—89. Treatise on the diseases of horses and their treatment, imperfect at the beginning and end.

Prefixed to the volume is an English letter written by "Tirmal Rāo, son of Rāo Bahadoor

Venkut Rāo, principal Ṣudr Ameen of Dharwar," on sending the work to the Rev. John Wilson, D.D., president of the Bombay branch of the Royal Asiatic Society. It is dated Dharwar, 20th August, 1840.

Add. 16,854.

Foll. 122; 8 in. by 5. [William Yule.]

I. Foll. 3—74; 15 lines, 3⅛ in. long; written in neat Nestalik on gold-sprinkled paper, with gold-ruled margins, in the 17th century.

A treatise on farriery, translated from the Sanscrit, with a preface by Kwājah 'Abd Ullah, entitled 'Abd Ullah Khān Bahādur Firūz Jang, خواجه عبد الله المخاطب بعبد الله خان بهادر فیروز جنك

Beg. اسپ فکرت چو زین کند دانا
به که کوید نخست حمد خدا

'Abd Ullah Khān says that the sages of India had written of old, on the knowledge of the horses and their maladies, a treatise in the Sanscrit tongue, consisting of 16,000 Slokas. Most people being ignorant of that language, he called together, in the reign of His exalted Majesty, Shāhjahān, some Pandits well versed in Sanscrit, and had that work, there designated as سالوتر اسپان, translated into Persian. He adds that the original copy in his possession had been found, with other Hindu books, in some chests captured by him after defeating the rebel Amar Singh, Rānā of Chītor.

'Abd Ullah Khān had been sent against the Rānā by Jahāngīr in the fourth year of the reign (A.H. 1018); but Amar Singh did not make his submission until A.H. 1023. 'Abd Ullah Khān died A.H. 1054, at the age of seventy years. See Ma'āṣir ul-Umarā, Taẕkirat ul-Umarā, and Elliot's History, vol. vi. pp. 335—9.

Contents: Introduction, treating of the creation of the horse and of its colours, partly abridged from a Persian Faras Nāmah, written in the time of Maḥmūd Ghaznavī, fol. 6 *b*. Knowledge of horses, and of their good and bad signs, in twelve Bābs, fol. 13 *a*. Diseases of the horse, and their treatment, in thirty-eight Bābs, fol. 33 *b*. This copy contains three coloured drawings of horses.

An English translation of 'Abd Ullah Khān's version has been published by Joseph Earles, Calcutta, 1788. See also Sir H. Elliot, Bibliographical Index, p. 264, note, and Mehren, Copenhagen Catalogue, p. 16, no. xxxix.

II. Foll. 75—121; 16 lines, 2¾ in. long; written in fair Nestalik; dated Ramaẓān, A.H. 1098 (A.D. 1687).

The same work.

Beg. الاختتام بکرمه العمیمه والاعتصام بحبله الجسیمه

This copy wants the preface and introduction; it begins with a short statement that the work had been translated from the Indian into the Persian language in A.H. 926. But in spite of this, and other minor discrepancies, the substantial identity of the two versions is fully established by their general verbal agreement, especially in the Persian verses frequently inserted in the text.

Add. 7716.

Foll. 47; 6 in. by 3¾; 18 lines, 2⅔ in. long; written in Naskhi, apparently in the 18th century. [Cl. J. Rich.]

مضمار دانش

A treatise on farriery.

Author: Niẓām ud-Dīn Aḥmad, نظام الدین احمد

Beg. سپاس بیقیاس خداوند جهان را که ابلق لیل و نهار

The author is called in the heading of another copy, Add. 23,562, Mīrzā Niẓām, son of Mullā Ṣadrā.

It appears from the preface that this treatise was compiled from earlier works by order of Shāh 'Abbās II. (A.H. 1052—1077). Reference is made, fol. 45 *a*, to a census of the Shāh's horses taken A.H. 1067, and, as it is stated further on that four years had elapsed since then, it follows that the date of composition is A.H. 1071.

Contents: Muḳaddimah. Creation and domestication of the horse, fol. 3 *b*. Marḥalah I. Its good and bad qualities, and other things relating to the knowledge of horses, in nine Bābs, fol. 6 *b*. Marḥalah II. Rules concerning the rearing of horses and the running of races, in nine Bābs, fol. 21 *b*. Marḥalah II. Treatment of the diseases of the horse, in nine Bābs, fol. 31 *a*. Khātimah, on the horses of the Shāh, and on amulets, fol. 44 *b*.

Add. 8989.

Foll. 87; 7¼ in. by 4¾; 12 lines, 3 in long; written in Naskhi, apparently in the 17th century.

Another copy of the same work, wanting a few lines at the beginning.

Add. 23,562.

Foll. 92; 8¼ in. by 5⅝; 21 lines, 3⅓ in. long; written in Naskhi; dated Sha'bān, A.H. 1213 (A.D. 1799). [Robert Taylor.]

I. Foll. 1—48. The same work.

II. Foll. 49—67. Another treatise on farriery, with the heading رساله فرسنامه

Author: Ḥazīn, حزین

Beg. سواران مضمار بندگی و سرافکند کی را چه مجال

The author, who has been already mentioned, p. 372 *b*, says that he had composed in his youth, and in his native place, an extensive work on farriery, and that, unable to procure a copy of it in India, where he was residing, he had now written what he calls a mere sample of his former work.

The earlier Faras Nāmah here referred to is mentioned by Ḥazīn in his memoirs, Balfour's edition, p. 97. It was written in Iṣfahan about A.H. 1127.

The present treatise comprises nine sections termed Ḥulyah, on the knowledge of horses and their diet, and ten chapters (Faṣl) on the diseases of horses and their treatment.

III. Foll. 67—90. A treatise on zoology, with the heading رساله در خواص الحیوان, by the same Shaikh Ḥazīn, who here calls himself Muḥammad B. Abi Ṭālib az-Zāhidī Jīlānī, surnamed 'Alī, ابن ابی طالب الزاهدی جیلانی محمد المشتهر بعلی

Beg. سپاس بی قیاس که مدارك اوهام

This tract is called in another copy, Or. 207, II., Taẕkirah i Ṣaidiyyah.

Contents: Mukaddimah. Legal precepts concerning hunting and the slaying of animals, fol. 67 *b*. Bāb I. Account of some animals of land and sea, arranged in alphabetical order, fol. 72 *b*. Bāb II. Origin of animal life and its nature, fol. 88 *a*. Bāb III. Senses and faculties of animals, fol. 89 *b*.

IV. Foll. 90—92. A short tract on the weight of coins and on legal measures in Khorasan, with the heading: رساله در اوزان مثقال و درهم و دینار و غیره

Author: the same Ḥazīn, who here calls himself 'Alī B. Abi Ṭālib ul-Jīlānī, علی بن ابی طالب الجیلانی

Beg. الحمد الله . . . وبعد افقر فقراء باب الله

Add. 23,563.

Foll. 169; 8¼ in. by 5¾; 17 lines, 3⅜ in. long; written in Naskhi, dated Sha'bān, A.H. 1246 (A.D. 1830). [Robert Taylor.]

A transcript of the preceding MS.

Add. 23,561.

Foll. 100; 8¾ in. by 6¼; 12 lines, 3¼ in. long; written in Nestalik, apparently in the 19th century. [Robert Taylor.]

خیل نامه

A treatise on farriery, without author's name.

Beg. حمد بیحد و مدح بیعد حضرت حکیم علی الاطلاق را

It is divided into two books (Kitāb), the first of which treats of the knowledge of horses and of their training, in forty chapters, and the second, of the diseases of the horse and their treatment, in sixty chapters.

The work is noticed by Fluegel in the Vienna Catalogue, vol. ii. p. 553, where the contents are fully stated.

Add. 7715.

Foll. 80; 7½ in. by 5; 12 lines, 3⅝ in. long; written in Nestalik, with gold-ruled margins; dated Baghdād, Ramaẓān, A.H. 1204 (A.D. 1790). [Cl. J. Rich.]

The same work.

Add. 19,528.

Foll. 63; 8¼ in. by 5½; 14 lines, 3⅞ in. long; written in Nestalik, apparently in the 19th century. [Sir Tho. Phillips.]

A portion of the same work, extending from the second chapter of book i. to the twenty-ninth of book ii.

Or. 374.

Foll. 77; 6¾ in. by 5; 16 lines, 3½ in. long, written in cursive Persian Naskhi, probably in the 13th century. [Geo. Wm. Hamilton.]

A treatise on falconry, without author's name.

It is imperfect at beginning and end. What is now the first leaf of the original MS., fol. 6, contains the end of a table of contents, showing that the work comprised 135 chapters (Bab), and the beginning of Bāb 1, which is as follows:

باب اول بدانکی این شکره جون بیدا شد روایت میکنند از نصر بن لیث و از مهدی بن اهرم کفنند دیده ایم کتاب بهرام بن شابور و استادان بابل و جنان یاد کرده بودن در کتاب که یافتم کتاب خاقان اعظم ملك ترك و ذکر کرده بود در کتاب که من جنان مهوش شکره بودم تا خواستم که کتاب سازم در شکره و ازان یادکار باشد از من

This first chapter contains a legendary account of an ancient work from which the present treatise purports to be derived. Written by the sages of the town of Balnās شهر بلناس, it passed, in the time of Alexander and Aristotle, to Alexandria, and subsequently to Antioch. When the empress Helen and her son Constantine, wishing to force a new religion on their people, resolved to burn the contents of the royal library, it was rescued with some other books, and conveyed to Baghdād (*sic*), where it was translated into Syriac. Hearing of its existence, the Khāḳān of the Turks, who was passionately fond of falconry, sent for it, and had it translated by a learned Turk of Pāriyāb i Marv, پاریاب مرو. Then follow various traditions relating to the invention of hawking, which is ascribed in turn to king Demetrius, to Shāpūr B. Salm, to Abul-Ḥariṣ Mu'āviyah, to a Roman emperor called دسانوس, and to Constantine.

The following chapters, Bāb 2—30, foll. 13 *b*—35, treat of various kinds of birds of prey, the names of which are given in Persian, Arabic, Turkish and Greek, of their selection and training, and of their appearance in a state of health. The remaining chapters treat of the diseases to which they are liable, and of their treatment. The present copy breaks off before the end of Bāb 131.

Among authorities occasionally adduced are Ghiṭrīf B. Ḳudāmah, described as living at the court of Hārūn al-Rashīd, Mahdī B. Ahram, the Khāḳān of the Turks, and Khalīl of Māvarā un-nahr, a contemporary of the author.

It may be noticed as a dialectic peculiarity that the third person of the plural is generally written without the final د, as بودن for بودند, so as to become identical in form with the infinitive.

Foll. 2—5 contain a short preamble and a table of chapters, written apparently in the 17th century. On the first page is written the title صیدیه, and on the fly-leaf باز نامه. The passage above quoted shows that شکره, the common designation of hunting birds, is there applied to the work itself.

For Oriental works on falconry, see Hammer Purgstall, Falknerklee, bestehend aus drei ungedruckten Werken über die Falknerei, Pesth, 1840.

Egerton 1013.

Foll. 108; 9 in. by 5¼; 13 lines, 3½ in. long; written in Indian Nestalik; dated Rabi I., the thirtieth year of the reign (probably of Muḥammad Shāh, *i.e.* A.H. 1161, A.D. 1748).

باز نامه

A treatise on falconry.

Author: Muḥibb 'Alī, surnamed Khān Khāṣ Maḥallī B. Niẓām ud-Dīn 'Alī Marghulāni, محب علی الملقب بخان خاص محلی ابن نظام الدین علی مرغلانی

Beg. بسم الله الرحمن الرحیم طایر فرخنده پی قدیم

Muḥibb 'Alī Khān, son of Niẓām ud-Dīn 'Alī Khalīfah, prime minister of Babar, was raised to the Khanship in the first year of Akbar's reign, and died as governor of Dehli, A.H. 989. See Erskine, History of India under Baber, vol. i. p. 385, Ma'āṣir ul-Umarā, fol. 448, Tazkirat ul-Umarā, fol. 87, and Blochmann, Ain i Akbari, p. 420.

The author states that he was nearly sixty years old at the time of writing, and that, having from his youth upwards accompanied illustrious monarchs on the chase, he had acquired considerable experience. He dedicates the work to Akbar, whose skill and prowess in the hunting field he praises at great length.

The work is divided into sixty-one chapters (Bāb), a full table of which is given in the preface.

Contents: Preface, fol. 2 *b*. Precepts of the law relating to the chase, fol. 9 *b*. Qualifications of a perfect huntsman (Mīr Shikār), fol. 12 *b*. Capture and breeding of hawks, fol. 13 *a*. How to select hawks and other kinds of hunting birds, fol. 20 *a*. Signs of health and disease, fol. 24 *a*. Directions relating to hunting in general, and to the diet and training of the different kinds of hunting birds, fol. 26 *b*. Diseases of hawks, and their treatment, fol. 68 *b*. Snares and decoys, fol. 87 *b*. Selection and training of panthers, یوز, fol. 101 *a*.

Egerton 1012.

Foll. 124; 9¾ in. by 5½; 21 lines, 3¼ in. long; written in Indian Shikastah-Āmīz, apparently in the 17th century.

باز نامه

A treatise on falconry.

Author: Bahādur, بهادر

Beg. باز طبعم خواهش پرواز کرد
پر زدن لاچین دل آغاز کرد

Bahādur is the poetical surname assumed by the author in a versified preamble, foll. 1—5, containing eulogies on 'Abd ul-Ḳādir Jīlānī, on his own spiritual guide, Mīr Muḥammad Ashraf, and on the reigning sovereign, Aurangzīb. He states in the next-following prose preface, that he had undertaken the present work at the urgent request of Ja'far Beg, whom he calls his master in the craft, اوستاد, and of his own brothers, La'l Beg and Ḥabīb Ullah, adding

further on that he had written it in the town of Bhaskar قصبه بهسکر, Ṣūbah of Berār Bālāghāth, in the 25th year of the reign of 'Alamgīr, corresponding to A.H. 1091. It must be observed, however, that in the poetical preamble, fol. 5 *a*, mention is made of the capture of Sanbhā, which took place A.H. 1101.

The work is divided into forty-three chapters (Bāb), a list of which is given at the end of the preface, fol. 8. The first thirty-nine treat very fully of the training of hawks and other hunting birds, and of their employment in the chase. Then follow—Bāb XL. Diseases of hunting birds, in sixty-eight sections (Faṣl), fol. 84 *b*. Bāb XLI. Their treatment, in as many sections, fol. 93 *b*. Bāb XLII. Miscellaneous instructions, in four sections. The present copy breaks off before the end of the fourth section of this last Bāb.

ALCHEMY AND CABALISTIC.

Add. 17,956.

Foll. 127; 12¼ in. by 8¼; 10 lines, 5½ in. long; written in large Indian Nestalik; dated August, A.D. 1807.

A treatise on alchemy ascribed to Tankulūshāh the Great, کتاب تنکلوشاه کبیر

Beg. اینست کنج کهر شاهی که در بیان فضه است و در کنج کهر بیان ذهب است

It is divided into sections bearing the following titles: مفاتیح ,اسرار سبعه ,هفت کنج کهر ,سبعه ,مفاتیح الکنوز ,مصابیح الانوار ,انوار سبعه.

For an account of that mythical sage, more commonly known as an astrologer, see Chwolsohn, Ueberreste der altbabylonischen Literatur, p. 130, and Gutschmid, Zeitschrift der D. M. Gesellschaft, vol. xv. p. 79.

Copyist: شیو لعل ولد سندر لعل توم ناکر

Add. 17,966.

Foll. 259; 10 in. by 5¼; 15 lines, 3¼ in. long; written in a cursive Indian Naskhi, apparently in the 18th century.

I. Foll. 7—101.

هفت احباب

"The seven friends," a treatise on alchemy.

Beg. حمد ثنا قیومی را که عجز عقول ذریات ادم

The author of the preface, who calls himself Ḥamīd ud-Dīn Nāgorī, states that the work was the joint production of himself and six friends, each having contributed one of the seven parts (Bāb), of which it consists, in the following order:

I. Ḥamīd ud-Dīn Nāgorī, fol. 12 *b*. II. A Hindu Jogī, originally called Gyān, who is stated to have been brought over to the Muslim faith by the six others, and to have taken the name of Sa'ādatmand, fol. 23 *b*. III. Shaikh Sulaimān Mandu'ī, fol. 51 *b*. IV. Mīr Sayyid Muḥammad Hāshim Bukhārī, V. Mīrān Sayyid Ṭayyib Audhī, fol. 62 *b*. VI. Shaikh Naṣīr ud-Dīn Nārnolī, fol. 76 *a*. VII. Maulānā Muḥammad Ṣādiḳ Multānī, fol. 81 *b*.

The above names are those of Indian Shaikhs who lived in very different periods, as Ḥamīd ud-Dīn Nāgorī, who died A.H. 643, Shaikh Sulaimān Mandu'ī, who died A.H. 944, and Mīr Sayyid Ṭayyib of Bilgrām, who died A.H. 1066; see Riyāẓ ul-Auli'yā, Or. 1745, foll. 109, 131, and Or. 1804, fol. 38. Their connection with the present work is evidently fictitious.

Bāb II. contains a long piece in Hindi verse, with Persian glosses. Bāb IV. which has been transferred to the end, foll. 100—101, is imperfect.

II. Foll. 102—119. An alchemical tract, treating especially of the tincture of metals, written, as stated in the heading, by Abu Ali Sīnā for Khwājah Ḥusain بهیل [*sic*].

Beg. چنین کوید خواجه ابو علی سینا رحمة الله علیه که میان من و میان خواجه ابو الحسن مشهدی

This is apparently a translation of Ibn Sīnā's Arabic treatise on alchemy, written for Abul-Ḥasan Sahl B. Muḥammad us-Sahlī, and mentioned by Ibn Abi Usaibi'ah, A.D. 7350, fol. 127 *b*, رسالة الى الشيخ ابي الحسن سهل بن محمد السهلي في الكيميا. Compare Wüstenfeld, Geschichte der Arabischen Aertzte, p. 72, no. 39.

III. Foll. 119 *b*—129 *b*. Short alchemical extracts, with a passage of Akhlāḳ i Nāṣirī, relating to philosophy and its divisions.

IV. Foll. 131—254.

تحفة الملوك

A Hindustani treatise on medicine and magic, without author's name.

Add. 7713.

Foll. 237; 7¼ in. by 5; 19 lines, 3⅝ in. long; written in a fair Naskhi, probably in the 13th century. [Cl. J. Rich.]

A treatise on the construction of the cabalistic squares called اوفاق, in which the numbers added up in any direction produce the same total, and of some other arithmetical figures, with numerous diagrams.

The work is divided into a Muḳaddimah, five chapters (Bāb), and a Khātimah. The headings of the Bābs are as follows:

Fol. 3 *a*. ١ در ذکر وفق مجرد وشرایط وضع ان

Fol. 126 *a*. ٢ در ذکر وفق تام وانچ مناسب انست

Fol. 165 *a*. ٣ در ذکر شطری از نوادر وغرایب اوضاع اعداد

Fol. 177 *b*. ٤ در وضع اسامي والقاب وانچ درعداد ان بوذ

Fol. 228 *b*. ٥ در وضع اعداد وفق در اشکال مثلث ومدور

This copy wants the preface, a portion of the introduction, and all but a few lines of the Khātimah, which treats of the virtues of the above figures.

A spurious beginning, written by a later hand, ascribes the work to Abu-Ma'shar Balkhī.

On the last page is found the date Rajab, A.H. 608, در تاریخ یوم السبت شهر رجب سنه ٦٠٨ probably copied from the original subscription of the MS.

Add. 23,582.

Foll. 30; 6½ in. by 4; 12 lines, 2½ in. long, written in Naskhi; dated Rajab, A.H. 1225 (A.D. 1810). [Robert Taylor.]

فال نامه

A book of divination, in which certain predictions or omens are arranged under the names of five and twenty prophets.

Beg. بدانکه این فال نامه ایست که استادان قرارداده باسامی جناب پیغمبران

Foll. 26—30 contain some verses by Vaḥshī and Sa'dī, transcribed by 'Alī Riẓā, surnamed Mīrzā Bābā, Nūrbakhshī Shīrāzī.

ARTS AND GAMES.

Add. 16,853.

Foll. 190; 7¼ in. by 4¾; 15 lines, 3½ in. long, written in Nestalik, with 'Unvān and ruled margins, apparently in the 16th century. [Wm. Yule.]

آداب الحرب والشجاعة

A treatise on the art of war.

Author: Sharīf Muḥammad [B.] Manṣūr [B.] Sa'īd etc., Ḳuraishī, surnamed Mubārakshāh, commonly called Fakhr Mudabbir, شریف محمد منصور سعید . . . . قریشی ملقب بمبارکشاه معروف بفخر مدبر

Beg. حمد و ثنای بي نهاية و سپاس و ستایش بی غاية ان صانعی را

The author, who in the preface traces his

genealogy up to Abu Bakr, mentions incidentally, fol. 99 *b*, as his maternal ancestor, the Amir Bilkātigīn, "who succeeded to the Great Chamberlain Alptigīn as king of Ghaznīn, where he reigned four years (A.H. 359—362), and was the father-in-law of Sultan Yamīn ud-Daulah Maḥmūd Ghāzī." (See Raverty's Ṭabaḳāt i Nāṣirī, p. 73, notes, and Elliot's History, vol. ii. p. 267, note, and p. 479).

Relating, in another passage, fol. 186 *a*, a marvellous instance of recovery from a deadly wound, the author states that it had come under his observation in Multān, fifteen years after the defeat of Khusrau Shāh by 'Alā ud-Dīn Ghūrī (A.H. 550; see Kāmil, vol. xi. p. 108), he being at the time (*i.e.* about A.H. 565) a mere youth کودکی, while in the preface he describes himself as old and infirm. Several other references to Multān make it probable that it was his native place.

He dedicates the present work to the Pādishāh of Islām, Shams ud-Dunyā wad-Dīn Abul-Muẓaffar Iltatmish us-Sulṭān, Nāṣir Amīr ul-Mūminīn (who ruled the empire of Dehli from A.H. 607 to 633), and calls himself the least of his servants.

The work is divided into thirty-four chapters, which are enumerated in the preface, foll. 9, 10. The following table, written by Major Yule on the fly-leaf, gives a fair idea of the contents:—

Chapters 1 to 4. On the regal character and duties, fol. 12 *b*. 5. On the choice of ministers, fol. 51 *b*. 6. Intercourse with foreign states by ambassadors, fol. 56 *b*. 7. On counsel, and avoiding the extremity of war, fol. 66 *a*. 8. On horses, their qualities and use, fol. 71 *a*. 9. On their marks; on breaking in for the saddle, fol. 76 *b*. 10. On discovering the age of horses by inspecting their teeth; on food and medicine, fol. 87 *a*. 11. On the arms and armour of cavalry, fol. 96 *b*. 12. On reviewing an army, and preservation of order, fol. 109 *b*. 13. On encampments and changing of ground, fol. 112 *a*. 14. On guards, rounds, videttes and spies, fol. 115 *a*. 15. On night attacks, fol. 118 *a*. 16. On placing ambushes, fol. 119 *b*. 17. On the choice of a field of battle, fol. 123 *b*. 18. On arranging the several descriptions of troops, fol. 126 *b*. 19. Order of battle, fol. 129 *a*. 20. On coming to action, and attention of commanders of corps, fol. 131 *a*. 21. On engaging battle, fol. 133 *b*. 22. On public worship in front of the enemy, fol. 138 *b*. 23. On the courtesies of the field, fol. 141 *b*. 24. On the unity and composition of an army, fol. 146 *b*. 25. On religious wars, fol. 151 *a*. 26. On plunder, fol. 154 *b*. 27. On the siege of fortified places, fol. 159 *a*. 28. On the efficacy of the prayers of the pious in an army, fol. 166 *b*. 29. On the omens of victory, fol. 172 *b*. 30 and 31. On rewards and punishments, fol. 176 *a*. 32. On gymnastic exercises and military weapons, fol. 180 *a*. 33. On the fact that, whether you flee like a poltroon, or face the enemy like a hero, you will not die till your day come, fol. 185 *a*. 34. On certain maxims which it equally behoves the sovereign, subject, and soldier, to attend to, fol. 188 *b*.

The MS. breaks off before the end of the last chapter.

The work contains a great number of historical anecdotes, relating principally to the Ghaznavis.

Add. 26,306.

Foll. 62; 6¼ in. by 4¼; 17 lines, 2½ in. long; written in small Nestalik, with 'Unvān and ruled margins, apparently in the 17th century. [WM. ERSKINE.]

هدايت الرامى

A treatise on archery, in twenty-seven chapters (Bāb).

Author: Muḥammad Budha'ī, commonly called Sayyid Mīr 'Alavī, محمد بده‌ی عرف سید میر علوی

Beg. حمد وثنای مر خدایرا جل و علا آن توانای که

It is dedicated to 'Alā ud-Dunyā wad-Dīn Abu-l-Muẓaffar Ḥusain Shāh, who reigned in Bengal, according to Ferishtah, from A.H. 904 to 927; see Briggs' translation, vol. iv. p. 349, and Marsden, Numismata, p. 577.

There are some drawings in the margins of foll. 17, 18, representing archers in Indian costume drawing the bow in various attitudes. There are also some notes and additions in the margins. See Bibliotheca Sprenger., No. 1940.

Egerton 1031.

Foll. 55; 8 in. by 5¾; 15 lines, 3¾ in. long; written in Indian Nestalik; dated Ṣafar, A.H. 1200 (A.D. 1785.)

The same work.

Egerton 793.

Foll. 211; 8½ in. by 4¾; 13 lines, 3½ in. long; written in Indian Nestalik; dated Sha'bān, A.H. 1194 (A.D. 1780).

A treatise on music, translated from a Hindū work ascribed to Ahobal هوبل'.

Translator: Raushan Ẓamīr, روشن ضمیر

Beg. سرود اثر امود و اثر سرود نمود زمزمه حمد کارساز

The translator calls himself a born slave of Pādishāh 'Ālamgīr (A.H. 1068—1118). The title of the original work is uncertain; it appears in three different forms, viz بارجاتك, fol. 2 *a*, تارجاتك, fol. 51 *a*, and مارچاتك, in the subscription. It is not stated whether it was a Sanscrit or Hindī work. The technical terms are Sanscrit, but several Hindi Dohrahs are introduced.

The treatise is divided into three parts, as follows: 1. Gīti-kānda, گیت کاند, fol. 3 *b*. 2. Vāda-kānda, باد کاند, fol. 97 *b*. 3. Nritya-kānda, نرت کاند, fol. 149 *b*.

Add. 16,662.

Foll. 119; 10½ in. by 7; 17 lines, 5 in. long; written in large Nestalik; dated Zul-ḳa'dah, A.H. 1205 (A.D. 1791).

[Wm. Yule.]

I. Foll. 1—94. Zauzanī's Commentary on the Mu'allaḳāt; see the Arabic Catalogue, p. 479.

II. Foll. 95—119.

رساله مخلبندیه

A work on agriculture, treating chiefly of the culture of fruit-trees, flowers, vegetables and grains, as practised in India.

Author: Aḥmad 'Alī B. Muḥammad Khalīl, of Jaunpūr, احمد علي بن محمد خليل جونفوري

Beg. شکر و سپاس بیرون از اندازه قیاس صانعی را

The author says, in a short preface, that this treatise had been abridged in A.H. 1205, from the works designated as كتاب شجره نهال و نسخه کنج باداورد من مصنفات امان الله الحسینی by Amān Ullah ul-Ḥusainī (*i.e.* Khānzamān, who died A.H. 1046; see Add. 5554).

Add. 17,960.

Foll. 55; 8¾ in. by 5; 17 lines, 3½ in. long; written in Indian Nestalik, apparently in the 18th century.

مجموعة الصنايع

A collection of useful secrets and curious recipes for making artificial pearls and jewels, preparing various inks and dies, engraving stones, dissolving and oxydizing metals, making artificial flowers, illuminating books, etc., without author's name.

Beg. حمد و سپاس بدیع الاساس حضرت صانعیرا

It contains forty-two chapters (Bāb), subdivided into one hundred and forty sections (Faṣl).

According to Stewart's Catalogue, p. 97, the work was written by Zain ul-'Ābidīn in the reign of Aurangzīb. But a Turkish version, which appears to have been written about A.D. 1655 (A.H. 1065), is described in the Vienna Catalogue, vol. ii. p. 525.

Add. 17,959.

Foll. 175; 8¼ in. by 4¾; 13 lines, 3⅛ in. long; written in Indian Nestalik, in the latter half of the 18th century.

خلاصة الماکولات و المشروبات

A cookery-book, without author's name.

Beg. زخوان فضل خود فرمان نواله
مکن بـرمطبخ غیری حوالـه

After an introduction treating of the rites and observances to be attended to before eating, the author gives, foll. 20, 21, a table of the forty chapters (Bāb) comprised in the book. Another title, viz. خوان الوان نعمت, is found in the heading of a full table of contents prefixed to the volume by another hand, foll. 2—9. A frequent use of Hindi words shows that the work was written in India. It was completed, as stated at the end, in A.H. 1179; but it is not clear, whether the date relates to the composition, or to the present copy.

Add 16,856.

Foll. 63; 10 in. by 6; 10 lines, 2⅞ in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins; dated Rabi' I., A.H. 1021 (A.D. 1612). [Wm. Yule.]

A treatise on the game of chess, abridged from an Arabic original.

Author: Muḥammad B. Ḥusām ud-Daulah, محمد بن حسام الدولة

Beg. سپاس بـی قیاس نثار حضرت معبودی که بدستیاری

The Arabic work entitled كتاب المنجح فى علم الشطرنج, by Muḥammad B. 'Umar Kajīnā محمد بـن عمر کجینا, is stated in the preface to be the most useful treatise on chess. As there was, however, only one copy of it in the land, and that an incorrect one, it appeared desirable to make an abridged version of it in Persian, and the author performed that task by the order of a sovereign who is designated by such titles as حضرت همایون شهریار ربع مسکون قهرمان سلاطین عهد و زمان . . . . حافظ الحق والدنیا والدین, but whose proper name does not appear.

It is divided into fourteen chapters (Bāb), as follows:—1. The companions of Muḥammad and their disciples have played at chess, fol. 7 *a*. 2 and 3. Proofs of the lawfulness of the game, and its advantages, fol. 9 *a*. 4. Inventor of the game; multiplication of the squares, fol. 13 *b*. 5. Etymology of the terms of the game, fol. 17 *b*. 6. Polite rules to be observed in playing, fol. 22 *a*. 7. Advice to players, fol. 24 *a*. 8. How to tell the issue of a game, fol. 31 *a*. 9. Opening of the game, fol. 33 *b*. 10. On some ingenious games on the chess board, fol. 36 *a*. 11. Positions منصوبها, or chess-problems, fol. 41 *a*. 14. On playing without looking at the board, fol. 62 *a*.

The present copy is defective. Of Bāb 9 the first three lines only are extant. The latter part of Bāb 11, and the whole of Bābs 12 and 13, are wanting. The last two are also omitted in the table of chapters at the end of the preface.

An abstract of the work has been given by Mr. Bland in his "Persian Chess," London, 1850, pp. 18—25. The title above mentioned حضرت همایون "the august Majesty" was taken by him for a proper name, and led to the statement that the treatise had been compiled for the emperor Humāyūn.

Sloane 4095.

Paper roll; 16 in. by 5¼; written in plain Naskhi, apparently in the 18th century.

Explanation of some technical terms, designating various kinds of ornamental buildings, such as ایوان, طنبی, پرد, etc.

PHILOLOGY.

LEXICOGRAPHY.

Persian Dictionaries.

Or. 1262.

Foll. 101; 11¾ in. by 7; 23 lines, 4¼ in. long; written in fair Indian Shikastah-āmiz; dated Zul-Ḥijjah, A.H. 1102 (A.D. 1691).

ادات الفضلا

A dictionary of words and phrases used by the standard Persian poets.

Author: Ḳāẓī Khān Badr Muḥammad Dihlavī, called Dhārwāl, قاضی خان بدر محمد دهلوی الحروف بدهاروال

Beg. حمد و ثنای باقصی الحد والغایات وماوراء الوصف والعبارات

This work is noticed by Blochmann, p. 7 of his learned "Contributions to Persian Lexicography," Journal of the Asiatic Society of Bengal, vol. xxxvii. pp. 1—72, a work which will be constantly referred to in the following pages. See also Stewart's Catalogue, p. 131.

The author had studied the Persian poets, as he states in the preface, under Ḳāẓī Burhān ud-Dīn, known as Dahānah, and under Shaikh-Zādah 'Āshiḳ (the author of a dictionary quoted in the Farhang i Jahāngīrī) He compiled in the present lexicon the matter contained in the following works:—Farhang Nāmah, by Fakhr Ḳavvās (mentioned by Firishtah, vol. i. p. 214, as one of the poets of the reign of 'Alā ud-Dīn Khiljī, A.H. 695—716; he is called, in the Farhang i Jahāngīrī, Maulānā Mubārak Shāh Ghaznavī; see Blochmann's list of sources, p. 4, No. 61), Risālat un-Naṣīr (ib., No. 19; Haj. Khal. vol. iii. p. 450). Risālat i Asadī Ṭūsī (No. 2), Dastūr ul-Afāẓil (No. 17), Lisān ush-Shu'arā (No. 46), and Favā'id i Burhānī u Firdausī (No. 40). To the above he added other words, names of kings and countries, etc., collected by him in the Dīvāns, as well as poetical phrases used by Khāḳānī, Anvarī, Fāriyābī, Firdausī, Sa'dī, and other classical poets.

In A.H. 812 (or, according to Stewart and Blochmann, A.H. 822) he set out from Jaunpūr to the end of kissing the threshold of the illustrious prince Ḳadr Khān B. Dilāvar Khān, خاقان اعظم و خان معظم مسند عالی وزارت قدرخان ابن خان اعظم دلاور خان, whose fame as a munificent patron of learning had spread far and wide, and he made use of this Farhang Nāmah as an introduction to His Highness.

Dilāvar Khān, the founder of the Ghūrī dynasty in Mālvah, had taken up his residence in the city of Dhār, from which the author's surname, Dhārvāl, is evidently derived. His son Alp Khān reigned, under the name of Hūshang, from A.H. 808 to 838. Another son, Ḳadr Khān, was in possession of the province of Chanderī (Thornton's Chandhairee), which, on his demise, was added to the dominions of Hūshang. See Tārīkh Muḥammadī, Or. 137, fol. 428, and Firishtah, vol. ii. p. 462.

The Adāt ul-Fuẓalā is divided into two parts (Ḳism), viz. Ḳism I., containing single words arranged in alphabetical order, according to the first and second letters of each, fol. 5 *b*. Ḳism II., containing compounds and poetical phrases, arranged according to the initial and final letters, fol. 77 *b*.

The copyist states at the end that his MS. had been written by a blundering scribe, and that he had corrected it to the best of his ability.

Foll. 1—3 contain an extract on Persian particles, and foll. 97—101 a glossary of Arabic phrases in the Gulistān.

Add. 7678.

Foll. 285; 7¼ in. by 4¼; 19 lines, 2⅜ in. long; written in small Naskhi, apparently in the 17th century. [Cl. J. Rich.]

شرفنامهٔ احمد منیری

A Persian dictionary.

Author: Ibrāhīm Ḳivām Fārūḳī, ابراهیم قوام فاروقی

Beg. بنام خداوند هستی به است
سراغاز هر نامهٔ را که هست

A prologue in verse contains a panegyric on a celebrated Shaikh, Sharaf ud-Dīn Aḥmad Munyarī, in whose honour the above title was given to the work. It concludes with a prayer that the author may be accounted one of the dwellers in that saint's holy shrine, and may never be removed from it.

Sharaf ud-Dīn Aḥmad B. Yaḥyā Munyarī, so called from his native place, Munyar, a village in Bihār, went to Dehli in quest of Niẓām ud-Dīn Auliyā, but, finding him dead (Niẓām died A.H. 725), became a Murīd of Shaikh Najīb ud-Dīn Firdausī, who gave him the investiture of the Chishti order. He spent the latter part of his life in the city of Bihār (Thornton's Behar), where he died A.H. 782, and where his tomb became the resort of the devout. His letters (Stewart's Catalogue, p. 42) are much admired, as well as his discourses, collected under the title of Ma'dan ul-Ma'ānī (see Mélanges Asiatiques, vol. v. p. 458). Notices on his life will be found in Mir'āt ul-'Ālam, fol. 113, Akhbār ul-Akhyār, fol. 97, Ā'īn i Akbarī, vol. ii. p. 219, and Blochmann's translation, p. 48, note.

It may be inferred from the above that the author lived in the city of Bihār. The time of composition is indicated by a quatrain, with which, according to Blochmann's full account, l. c., pp. 7—9, the work concludes, and in which Abul-Muẓaffar Bārbak Shāh is mentioned as the reigning sovereign. Bārbak Shāh reigned in Bengal, according to Ṭabaḳāt i Akbarshāhī and Tārīkh i Firishtah, vol. ii. p. 580, A.H. 862—879. See also Marsden, Numismata, p. 572.

The Sharaf-Nāmah is divided into several Bābs, each of which contain words beginning with the same letter. They are subdivided into Faṣls according to the final letters. The pronunciation of words is stated at length, and their meaning illustrated by copious quotations of the poets, from Firdausī to Ḥāfiẓ. The author often adduces his own verses, and prefixes to each Bāb

a Ḳaṣīdah of his composition. Turkī words are given at the end of each Faṣl.

The work, which is frequently called, from the name of its author, Farhang i Ibrāhīmī, is quoted in Tuḥfat us-Sa'ādat (see below, p. 493 *b*) and later dictionaries. Copies are mentioned in the Munich Catalogue, p. 103, and the Mélanges Asiatiques, vol. iii. p. 494. See also Haj. Khal., vol. v. p. 325.

The present copy contains little more than the first half of the work, ending with the letter ص.

Or. 265.

Foll. 161; 9 in. by 5¼; 19 lines, 3½ in. long; written in small and neat Naskhi, apparently in the 17th century.

[Geo. Wm. Hamilton.]

I. Foll. 2—60. Adāt ul-Fuẓalā (see p. 491 *a*).

This copy wants the first page, the dedication to Ḳadr Khān, and Ḳism II.

II. Foll. 62—161.

مجمل العجم

A Persian dictionary.

Author: 'Āṣim Shu'aib 'Abdūsī, عاصم شعيب عبدوسى

Beg. درر غرر سپاس و جواهر زواهر بيقياس

Requested by some friends to collect into one book all the words, Pārsī, Pehlevī, Rūmī, Nabaṭī, or Turkī, necessary to a complete understanding of the poets, the author composed the above work, and presented it, A.H. 899, to a Vazīr called 'Alī Akbar, and entitled Dā'ūd Khān, son of the Vazīr 'Imād ul-Mulk, جناب وزارت مآب خداوندزاده ... ناظم مناظم امور وزارت عالم معالم رسوم صدارت .... برگزيده درگاه داور ثانى حيدر على اكبر المعروف بداودخان [داود خان] ابن ملك ملوك الشرف افتخار الوزراى عماد الملك ادام الله دولتهما

The work is stated in the preface to be divided into two parts (Ḳism). The first, which comprises single words and compounds, arranged according to the initial and final letters, is alone extant in the present copy. It is slightly imperfect at the end, breaking off in the compounds the first term of which is يك. The words are illustrated by copious poetical passages headed نظير, but without the authors' names. The meaning is frequently explained by Indian equivalents.

This is no doubt the work designated as Farhang i 'Āṣimī in the Farhang i Jahāngīrī (Blochmann, No. 34).

Add. 7683.

Foll. 198; 9 in. by 5½; 23 lines, 3¼ in. long; written in small Nestalik, apparently in the 16th century.

[Cl. J. Rich.]

تحفة السعادت

A Persian dictionary.

Author: Maḥmūd B. Shaikh Ẓiyā محمود بن شيخ ضيا

Beg. ابتدا مى كنم بنام حكيم كوست محيى العظام و هى رميم

The author begins with a prologue in verse, containing eulogies on the reigning sovereign, Sultān Sikandar (Sikandar Lodī, A.H. 894—923), and on his patron and benefactor, Khwājagī Shaikh Sa'īd, also called Sa'īd ud-Dīn. He then states that he had hitherto cultivated poetry, and composed pieces of every kind, mostly in praise of the last personage, but that he had been prevailed upon by some friends to compile the present lexicon, which he completed on the tenth of Ṣafar, A.H. 916, and presented to the patron aforesaid.

He enumerates in the preface the following sources:—Ẓamīr (Blochmann, No. 33), Dastūr (probably Dastūr ul-Afāẓil, No. 17), Farhang i Fakhr i Ḳavvās (see p. 492 *a*), Zufān Gūyā (No. 21), Dastūr ul-Fuẓalā (No. 18),

Adāt ul-Fuẓalā (p. 491 *a*), Sharḥ i Makhzan, Farhang i Ḳāẓī Ẓahir (No. 41), Farhang i Ibrāhīmī (*i.e.* Sharaf Nāmah i Munyarī, p. 492 *a*), Ḥusainī (No. 16), and 'Ajā'ib (No. 36). For Arabic words he made use of the Ṣurāḥ, Dastūr, Khulāṣah, Naṣib ul-Vildān, and Tājain.

The dictionary is divided, according to the initial letters, into two and twenty Bābs, and each Bāb is divided into two sections (Faṣl), the first of which contains the single words, arranged according to the final letters, and the second, the compound words and phrases, in the same order. There are no poetical quotations.

Surūrī, who states that he made use of the Tuḥfat us-Sa'ādat for the second edition of his dictionary, calls the author Maulānā Maḥmūd B. Shaikh Ẓiyā ud-Dīn Muḥammad. It is, no doubt, the work mentioned by Firishtah, vol. i. p. 346, under the title of Farhang i Sikandarī, as written in the reign of Sultan Sikandar. See also Blochmann's list of sources, No. 10.

On the last page of the present copy is a note stating that it was purchased A H. 1003 by one Paramānand in Sirhind.

Or. 261.

Foll. 305; 12½ in. by 6¼; 21 lines, 4⅛ in. long; written in Nestalik; dated Rajab, A.H. 1118 (A.D. 1706).

[Geo. Wm. Hamilton.]

مويد الفضلاء

A Persian dictionary.

Author: Muḥammad B. Lād, محمد ابن لاد

Beg. محامد متواتره و مدايح متكاثره مر دادار

The author states that he had combined in his lexicon the entire matter of the Sharaf Nāmah (see p. 492 *a*), and of the Ḳunyat uṭ-Ṭālibīn (Blochmann, No. 42), a work of that most learned master of the science, entitled Ḳāẓīshah, تاليف قدوة الفاضلين امام السالكين استاذ علام ابن باب قاضيشه خطاب

Besides the above works he enumerates the following sources: for Arabic words the Ṣurāḥ and Tāj, and for those of Fārs, Samarḳand, Māvarā un-Nahr, Turkistān, etc., Lisān ush-Shu'arā (No. 46), Adāt ul-Fuẓalā (p. 491 *a*), Dastūr ul-Afāẓil (No. 17), Zufān Gūyā (No. 21), Mavā'id ul-Favā'id (No. 64), Sharḥ i Makhzan ul-Asrār, Ṭibb i Ḥaḳā'iḳ ul-Ashyā, Farhang i 'Ilmī 'Alī Begī (Nos. 35 and 37) and Fakhr Ḳavvās (p. 491 *b*). A supplement تتمه treats of the numerals, arithmetical notation, and Persian grammar.

The words are grouped in books (Kitāb) according to the initial letters, and, in each kitāb, in Bābs, according to the final letters. Each Bāb is subdivided into three sections (Faṣl), containing respectively the Arabic, Persian, and Turkish words.

The Mu'ayyid ul-Fuẓalā is described by Blochmann, l. c., p. 9, who calls the author Muḥammad B. Shaikh Lād, of Dehli, and assigns to the work the date of A.H. 925, without, however, stating his authority. It is mentioned as a work of great merit in the preface of Madār ul-Afāẓil (p. 496 *a*). See also Stewart's Catalogue, p. 132.

The present copy wants the supplement.

Add. 23,575.

Foll. 152; 7¼ in. by 5; 17 lines, 3 in. long; written in Nestalik; dated Rabī' II., A.H. 1020 (A.D. 1611). [Robert Taylor.]

تحفة الاحباب

A Persian glossary.

Author: Ḥāfiẓ Aubahī, حافظ اوبهى

Beg. فضلاى فصيح زبان و فصحاى بليغ بيان

The author, so called from Aubah, a village near Herat (Mu'jam, vol. i. p. 137), was led to compile this work by noticing the neglect into which the ancient poets had fallen in his

day, because many of the words used by them had become obsolete. It is dedicated to a Vazīr of Khorasan وزير ملك خراسان, whose proper name does not appear, and the date of its completion, A.H. 936, is stated in a versified chronogram at the end :

شد رقم تاريخ اتمامش به اتمام الكتاب

From a connection alluded to, in the verse immediately preceding the above, between the title of the work and the name of the Vazīr before mentioned, it becomes probable that the latter was Ḥabīb Ullah, apparently the same to whom the Ḥabīb us-Siyar is dedicated.

The words are arranged according to the initial and final letters, and are sometimes illustrated by poetical quotations.

The Tuḥfat ul-Aḥbab is quoted in the Farhang i Jahāngīrī and in the Majma' ul Furs. See Blochmann, No. 9, and Mélanges Asiatiques, vol. ii. p. 439.

Add. 8990.

Foll. 97; 7 in. by 3½; 14 lines, 2 in. long; written in a small and neat Nestalik, apparently in the 16th century.

The same work.

The latter portion of this copy, foll. 62—97, was written in Ispahan, Rajab, A.H. 1226 (A.D. 1811).

Add. 5611.

Foll. 330; 14 in. by 10¼; 21 lines, 7¼ in. long; written in Nestalik; dated Zulḥijjah, A.H. 1106 (A.D. 1695).

كشف اللغات والاصطلاحات

A dictionary of Persian and Arabic words, especially intended to explain the figurative language of the Sufis.

Author: 'Abd ur-Raḥīm B. Aḥmad Sūr, عبد الرحيم بن احمد سور

Beg. الحمد لله ... اما بعد حمد و صلوة ميكويد اضعف العباد وادم الفقرا

The author desired, as he states in the preface, to free himself of the importunate questions which his friends, brothers, and sons, were ever putting to him, as to the meaning of Sufi phrases. While reading with his son, Shaikh Shihāb, the Dīvān of Ḳāsim i Anvār, he found that many words were wanting, both in the Farhang of Shaikh Ibrāhīm Ḳivām (p. 492 *a*), and in that of Shaikh Muḥammad B. Shaikh Lād (p. 494 *a*), and was obliged to look for them in the Ṣurāḥ, the Tājain, and the Kanz ul-Lughāt, all of which, however, he found also deficient. This induced him to compile the present dictionary, in which he omitted for brevity's sake the words in common use. The contents are arranged in Bābs and Faṣls, according to the initial and final letters. The words of Persian origin are marked with a ف.

It has been noticed by Blochmann, l. c., pp. 9, 10, that the author had been personally acquainted with the preceding lexicographer, Muḥammad B. Lād, and must consequently have lived in the tenth century of the Hijrah. His work is quoted in the Farhang i Jahāngīrī, written A.H. 1017, under the name of Farhang i Shaikh 'Abd ur-Raḥīm Bihārī. The statement of Haj. Khal., vol. i. p. 214, that the Kashf ul-Lughāt was written about A.H. 1060, can therefore be dismissed. Copies are noticed by Fleischer, Dresden Catalogue, No. 347, in the Copenhagen Catalogue, p. 25, Munich Catalogue, p. 107, and the Ouseley Collection, No. 390. An edition, now very rare, was printed in Calcutta, about 1840.

Add. 5612.

Foll. 577; 10 in. by 6¾; 17 lines, 3½ in. long; written in Nestalik, with ruled margins, apparently in the 17th century.

[Nath. Brassey Halhed.]

The same work.

Add. 9993.

Foll. 567; 10¼ in. by 6⅝; 18 lines, 4½ in. long; written in Nestalik, apparently in the 17th century.

The same work, with marginal additions. The MS. bears a Persian seal with the name of Henry George Keene, dated 1802.

Add. 15,100 and 15,101.

Two uniform volumes; foll. 338 and 343; 10 in. by 6⅝; 18 lines, 5 in. long; written in two columns in Nestalik, apparently in the 18th century.

The same work.

Add. 6643.

Foll. 522; 12 in. by 8¼; 19 lines, 5¼ in. long; written in large Indian Nestalik; dated Ba'idpūr, Hūgli, Jumāda II., A.H. 1185 (A.D. 1771). [J. F. Hull.]

مدار الافاضل

A Persian dictionary.

Author: Ilahdād Faiẓī B. Asad ul-'Ulamā Alī Shīr Sirhindī, الله داد [sic] فیضی بن اسد العلمای علی شیر سرهندی

Beg. مدار افاضل روزگار و مختار اخبار نکته گذار

The author, who has been already mentioned, p. 253 *a*, states in the preface, that he had compiled the Arabic words from the Ṣurāḥ, Muhazzib ul-Asmā, Tājain and its commentaries, Niṣāb uṣ-Ṣibyān (Blochmann, No. 65), and Ḳunyat ul-Fityān (No. 43), the Persian words from the Zufān Gūyā (No. 21), Adāt ul-Fuẓalā (p. 491 *a*), Tabakhturī, Ḥall i Lughāt ush-Shu'arā (Blochmann, p. 7), Sharaf Nāmah i Ibrāhīmī (p. 492 *a*), and two modern works, highly praised by the author, viz., Tuḥfat us-Sa'ādat i Sikandarī (p. 493 *b*), and Mu'ayyid ul-Fuẓalā (p. 494 *a*).

The words are arranged according to the initial and final letters, and are marked with a ع, a ف, or a ت, according as they are of Arabic, Persian, or Turkish origin. The author frequently quotes verses, sometimes his own. A Khātimah, foll. 514—522, treats of the meanings of single letters in Persian.

The Madār ul-Afāẓil is extensively noticed by Blochmann, l.c., pp. 10, 11. The chronogram فیض عام, or A.H. 1001, which, as stated there, gives the date of composition, is not found in the present copy, which, however, according to the criterion indicated by Blochmann, should be accounted a good MS. See also Stewart's Catalogue, p. 131, and the Munich Catalogue, p. 109.

Add. 16,750.

Foll. 497; 13½ in. by 7½; 25 lines, 4⅜ in. long; written in Naskhī; dated Kākūrī, province of Lakhnan, A.H. 143 (for 1043 = A.D. 1633-4). [Wm. Yule.]

فرهنك جهانكيرى

A Persian lexicon, containing all the words of Persian origin, with copious poetical quotations.

Author: Jamāl ud-Dīn Ḥusain Injū B. Fakhr ud-Dīn Ḥasan, جمال الدین حسین انجو ابن فخر الدین حسن

Beg. انکه بر لوح زبانها حرف اول نام اوست

Mīr Jamāl ud-Dīn Injū belonged to a Sayyid family of Shīrāz. Having left his native city for India, he repaired, after some stay in the Deccan, to the court of Akbar, whose service he entered in the thirtieth year of the reign (A.H. 993—4), and by whom he was sent to the Deccan, A.H. 1013, to negociate the marriage of Prince Dāniyāl with the daughter of 'Ādil Shāh. He rose to high military commands under Jahāngīr, who conferred upon him the government of Bihār, and later on, A.H. 1027, the title of 'Aẓud ud-Daulah. He was pensioned off

A.H. 1030, and died some years later in Agrah. His life, extracted from the Ma'āṣir ul-Umarā, is given with a translation by Blochmann, l. c., pp. 65—70, and Ain i Akbari, translation, p. 450.

The author says in his preface that, having from early youth upwards devoted himself to the study of the poets, he had found many words and phrases either wanting, or imperfectly rendered, in existing dictionaries. He therefore began to write down for himself the rare words which he met with, and had been for nearly thirty years engaged on that labour when, having been called in Zulka'dah, A.H. 1005, to the presence of Akbar, who then held his court in Srīnagar, Kashmir, and had been told of the author's learning, he had received His Majesty's commands for the compilation of the present work. The task, however, was not completed until Akbar had passed away, and been succeeded by Jahāngīr, after whom the work was named. The date of its completion, A.H. 1017, is fixed by the chronogram زهی فرهنك نور الدين جهانكير. The author revised it, however, to the end of his life. It is stated in the Tūzuk i Jahāngīrī, p. 359, that he presented a copy to Jahāngīr in the 18th year of the reign (A.H. 1032).

The preface contains an alphabetical list of forty-four dictionaries or glossaries consulted for the present work. That list has been reproduced, with some additions, by Blochmann, l.c., pp. 4—7.

An introduction (Mukaddimah), divided into twelve sections (A'in), foll. 4—18, treats of the extent of ancient Persia, of the Persian language and its dialects, the letters used in Persian, the affixes, suffixes, inflections, and the mode of expressing numbers with the fingers. The dictionary proper, foll. 19—423, is divided into twenty-four Bābs, corresponding to the letters used in Persian, with this peculiarity, that the leading letters in the arrangement are in the first instance the second of each word, and then the first. The appendix (Khātimah), contains the following five special glossaries, called Dar, and similarly arranged: 1. Metaphors and poetical phrases, fol. 423 *b*. 2. Compound words, fol. 461 *a*. 3. Words containing any of the letters peculiar to Arabic, fol. 481 *a*. 4. Zand and Pāzand words, fol. 482 *a*. 5. Foreign words, mostly proper names, fol. 489 *a*.

Copyist: سعد الله ولد شيخ فاضل

The Farhang i Jahāngīrī has been lithographed in Lucknow, A.H. 1293. See Blochmann, l.c., pp. 12—15, Stewart's Catalogue, p. 129, Copenhagen Catalogue, p. 24, and Munich Catalogue, p. 105.

Add. 26,128.

Foll. 606; 9¾ in. by 6¼; 19 lines, 3¾ in. long; written in neat Nestalik; dated Ramaẓān, A.H. 1033 (A.D. 1624). [Wm. Erskine.]

The same work, without the Khatimah.

Add. 6645.

Foll. 598; 10¾ in. by 6½; 21 lines, 3¾ in. long; written in fair Nestalik, with two 'Unvāns and ruled margins; dated Shāhjahānābād, Ramaẓān, A.H. 51 (*i.e.* 1051. A.D. 1641); partly stained and discoloured by damp. [J. F. Hull.]

The same work.

The copyist, Muḥammad Fāẓil B. Munshi Mūsā, says at the end that the MS. from which this copy was taken had been corrected, for the main part, by the author's own hand.

Add. 5647.

Foll. 618; 10¼ in. by 7; 21 lines, 3¾ in. long; written in Naskhi, with gold-ruled margins; dated Kashmīr, Rajab, A.H. 1065 (A.D. 1655). [Nath. Brassey Halhed.]

The same work.

Copyist: احمد بن شاه محمد الشيرازى الحسيني

Add. 7682.

Foll. 366; 11 in. by 7¼; 21 lines, 4⅞ in. long; written in fair Nestalik, with gold-ruled margins; dated Muḥarram, A.H. 1095 (A.D. 1683). [Cl. J. Rich.]

The same work, without the Khātimah.

This copy was written for the Vazīr of Ḳandahār by Ḥasan B. Muḥammad.

Add. 16,749.

Foll. 292; 11½ in. by 7½; 27 lines, 5⅛ in. long; written in Nestalik, with ruled margins; dated Agrah, Rabī' I., A.H. 1090 (A.D. 1679). [Wm. Yule.]

The same work, without the Khātimah.

Add. 25,858.

Foll. 508; 12¼ in. by 7¼; 23 lines, 4⅜ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins, apparently in the 17th century. [Adam Clarke.]

The same work.

Add. 23,573.

Foll. 464; 12 in. by 6½; 23 lines, 4¼ in. long; written in Nestalik, apparently about the close of the 17th century. [Robert Taylor.]

The same work, wanting the fifth section of the Appendix.

The latter portion of the volume, foll. 292—464, is written by a later hand, and dated Zulḥijjah, A.H. 1195 (A.D. 1781).

Add. 25,859.

Foll. 593; 12¼ in. by 7½; 23 lines, 5⅜ in. long; written in fair Nestalik, in two columns; dated Calcutta, October, 1815. [Wm. Cureton.]

The same work.

This copy was written by Shaikh Aṣālat 'Alī Bihārī for Captain Thomas Roebuck.

Add. 7681.

Foll. 313; 10 in. by 7; 17 lines, 4 in. long; written in Nestalik; dated Shavvāl, A.H. 1057 (A.D. 1647). [Cl. J. Rich.]

مجمع الفرس

A Persian dictionary.

Author: Muḥammad Ḳāsim B. Ḥājī Muḥammad Kāshānī, poetically styled Surūrī, محمد قاسم بن حاجی محمد کاشانی المتخلص بسروری

Beg. ابتدای کلام هر دانشمند سخنور و انتهای سخن هر خردمند هنرپرور

The author is not to be confounded with another Surūrī (Muṣṭafā B. Sha'bān), a commentator of the Gulistān, who lived in Turkey, and died A.H. 969 (Arabic Catalogue, p. 479). He is mentioned by his townsman and contemporary, Taḳī ud-Dīn Kāshī, Oude Catalogue, p. 26, among the poets of Kāshān. "He was," says Taḳī, "the son of a shoemaker, had so prodigious a memory as to know upwards of thirty thousand verses by heart, and wrote, besides the present work, a glossary to Niẓāmī and other poets. Surūrī's habitual residence was Isfahan, where he was seen by Pietro della Valle, A.H. 1032 (see Ouseley's Collection, No. 389). He left it for India, where he stayed some time, in the reign of Shāhjahān, and died on his way from thence to Mecca. See Mirāt ul-'Ālam, fol. 484, and Riyāẓ ush-Shu'arā, fol. 217. It will be seen further on (p. 500 *b*) that he had reached Lahore as early as A.H. 1036.

Surūrī states in the preface that, after a diligent study of the classical poets, and an eager search after Persian glossaries, he had at last succeeded, A.H. 1008, in collecting the following sixteen works: Sharaf Nāmah i Aḥmad Munyarī (p. 492 *a*), Mi'yār i Jamālī, by Shams Fakhrī (Blochmann, No. 58, Haj. Khal., vol. vi. p. 640), Tuḥfat ul-Aḥbāb (p. 494 *b*), Risālah i Ḥusain Vafā'ī (No. 14),

Risālah i Abu Manṣūr 'Alī B. Aḥmad Asadī Ṭūsī (No. 2), Risālah i Mīrzā Ibrāhīm B. Mīrzā Shāh Ḥusain Iṣfahānī (No. 56), Risālah i Muḥammad Hindūshāh (No. 53), Mu'ayyid ul-Fuẓalā (p. 494 *a*), Sharḥ Sāmī fil-Asāmī i Maidānī (No. 27), Risālah i Abu Ḥafs Sughdī (No. 1), Adāt ul-Fuẓalā (p. 491 *a*), Jāmi' ul-Lughāt, in verse, by Niyāzī Ḥijāzī (No. 11), and four other anonymous treatises. Compiling all these, he condensed their substance in the present work, eliminating Arabic and common Persian words, and adding examples from the poets. The preface concludes with a dedication to Shāh 'Abbās (A.H. 996—1038).

The words are arranged according to their initial and final letters. A short appendix, foll. 310—313, contains metaphorical phrases, in alphabetical order.

A full account of the Majma' ul-Furs, or Farhang i Surūrī, more especially of its second edition, which will be noticed further on, is given by Blochmann, l.c., pp. 12 and 16—18. See also Haj. Khal., vol. v. p. 325, Stewart's Catalogue, p. 130, Uri, p. 290, the Vienna Catalogue, vol. i. p. 101, the Leyden Catalogue, vol. i p. 96, the Munich Catalogue, p. 104, and Melanges Asiatiques, vol. iv. p. 498, vol. v. p. 238.

Add. 26,129.

Foll. 380; 9¾ in. by 5½; 21 lines, 3⅝ in. long; written in Nestalik; dated Rajab, A.H. 1078 (A.D. 1667). [Wm. Erskine.]

The same work.

Add. 23,574.

Foll. 236; 11 in. by 7; 18 lines, 4⅝ in. long; written in Nestalik; dated Muharram, A.H. 1081 (A.D. 1670). [Robert Taylor.]

The same work.

Harleian 111.

Foll. 368; 10 in. by 4¾; 25 lines, 2⅝ in. long; written in Nestalik; dated Shavvāl, A.H. 103 (for 1030, A.D. 1621).

An enlarged edition of the same work.

In a preface prefixed to that of the first edition, and beginning: بر ضمیر اکسیر تاثیر، مطالعه کنندگان که چشمه, the author states that he had perused in A.H. 1028 (not A.H. 1038, as stated by Blochmann), the Farhang of the noble and illustrious Navvāb Shāh Jamāl ud-Dīn Ḥusain Injū (p. 496 *b*), brought from India in that year, and had added some of its words and observations to his own dictionary. He had read also in the same year the Shāmil ul-Lughah, a Persian dictionary explained in Turkish, by Ḳarā-Ḥiṣārī (p. 513 *a*), and the Tuḥfat us-Sa'ādat (p. 493 *b*). He adds that his work having for some time past been submitted to a thorough revision, the present edition is far more trustworthy, as well as more complete, than the first.

The following is written on the fly-leaf: "Shamel Lagatt, or Persian Dictionary, written 43 yeeres since, to this yeere 1636." The writer had evidently taken the defective date of this copy, 103, to stand for 1003 = A.D. 1593, a date which, being anterior to the time of composition, is obviously wrong. If 103 be meant for 1030, and it does not appear to admit of any other reading, the present MS. must have been written two years after the completion of the second edition.

Or. 263.

Foll. 476; 10¼ in. by 6; 25 lines, 2¾ in. long; written in Nestalik, apparently about A.H. 1036 (A.D. 1626).

[Geo. Wm. Hamilton.]

Another copy of the enlarged edition.

On the first page is a Persian note stating that the preface of the second edition, the

marginal notes, and some poetical pieces by Surūrī, written on the last page, are all in the author's handwriting. At the bottom of the last page is actually found the following somewhat mutilated subscription, which, if genuine, would show that Surūrī had written the above verses in Lahore, A.H. 1036: نمقته بتاريخ ثامن . . . عشر سنه ۱۰۳۶ وانا مؤلف هذا الكتاب وناظم هذه الابيات محلة . . . المعاني سروری كاشانی . . . لاهور صانها الله . . .

Add. 16,751.

Foll. 866; 10¾ in. by 6½; 21 lines, 3⅞ in. long; written in Nestalik, with 'Unvān and ruled margins, apparently in the 17th century. [Wm. Yule.]

برهان قاطع

A dictionary of the Persian language, including words borrowed from the Arabic and other languages.

Author: Muḥammad Ḥusain, poetically styled Burhān, B. Khalaf ut-Tabrīzī, ابن خلف التبريزی محمد حسين المتخلص ببرهان

Beg. اي راهنما بهر زبان در افواه يزدان و كرسطوس و تانكرى و اله

The author states that he had compiled in the present dictionary the entire substance of the Farhang i Jahāngīrī, Majma' ul-Furs of Surūrī, Surmah i Sulaimānī, and Ṣiḥāḥ ul-Adviyah by Ḥusain ul-Anṣārī (No. 24 and 32), and that he had, for brevity's sake, omitted poetical quotations and superfluous matter. He dedicates his work to Sultan 'Abd Ullah Ḳuṭubshāh B. Ḳuṭubshāh (who reigned in Golconda from A.H. 1035 to 1083), and fixes the date of its completion, A.H. 1062, by the following chronogram, كتاب نافع برهان قاطع

Contents: Nine Fā'idahs, or preliminary observations, on the Persian language, its letters, particles, and orthography, fol. 2 *b*. Twenty-eight Guftārs, comprising the dictionary proper, in which the words are arranged according to the first, second, and third letters, as in European dictionaries, fol. 12 *b*. Guftār 29, or supplement, containing seventy-one words, mostly foreign words and proper names, fol. 862 *b*.

The Burhān i Ḳāṭi' has been edited by Captain Roebuck, Calcutta, 1818, and reprinted in 1822 and 1834. A Turkish translation has been printed in Constantinople, A.H. 1214, and in Bulak, A.H. 1251. It has been entirely incorporated by Prof. J. A. Vullers into his Lexicon Persico-Latinum. See Blochmann, l. c., pp. 18—20, Stewart's Catalogue, p. 435, and the Munich Catalogue, p. 107.

Add. 26,130.

Foll. 735; 11½ in. by 7; 19 lines, 4¼ in. long; written in Nestalik, with ruled margins; dated Ramaẓān, A.H. 1135 (A.D. 1723). [Wm. Erskine.]

The same work.

Add. 7000.

Foll. 843; 9 in. by 7; about 14 lines, 6½ in. long; written on paper water-marked 1815, and on one side of the leaves only, by the Rev. John Haddon Hindley, and by him inscribed: "Historical vocabulary of proper names of places, countries, and eminent persons, etc. etc., from the Borhan Katea."

Add. 5555.

Foll. 303; 11¾ in. by 8; 21 lines, 5⅝ in. long; written in cursive Indian Nestalik; dated Jumāda I., A.H. 1129 (A.D. 1717). [Charles Hamilton.]

فرهنك رشيدى

A Persian dictionary.

Author: 'Abd ur-Rashīd B. 'Abd ul-Ghafūr

ul-Ḥusainī ul-Madanī ut-Tatavī, عبد الرشید بن عبد الغفور الحسینی المدنی التتوی

Beg. ستایشی که ارایش سرنامه سخن و پیرایش

Mullā 'Abd ur-Raschīd, who was born in Tattah of a family of Medinah Sayyids, is known as the author of an Arabic dictionary, entitled Muntakhab ul-Lughāt (p. 510 *a*), which he dedicated to Shāhjahān A.H. 1046. He is mentioned in the Hamīshah Bahār, Oude Catalogue, p. 122, among the poets of that period. A chronogram which he composed on the second Julūs of Aurangzīb shows that he was still alive in A.H. 1069. See 'Alī Shīr, Add. 21,589, fol. 488, who quotes several of his poetical pieces, and says that his two works, known as Rashīdī 'Arabī and Rashīdī Pārsī, bear ample testimony to his profound erudition.

The author observes in the preface that the Farhang i Jahāngīrī and the Farhang i Surūrī, although the best existing Persian lexicons, had the following four blemishes: 1. Prolixity and redundance of poetical quotations. 2. Want of accuracy in defining the meanings and pronunciation of words. 3. Insertion of Arabic and Turkish words as Persian. 4. Wrong entries of mis-spelt words; the last especially observable in Surūrī. The present work, he adds, had for its object to combine the matter of those two dictionaries, to eliminate superfluous quotations, and non-Persian words, and to supply a more accurate definition of the meaning and spelling of words. The date of its completion, A.H. 1064, is conveyed by the chronogram, باد فرهنك رشیدی مقبول

An introduction (Muḳaddimah), treating of Persian grammar, occupies foll. 4 *a*—13 *b*. The dictionary proper, arranged on the same plan as the Burhān i Ḳāṭi', fills the rest of the volume. A Khātimah, announced in the preface, is wanting in the present and other known copies.

Blochmann speaks very highly of the Farhang i Rashīdī, which he terms the first critical dictionary, and gives the most important portion of the preface in the original with a translation, l.c., pp. 20—24. The same scholar promoted and superintended the edition of the work in the Bibliotheca Indica, Calcutta, 1875, to which is appended a notice on the author. The Muḳaddimah of the Farhang i Rashīdī has been edited by Dr. Splieth under the title of "Grammaticæ Persicæ præcepta ac regulæ," Halle, 1846. It is also the foundation of the Persian grammar of 'Abd ul-Vāsi' Hānsavī. It is mentioned in Stewart's Catalogue, p. 130.

Add. 7001.

Foll. 193; 9 in. by 7½; about 20 lines; written on one side only of paper water-marked 1814, by J. Haddon Hindley.

A Persian glossary, containing rare words, proper names, and metaphorical phrases, without preface, title, or author's name.

Beg. ایلیا بکسر یکم و سوم قبیلهٔ پبیثینان

It is found to consist of extracts from the Farhang i Rashīdī.

Or. 264.

Foll. 152; 9 in. by 5¼; 17 lines, 3 in. long; written in Shikastah-āmīz, about the close of the 18th century.

[Geo. Wm. Hamilton.]

چراغ هدایت

A poetical glossary.

Author: Sirāj ud-Dīn 'Alī, poetically surnamed Ārzū, سراج الدین علی آرزو تخلص

Beg. اما بعد حمد واضع جمیع لغات و صلوات برافصح

Sirāj ud-Dīn 'Alī Khān, a well-known Persian and Hindustani poet, born in Akbarābād, A.H. 1101, traced his origin to Shaikh Kamāl ud-Dīn, a nephew of the famous saint

Naṣīr ud-Dīn Chirāgh i Dihlī. He proceeded, A.H. 1132, to Dehli, where he found a powerful patron in Mu'taman ud-Daulah Isḥāḳ Khān, and, after him, in his son Najm ud-Daulah. He made himself conspicuous by his bold criticisms on Shaikh Ḥazīn, published in a pamphlet entitled "Tanbīh ul-Ghāfilīn, and wrote, A.H. 1164, a Taẕkirah called Majma' un-Nafā'is. In A.H. 1168 he settled in Lucknow, where he received a pension from Shujā' ud-Daulah, and died shortly after, on the 23rd of Rabi' II., A.H. 1169. His life is found in the Khizānah 'Āmirah, Or. 232. See also Sprenger, Oude Catalogue, p. 132, Garcin de Tassy, Littérature Hindouï, vol. i. p. 69, and Blochmann, l.c., pp. 25—28.

The author states that this work, which forms, as it were, a second part (Daftar) to his Sirāj ul-Lughah, or glossary of the ancient poets, contains those words and phrases used by modern poets, which are not found in the Farhang i Jahāngīrī, Surūrī, Burhān i Ḳāṭi', or other dictionaries. They are of two kinds, viz.: 1. Difficult words, not generally understood in India; 2. Words or phrases, the meaning of which is known, but the correctness of which is questioned. Both are given in one series, alphabetically arranged according to the usual plan.

The Sirāj ul-Lughah was written A.H. 1147. The date is fixed by a chronogram, quoted by Blochmann, l.c., p. 26.

The Chirāgh i Hidāyat is printed in the margins of the lithographed edition of Ghiyāṣ ul-Lughāt, published by Naval Kishor Kānpūr, 1874

Or. 259.

Foll. 704; 12 in. by 8; 17 lines, 4¾ in long; written in Nestalik; dated January, A.D. 1836. [Geo. Wm. Hamilton.]

بهار عجم

A dictionary of the words and idioms used by the Persian poets, ancient and modern, with copious examples.

Author: Tekchand Bahār, ٹیکچند بهار

Beg. سپاس و ستایش دانندهٔرا که هریکی از افراد انسان

Rāi Tekchand, poetically styled Bahār, was a Khatrī of Dehli. See Gulzār Ibrāhīm, fol. 29, Garcin de Tassy, Littérature Hindouï, vol. i. p. 100, and Sprenger, Oude Catalogue, p. 211. Little is known of his life beyond what he tells us in his preface, two draughts of which, partly identical, are found in the present copy, foll. 2—4, 6—7. From his childhood to his fifty-third year, which he had reached at the time of writing, he had devoted himself to the study of Persian poets and their idioms, and was indebted for much of his knowledge to two accomplished scholars, viz. Maulānā Shaikh Abulkhair Khair Ullah, whom he refers to in his work as خیر المدققین, and Sirāj ud-Dīn 'Alī Khān Ārzū (see p. 501 *b*), whom he quotes under the title of سراج المحققین. While engaged on the compilation of his dictionary, in which he had spent fifteen (in the second draught "twenty") years, he had written a treatise on letters جواهر الحروف (lithographed in Kānpūr, A.H. 1267), and another on verbs نوادر المصادر (lithographed in Dehli, A.H. 1272).

The date of completion of the present work is then expressed by the chronogram یادگار نقیر حقیر بهار با ده سال, *i.e.* 1152 + 10 = A.H. 1162. The author explains further on his abridged references to his authorities, namely the two scholars above mentioned, Shaikh 'Alī Ḥazīn, the Sirāj ul-Lughah (p. 502 *b*), Mulḥakāt i Burhān i Ḳāṭi', and the commentary of Abul-Ḥasan Farāhānī upon the Ḳaṣīdahs of Anvarī. He concludes with an extensive list of the poets and glossaries from which the matter of his lexicon is derived.

Of modern works he had used, as stated in the second draught of the preface, only the

Tanbīh ul-Ghāfilīn, (see p. 502*a*), and a Mukhtaṣar by Mīr Muḥammad Afẓal Sābit (died A.H. 1150 or 1152; Oude Catalogue, p. 150). But after completing his first edition, he had had access to the Muṣṭalaḥāt ush-Shu'arā of Vārastah, a treatise of Anand Rām Mukhliṣ (died A.H. 1164; Oude Catalogue, p. 159), and another without author's name.

This mention of Vārastah's work, which was not written before A.H. 1180 (see the next number), gives a date to the second preface. It must have been penned by the author in that very year, and therefore shortly before his death.

Between the two draughts above mentioned is found a preface written by Indarman, who calls himself a pupil of Tekchand, to an abridged edition made by him in A.H. 1180, upon the rough copy left by the author at his death.

The Bahār i 'Ajam is described by Blochmann as "one of the grandest dictionaries ever written by one man." His notice on the author and his works will be found, l.c., pp. 28—30. The work has been used by Thomas Roebuck for his additions to the Burhān, and by Professor Vullers in his Lexicon; see the preface, p. vii. It has been lithographed in Dehli, 1853, under the title of مصطلحات بهار عجم. See the Journal of the Asiatic Society of Bengal, vol. 22, p. 404, and Bibliotheca Sprenger., No. 1537.

Or. 262.

Foll. 232; 11 in. by 6¾; 19 lines, 4⅜ in. long; written in Nestalik; dated Muḥarram, A.H. 1245 (A.D. 1829).

[GEO. WM. HAMILTON.]

I. Foll. 3—203.

مصطلحات الشعراء

A poetical glossary, dealing especially with words and phrases peculiar to the modern poets of Iran, with examples.

Author: Vārastah, وارسته

Beg. بسم الله مجريها ميخوانم و سفينه كاغذين

Vārastah was a native of Lahore. His original name was, according to the preface of Roebuck's edition of Burhān Ḳāṭi', p. 12, Siyāl Kotī Mal. His anthology entitled جنگ رنگارنگ is noticed by Sprenger, Oude Catalogue, p. 146.

The author states in a short preamble that, finding in existing dictionaries no sufficient explanation of poetical phrases, he had been engaged during fifteen years in collecting the materials of this work from linguists of the land of Iran, زبان دانان ايران ديار, and had begun to write it in the year for which the above title is a chronogram, *i.e.* A.H. 1180. He then gives a list of the authorities to which he occasionally refers by abbreviations, among which is found, besides some known glossaries, a work entitled محاورهٔ دانان ايران, the author of which is not named. Vārastah's work follows the usual alphabetical arrangement.

The Muṣṭalaḥāt ush-Shu'arā is mentioned by Tekchand as one of the works of which he became possessed after completing the first edition of the Bahār i 'Ajam. See Blochmann, l.c., p. 30.

II. Foll. 203—206.

تجنيس خط

A versified treatise by Jāmī (see. p. 17 *a*), containing such Arabic words, as by a slight change in their punctuation assume different meanings.

Beg. بعد توحيد وصفات خالق شام و سحر

This tract has been edited by Francis Gladwin in the Persian Moonshee, and by J. H. Hindley, London, 1811. It has been printed in Calcutta, 1818, and 1826.

III. Foll. 206—209. A treatise on Iẓāfat, by Muḥammad Ṣāḥib Ḳādirī, with the heading: نسخه اضافات از تصنيف حضرت حافظ غلام محمد صاحب قادری

IV. Foll. 211—231.

نصاب الصبيان

A versified Arabic Persian vocabulary.

Author: Abu Naṣr Farāhī, ابو نصر فراهی

Beg. همی گوید ابو نصر فراهی

Badr ud-Dīn Abu Naṣr Farāhī wrote, according to Haj. Khal., vol. ii. p. 559, a poetical version of the Jāmi' uṣ-Ṣaghīr of Shaibānī, in A.H. 617. His vocabulary is a popular school-book, which has been published in Calcutta, 1819, and frequently reprinted in India and in Persia. See Blochmann, l. c., p. 7, Haj. Khal., vol. vi. p. 346, Fleischer, Leipzig Catalogue, p. 333, Flügel, Vienna Catalogue, vol. i. p. 112, etc.

Or. 260.

Foll. 724; 11¼ in. by 6½; 19 lines, 4⅛ in. long; written in Nestalik; dated Ṣafar, A.H. 1258 (A.D. 1842).

[Geo. Wm. Hamilton.]

غياث اللغات

A Persian dictionary.

Author: Muḥammad Ghiyāṣ ud-Dīn B. Jalāl ud-Dīn B. Sharaf ud-Dīn, محمد غياث الدين بن جلال الدين بن شرف الدين

Beg. صراح لالی بیان و صحاح جواهر تبیان

The author, who describes himself as an inhabitant of Muṣṭafā-ābād, commonly called Rāmpūr, Parganah of Shāhābād, Lucknow, states that he had been engaged fourteen years, in the midst of his avocations as a teacher, and other literary labours, upon the compilation of this work, which was completed A.H. 1242. Its object, he says, is to explain all the necessary words, whether of Arabic, Persian, or Turkish origin, as well as the metaphorical phrases and scientific terms, which occur in the standard works of Persian literature commonly read in India.

This is, according to Blochmann, l. c., p. 30, eminently "the student's dictionary," as the most useful for the reading of classical authors. It has been printed in 1847 by one Mīr Ḥasan from a MS. corrected by the author. A lithographed edition, dated Kānpūr, A.D. 1874, contains the Chirāgh i Hidāyat in the margins.

Add. 26,316.

Foll. 32; 10¼ in. by 5½; 13 lines, 3¼ in. long; written in Nestalik, in the 19th century. [Wm. Erskine.]

منتخب اللغات دنكينى

A Persian glossary.

Author: Muḥammad Ṣādiḳ Kātib Bahbahānī, محمد صادق كاتب بهبهانى

Beg. سپاس بیقیاس وستایش ابدیت اساس

The work takes its name from Jonathan Duncan, امین الملک ممتاز الدوله جان تهین دنکین بهادر غضنفر جنك (Resident at Benares, 1790—4), for whom it was written. The author remarks in the preface that the people of Bahbahān, and the husbandmen of Iṣfahan, Shūshtar, and Dahdasht, had preserved much ancient Persian in their vernacular, and he professes to have drawn the contents partly from the storehouse of his memory, partly from Persian dictionaries.

There is, however, nothing original in the work; it is transcribed, with a change in the arrangement, from the Farhang i Jahāngīrī. The present copy breaks off at the word جنك.

Sloane 2743.

Foll. 18; 8¼ in. by 5¾; about 15 lines, 3½ in. long; written in Nestalik, apparently in the 17th century.

A Persian vocabulary.

Beg. دراحكام دانستن انشا واملائى كه ضرورست

It was written, as stated in a short preamble, at the request of a young student called Naurūz Beg Baghdādī. It consists of

two parts, the first of which contains common Persian words in alphabetical order, without any interpretation; the second, Arabic words explained in Persian.

Arabic-Persian Dictionaries.

Or. 18.

Foll. 112; 7 in. by 5; 10 lines, 2¾ in. long; written in Naskhi, apparently in the 14th century. [J. L. Renouard.]

مصادر

A dictionary of Arabic verbs, explained in Persian.

Author: Al-Ḳāẓī Abu 'Abd Illāh ul-Ḥusain B. Aḥmad uz-Zūzanī, القاضى ابو عبد الله الحسين بن احمد الزوزنى

The author died A.H. 486 (see the Arabic Catalogue, p. 755).

Beg. الحمد لله على سوابغ آلائه المسابقة

The verbs are arranged in several classes, according to the vowel of the media in the past and future tenses. Each class is again subdivided into regular سالم, concave اجوف, defective ناقص, and reduplicate مضاعف, verbs, the arrangement in each section being alphabetical, according to the last radical. The verbs are given under the form of the Maṣdar, or verbal noun.

See Fleischer, Leipzig Catalogue, p. 331, where the contents are specified, Dorn, St. Petersburg Catalogue, p. 203, the Vienna Catalogue, vol. i. p. 105, the Upsala Catalogue, p. 9, and the Munich Catalogue, p. 111.

Add. 26,133.

Foll. 84; 10 in. by 7½; 13 lines, 4¾ in. long; written in Naskhi and Nestalik, apparently in India, early in the 19th century. [Wm. Erskine.]

The same work, without the preface.

In spite of some discrepancies, the text agrees in the main with the preceding copy. In the subscription the work is termed تاج المصادر

Or. 1174.

Foll. 190; 10½ in. by 7; 5 lines, 4½ in. long; written in large Naskhi, with all the vowels, dated Rajab, A.H. 864 (A.D. 1460). [Alexandre Jaba.]

مقدمة الادب

Introduction to the study of Arabic.

Author: Maḥmūd B. 'Umar uz-Zamakhsharī, محمود بن عمر الزمخشرى

Beg. الحمد لله الذى فضل على جميع الالسنة لسان العرب

Zamakhsharī, the well-known author of the Kashshāf, was born in Zakhmashar, a village of Khwārazm, A.H. 467, and died A.H. 538. See his life and works in Ibn Khallikān, de Slane's translation, vol. iii. p. 321.

The author states in the preface that he had received the commands of the noble Amīr, the Isfahsālār Bahā ud-Dīn 'Alā ud-Daulah Abul-Muẓaffar Atsuz B. Khwārazmshāh (who afterwards reigned from A.H. 522 to 551; see pp. 475 *a*, 467 *a*) to write for the Amīr's library a copy of his work, Muḳaddimat ul-Adab, which had already been favourably received, and had circulated far and wide.

The work is divided into five parts (Ḳism) as follows:—1. Nouns. 2. Verbs. 3. Particles. 4. Inflexion of the nouns. 5. Inflexion of the verbs. The Preface and the first two of the above parts have been edited

with an Arabic index by J. G. Wetzstein, Leipzig, 1850. See also Haj. Khal., vol. vi. p. 76, Uri, p. 233, Pusey, p. 186, Fleischer, Leipzig Catalogue, p. 332, the Vienna Catalogue, vol. i. p. 96, and the Upsala Catalogue, p. 11.

The present copy contains only the preface and part 1, which gives the nouns (including adjectives, numerals and pronouns) classed according to subjects. The contents correspond to pp. 1—85 of the lithographed edition. The Arabic is accompanied throughout by a Persian and a Turkish version, written in two separate lines under the text, by the same hand, but in a smaller character, and marked with all the vowels. In some places Greek equivalents have been added.

Copyist: احمد بن یوسف بن عیذل بن ابرهیم بن یعقوب الذگیدی

Foll. 184—190, written by the same hand, do not belong to Zamakhshari's work. They contain tables of the Arabic pronouns combined with prepositions, Persian pronouns and adverbs, and some Turkish notes on Persian grammar and on the calendar.

Or. 1175.

Foll. 206; 9¾ in. by 6¾; 11 lines, 4¼ in. long; written in large Naskhi with vowels, probably in the 16th century.

[Alexandre Jaba.]

كتاب التعليل

An Arabic vocabulary explained in Persian.

Author: Ismā'īl B. 'Alī B. Isḥāḳ, اسماعيل بن علی بن اسحاق

Beg. الحمد لله الذي زين العالم بالعلماء و اظهر نور العلم

The author, who is not otherwise known, defines his work, in a short Arabic preamble, as a compendium which will be to students an indispensable introduction to a knowledge of Arabic, and divides it into three parts (kism) as follows: القسم الاول فی المصادر القسم الثانی فی الاسماء القسم الثالث فی الحروف

Part I., containing the verbal nouns, fol. 5 *a*, is subdivided, according to the various forms of the Maṣdar, into twenty-three chapters (Bāb), in each of which the verbs are alphabetically arranged under the first radical. Part II., fol. 97 *a*, contains the nouns arranged under the following heads: 1. parts of the body, 2. crafts and tools, 3. food and drink, 4. animals, 5. heaven and earth, and, in each class, in alphabetical order. Part III., fol. 206 *a*, contains a few particles.

Each word is followed by its Persian equivalent, written with all the vowels, and Turkish glosses are added in a smaller character between the lines. From the archaïc spelling of the Persian, in such words as شذن, داذن, آنچ for آنچه etc., this copy appears to have been transcribed from an early MS.

In a Turkish note on the fly-leaf the writer ascribes the work to al-Bīrūnī, evidently confounding it with the تعليل باحالة الوهم mentioned by Haj. Khal., vol. ii. p. 324.

Add. 26,136.

Foll. 45; 12 in. by 7; 9 lines, 3 in. long; written in fair Nestalik; apparently in the 17th century. [Wm. Erskine.]

نصاب الصبيان

A versified Arabic Persian vocabulary (see p. 504 *a*).

Add. 26,137.

Foll. 34; 8 in. by 4½; 14 lines, 2¾ in. long; written in Nestalik, apparently in the 18th century. [Wm. Erskine.]

The same work, slightly imperfect at the beginning.

Add. 7435.

Foll. 438; 9¾ in. by 5¼; 23 lines, 3¼ in.

long; written in Naskhī; dated Jumādā I., A.H. 1122 (A.D. 1710). [Cl. J. Rich.]

الصراح من الصحاح

An abridged recension of the Ṣiḥāḥ, or Arabic Lexicon, of al-Jauharī (see the Arabic Catalogue, pp. 227, 467), with the addition of the Persian equivalent to each word.

Author: Abul-Faẓl Muḥammad B. 'Umar B. Khālid, called Jamāl ul-Ḳurashi, ابو الفضل محمد بن عمر بن خالد المدعو بجمال القرشی

Beg. قال الفقير الى مولاه الغنی عما سواه الواثق بالمتعالی

After duly praising the original work, the author states, in an Arabic preface, that he had succeeded, after a long search, in discovering at last in the Madrasah named after the Ṣāḥib Burhān ud-Dīn Mas'ūd, in Kāshghar, a corrected copy of the same in four thick volumes, from which the present abridgment was made. It was completed, as stated at the end of some copies, A H. 681.

According to Tārīkh i Rashīdī, Add. 24,090, fol. 248, the author gives in his Additions to the Ṣurāḥ ملحقات صراح an account of the learned men of Balāsāghūn, and states that his father was one of the Ḥāfiẓ, or traditionists, of that city.

The Ṣurāḥ has been printed in Calcutta, 1812, and in Lucknow, A.H. 1289. See also Haj. Khal., vol. iv. p. 101, Stewart's Catalogue, p. 133, Uri, p. 237, and the Leyden Catalogue, vol. i. p. 101.

Add. 5643.

Foll. 452; 14¾ in. by 9; 21 lines, 5½ in. long; written in fair Nestalik; dated June 1779.

The same work.

It is stated at the end that this copy had been transcribed from the MS. of Mr. (Sir Charles) Wilkins, and collated with the original.

Add. 26,138.

Foll. 40; 8¾ in. by 5; 13 lines, 3½ in. long; written in Nestalik, apparently in the 17th century. [Wm. Erskine.]

عقود الجواهر

An Arabic-Persian vocabulary in verse, arranged, like the Niṣāb us-Ṣubyān, by order of subjects.

Beg. الحمد لله مبدع البدايع ومنشی الصنايع

In a short prose preface, the author, who calls himself رشيد الدين القوی عبد الجليل بن عمر الوطواطی (a name bearing a suspicious resemblance to that of the celebrated poet Rashīd ud-Dīn Muḥammad B. 'Abd ul-Jalīl Vaṭvāṭ, who died A.H. 578), says that this work consists of fifty sections (Ḳiṭ'ah) and 578 Baits, and that it was intended as an offering to the library of Mirzā Ulugh Beg Chalabī, son of the Sultan Muḥammad [B.] Bāyazīd B. Murād B. Ūrkhān B. 'Uṣmān (*i.e.* Muḥammad I., who reigned from A.H. 816 to 824).

An enlarged recension of the same work, comprising fifty-one Ḳiṭ'ahs and 650 Baits, is mentioned by Haj. Khal., vol. iv. p. 239, as ascribed to Rashīd Vaṭvāṭ, and dedicated to Sultan Murād B. Muḥammad Khān (A.H. 825—855).

Add. 7440.

Foll. 317; 10¼ in. by 7¼; 24 lines, 4¾ in. long; written in Naskhi; dated Shavvāl, A.H. 961 (A.D. 1554). [Cl. J. Rich.]

كنز اللغات

An Arabic dictionary explained in Persian.

Author: Muḥammad B. 'Abd ul-Khāliḳ B. Ma'rūf, محمد بن عبد الخالق بن معروف

Beg. جواهر كنوز لغات حمد و ستايش نثار بارگاه حضرت متكلمی

The author states in the preface that, as a knowledge of Arabic, the language of the

Coran and the tradition, was incumbent on all Muslims, and, as the best dictionary, the Ṣiḥāḥ, was written in Arabic, and therefore available only to Arab readers, he had been induced to write the present work, containing the most important words of the language and all those which occur in the Coran. It was compiled from the Ṣiḥāḥ, Mujmil, Dustūr, Maṣādir, Ikhtiyārāt i Badī'i, Lughāt ul-Ḳur'ān, and Sharḥ i Niṣāb (see the Arabic Catalogue, p. 469 *b*). The preface concludes with a dedication to Sulṭān Muḥammad, and a eulogy upon his son and heir apparent, Mīrzā 'Alī.

It is stated in the Jahān-Ārā, Or. 141, that the Kanz ul-Lughāt was written for Kār Giyā Sulṭān Muḥammad, who reigned in Gīlān from A.H. 851 to 883. His son, Kār Giyā Mīrzā 'Alī, who succeeded him, was put to death by his brother A.H. 911. The latter is the prince to whom a history of Ṭabaristān by 'Alī Rūyānī was dedicated. See Sehir-Eddin's Geschichte von Tabaristan, edited by Dr. Dorn, Vorwort, pp. 9—11, Text, p. 4, and Aly Ben Schems-Eddin's Chanisches Geschichtswerk, Vorwort, pp. 6—13.

The words are arranged according to the initial and final letters. The Kanz ul-Lughāt has been lithographed in Persia, A.H. 1283. See Haj. Khal., vol. v. p. 256, Stewart's Catalogue, p. 135, the St. Petersburg Catalogue, p. 202, and the Munich Catalogue, p. 109.

Add. 23,571.

Foll. 258; 11½ in. by 8; 23 lines, 5½ in. long; written in Nestalik; dated Muḥarram, A.H. 1059 (A.D. 1649). [Robert Taylor.]

The same work.

Add. 23,572.

Foll. 303; 7½ in. by 5; 17 lines, 3⅝ in. long; written in Nestalik; dated Verāmīn, Rabī' II., A.H. 1111 (A.D. 1699. [Robert Taylor.]

The same work.

Copyist: ابن حاجی عبد الصمد محمد قاسم الرازي

Add. 7443.

Foll. 132; 10 in. by 6¾; 15 lines, 4 in. long; written in large Naskhi, in the village of Sāvukh Balāgh, قریهٔ ساوخ بلاغ; dated Shavvāl, A.H. 1076, and Sha'bān, A.H. 1083 (A.D. 1664 and 1672). [Cl. J. Rich.]

I. Foll. 1—119.

خلاصة اللغات و تفسير المشكلات

A vocabulary of Arabic words used in Persian composition, but not generally understood.

Author: Ismā'īl B. Luṭf-Ullah ul-Bākharzī, اسماعيل بن لطف الله الباخرزی

Beg. الحمد لله الذی انزل القران العربی اوضح المعجم و البيانات

The words are arranged, according to the initials, in eight-and-twenty books (Kitāb). Each book is subdivided into three Bābs, according to the vowel which accompanies the initial.

This is probably the work mentioned as Khulāṣah among the sources of the Tuḥfat us-Sa'ādat; see p. 493 *b*. A copy is noticed in the Mélanges Asiatiques, vol. iii. p. 493.

II. Foll. 120—123. A short alphabetical vocabulary of difficult Persian words, without author's name.

Beg. اين رساله ايست در معرفت لغت فرس كه درميان مردم مشكلست

III. Foll. 124—130. A short vocabulary, giving the Persian equivalents of Arabic words and phrases used in epistolary composition, without alphabetical arrangement.

Beg. اما بعد بدانكه اين الفاظ اختيار كردهٔ اند كه در ترسلات بكار آيد

Add. 16,752.

Foll. 263; 11 in. by 6½; 29 lines, 4¼ in. long; written in Nestalik and Shikastah, apparently in the 18th century.

[Wm. Yule.]

I. Foll. 1—220. Mu'ayyid ul-Fuẓalā (see p. 494 a).

An Appendix (Tatimmah), treating of arithmetical notations and some points of Persian grammar, foll. 216 b—220 b, is imperfect at the end.

II. Foll. 222—263. Khulāṣat ul-Lughāt, the work described in the preceding MS., art. I.

In this copy a short anonymous preamble has been substituted for the original preface.

Add. 6959.

Foll. 66; 7⅝ in. by 6¼; about twelve lines a page; written by the Rev. J. Haddon Hindley on paper water-marked 1806.

Tajnīs i Khaṭṭ, by Jāmī, the work described p. 503 b, with an English translation and an alphabetical index.

Add. 5554.

Foll. 358; 15½ in. by 9; 25 lines, 5¼ in. long; written in fair Nestalik in the first half of the 17th century.

[Charles Hamilton.]

چهار عنصر دانش

A large dictionary of the Arabic and Persian languages.

Author: Amān Ullah, entitled Khānah-Zād Khān Fīrūz Jang, son of Mahābat Khān, entitled Khān-Khānān, Sipahsālār, B. Mīr Muḥammad Ghayūr, امان الله مخاطب بخانه زاد خان فیروز جنك ولد مهابتخان المخاطب بخانخانان سپهسالار بن میر محمد غیور

Beg. نازنین شاهدی که از خلوتکدهٔ قدس و آرامگاه معنی

Amān Ullah Ḥusainī, son of the famous Mahābat Khān Zamānah Beg, served with distinction under Jahāngīr and Shāhjahān. He obtained the title of Khānahzād Khān, by which he designates himself in the present work, together with the post of Deputy-Governor of Kābul, in the seventeenth year of the former's reign (A.H. 1031—2); but he is better known under the title of Khānzamān, which was conferred upon him at the accession of Shāhjahān, A.H. 1037. He played a prominent part in the Deccan wars against Sāhū, and died as Governor of the Bālāghāt, A.H. 1046. He left a general history, a Majmū'ah called Ganj i Bādāvard (see p. 489 b), and a Dīvān of great merit, in which he takes the poetical surname of Amānī. See Ma'āṣir ul-Umarā, fol. 180, Tazkirat ul-Umarā, fol. 45, and the Oude Catalogue, p. 109. The above notices do not mention either the present dictionary, or Amān Ullah's medical work, Umm ul-'Ilāj (Egerton 1008).

After dilating upon the merits of the reigning sovereign, Jahāngīr, the author states that, as the emperor was ever eager to promote learning, and especially the science of language, he had conformed with his desire by compiling from the most esteemed works a dictionary comprising all the important words, either Persian or Arabic, as well as metaphorical phrases and medical terms.

The preface is followed by a statement of the contents of the four parts, termed 'Unṣur, of which the work consists, with some preliminary remarks belonging to each of them, foll. 2—17. In the case of the second 'Unṣur this introduction is of considerable extent. It comprises a list of sources and an account of the Persian language and grammar, the whole of which is textually copied without any acknowledgment from the Farhang i Jahāngīrī, with the only difference that the word دانش has

been substituted for آئين in the headings of the twelve sections which it comprises. The latter work having been dedicated to the same Jahāngīr less than twenty years before, this is a remarkably bold plagiarism.

The contents of the four 'Unṣurs are stated to be as follows: I. An Arabic dictionary, compiled from the Ḳāmūs, Ṣurāḥ, Kanz ul-Lughat (p. 507 *b*), Kashf ul-Lughat (p. 495 *a*), and some treatises not specified. II. A Persian dictionary. III. Metaphorical phrases, Zend and Pāzend words, with some Turkı and Hindī words. IV. Medical terms.

The first, and only extant, 'Unṣur occupies the rest of the volume, foll. 17 *b*—358. It is a very full Arabic dictionary, in which the spelling of the words is accurately determined and their meanings explained in Persian. It is divided into Bābs and Faṣls, in which the words are arranged according to their final and initial letters. The margins are filled with copious additions.

The MS. is endorsed سراج اللغت شاهجهاني. On the first page is a note stating that it had come into the possession of Ẓuhūr ud-Dīn Muḥammad Shīrāzī ul-Ḳurashī, A.H. 1068. At the end is a seal with the still earlier date A.H. 1057.

Add. 5556.

Foll. 314; 11¼ in. by 8; 21 lines, 5 in. long; written in Nestalik, apparently in the 17th century. [CHARLES HAMILTON.]

منتخب اللغات شاهجهانی

A dictionary of Arabic words in common use, explained in Persian.

Author: 'Abd ur-Rashīd ul-Ḥusainī ul-Madanī ut-Tatavī, عبد الرشيد الحسيني المدنی اصلا التتوی مولدا (see p. 500 *b*)

Beg. ستايش و سپاس مالك الملكی كه تذكار آلای بی احصای

The preface contains a long panegyric on Shāhjahān, to whom the work is dedicated, with versified chronograms composed by the author for the emperor's birth and accession. 'Abd ur-Rashīd states further on that he had compiled the present work from the most esteemed lexicons, such as the Ḳāmūs, the Ṣiḥāḥ, and the Ṣurāḥ, and he enumerates nine blemishes noticeable in earlier dictionaries, from which it was exempt.

The date of composition is expressed, in a versified chronogram found at the end of the next copies, by the words منتخب بی بديل *i.e.* 1092—46 = A.H. 1046. The words are arranged according to the initial and final letters.

The Muntakhab ul-Lughāt, also called Rashīdī 'Arabī, has been frequently printed in India, Calcutta, 1808, 1816, 1836, Lucknow, 1835, and A.H. 1286, Bombay, A.H. 1279. See Stewart's Catalogue, p. 135, and Ouseley's Collection, No. 386.

Add. 6644.

Foll. 330; 9¾ in. by 6; 19 lines, 3⅜ in. long; written in Nestalik, with ruled columns, probably in the 17th century. [JAMES GRANT.]

The same work.

This copy has a lacune extending from the word ميطان to وقيعة.

Egerton 1022.

Foll. 249; 14¼ in. by 8½; 19 lines, 4¾ in. long; written in Shikastah-Āmīz; dated Faiẓābad, Zulḳa'dah, A.H. 1229 (A.D. 1814).

The same work.

Add. 16,753 and 16,754.

Two uniform volumes; foll. 471 and 392; 15¼ in. by 9; 29 lines, 5½ in. long; written in Nestalik, apparently in the latter half of the 18th century. [WM. YULE.]

قابوس

A Persian translation of the Ḳāmūs, or Arabic Thesaurus, of al-Fīrūzābādī; see the Arabic Catalogue, p. 469.

Translator: Muḥammad Ḥabīb Ullah, محمد حبيب الله

Beg. حمد و نيايش كوناكون معروض حضرت عليم و علامى

After dwelling on the importance of a knowledge of Arabic, and on the superiority of the Ḳāmūs, in point of comprehensiveness, to all other dictionaries, Muḥammad Ḥabīb Ullah states that in his translation he had followed as much as possible the renderings of the Ṣurāḥ, Kanz ul-Lughat, Tāj ul-Maṣādir, and Muntakhab ul-Lughat; that, unlike the author of the Ṣurāḥ, he had left no word of the original untranslated, and, lastly, that he had added in many cases words or meanings omitted by the author. This is followed by a full notice on the life of al-Fīrūzābādī, extracted from as-Sakhāvī's work, الضوء اللامع, and other sources, and by a detailed explanation, in the form of questions and answers, of some difficult points in the method adopted in the Ḳāmūs.

The translator says that he had completed his work in A.H. 1147, در سنه يكهزار و يكصد و چهل و هفت هجرى; but in a versified chronogram, which immediately follows,

تاريخ زبهر سال ان پسير خرد
ماه رمضان بود بكفت اى علام

he gives a somewhat later date, viz. A.H. 1149. He adds, in conclusion, that, as the original work had been submitted to the inspection of Tīmūr, it was meet that its translation should be honoured by a glance of the best of his descendants, the reigning emperor, Muḥammad Shāh Pādishāh Ghāzī.

An earlier Persian translation of the Ḳāmūs, by 'Abd ur-Raḥmān B. Ḥusain, A.D. 1618 (A.H. 1027), is mentioned in Stewart's Catalogue, p. 134.

Add. 16,755.

Foll. 687; $10\frac{1}{4}$ in. by 6; 20 lines, $4\frac{1}{8}$ in. long; written in cursive Indian Nestalik, apparently in the 18th century. [Wm. Yule.]

The first volume of the preceding work, ending with the letter ظ.

Turki-Persian Vocabularies.

Add. 6646.

Foll. 52; $8\frac{3}{4}$ in. by $5\frac{1}{2}$; 15 lines, 3 in. long; written in Nestalik, apparently in the 18th century. [James Grant.]

A Turki (Oriental Turkish) vocabulary, explained in Persian.

Author: Faẓl Ullah Khān, فضل الله خان

Beg. سبحان الله هركاه افصح عرب و عجم

The author designates himself as a cousin عموزاده of Saif Khān, of the lineage of Chākū, and one whose forefathers had been attached for fourteen generations to the service of the house of Tīmūr. He states that he had written this work by order of the reigning emperor (Aurangzīb), and for the use of the Shāhzādah.

Saif ud-Dīn Maḥmūd, commonly called Faḳīr Ullah, was the second son of Tarbiyat Khān, who came from Tūrān to India, and became Bakhshī of Shāhjahān. He was a descendant of Amīr Chākū, one of the Amīrs of Tīmūr. Having deserted the imperial army under Rājah Jaswant, to pass into the ranks of the rebel Aurangzīb (A.H. 1068), he was rewarded by the latter with the title of Saif Khān, and appointed successively governor of Dehli, of Kashmīr, and Bihār. He died as governor of Ilāhābād, A.H. 1095. See Tazkirat ul-Umarā, fol. 50, and Ma'āṣir ul-Umarā, fol. 312.

Contents: Introduction, treating of Turkī suffixes, fol. 2 *a*. Bāb I. Verbs, arranged

according to the first letters, fol. 5 *b*. Bāb II. Nouns, arranged according to the initial and final letters, fol. 12 *b*. Bāb III. Miscellaneous words, viz. numerals, parts of the human body, names of animals, of Turkish tribes, etc.

The work has been printed, at the request of Sir Wm. Ouseley, with an improved arrangement and some additions, by 'Abd ur-Raḥīm, Calcutta, A.H. 1240.

Add. 16,759.

Foll. 94; 9¼ in. by 5½; 9 lines, 3¼ in. long; written in large Nestalik, with 'Unvān and gold-ruled margins, in the 18th century. [WM. YULE.]

الفاظ جليه في بيان لغات تركيه

A Turkī vocabulary and grammar, explained in Persian.

Author: Khwājah Ṭayyib Bukhārī Naḳshabandī, خواجه طيب بخاری نقشبندی

Beg. حمدی که اوراق احداق بصاير اولو الابصار از ملاحظه

A preface, written partly in Persian, partly in Arabic, and partly in Turkī, the last two with interlinear Persian version, contains a panegyric, in prose and verse, on the reigning emperor, Nāṣir ud-Dīn Muḥammad Shāh Pādishāh Ghāzī (A.H. 1131-1161), to whom the work is dedicated.

The treatise is divided into fifty chapters (Faṣl) and an appendix (Khātimah). The first twenty-five chapters, fol. 14 *b*, contain Turkī words classed according to subjects, with the Persian equivalent written under each. The last twenty-five, fol. 35 *b*, treat of Turkī grammar. The Khātimah, fol. 85 *b*, contains a hundred moral sentences ascribed to Turkish Shaikhs, with interlinear Persian version.

Egerton 1021.

Foll. 495; 10½ in. by 6¼; 16 lines, 3⅝ in. long; written in Nestalik, apparently in India, in the 17th century.

A vocabulary of Turkī verbs, explained in Persian, imperfect at beginning and end.

The verbs are arranged in alphabetical order. Each verb is completely conjugated in tabular form, and constitutes a Faṣl, occupying two pages. The Persian equivalent is written under each inflexion.

The MS. begins in the middle of the verb آلدورماق, the twelfth Faṣl, and breaks off in the first line of the verb يپماق.

Or. 404.

Foll. 110; 11½ in. by 6; 17 lines, 4 in. long; written in Nestalik, dated Pūth (District of Mīrath), Rabī' I. A.H. 1253 (A.D. 1837). [GEO. WM. HAMILTON.]

I. Foll. 9—27. A Turkī grammar explained in Persian, entitled in the subscription فوايد ترکی.

Author: 'Āshūr Beg, son of Niyāz Beg B. Dūst Beg, عاشور بيك ولد نياز بيك ابن دوست بيك

Beg. الحمد لله الذی خلق الانسان واعطی له اللسان

The author says in a short preamble that he had written this short manual at the request of some students desirous of learning the colloquial Turkī.

II. Foll. 28—68. Familiar dialogues in Turkī and Persian, entitled in the subscription كتاب محاورة الاتراك.

Beg. فصل در بيان کلام مرکب ترکی ياد دهانيدن

They were written, as stated at the beginning, for the use of the author's pupil, Navvāb Mīr Muḥsin Khān, who, although acquainted with the vocabulary, was not able to speak the language.

III. Foll. 69—79. Fragment of a Turkī poem in Maṣnavī rhyme, the hero of which is Hūmān B. Ḳaifūr.

IV. Foll. 80—92.

زبدة الاسماء التركية

A Turkī-Persian vocabulary.

Beg. باب في بيان اسماء الاشياء المختلفه فى لسان الاتراك

It is divided into nine Faṣls, under the following heads: 1. Heaven and earth. 2. State. 3. Arts and trades. 4. Names of relationship. 5. Parts of the body. 6. War and arms. 7. Names of animals. 8. Miscellaneous words. 9. Numerals. In each of the above sections the words are in alphabetical order.

V. Foll. 93—110.

نصاب قطبيه

A versified Turkī-Persian vocabulary.

Author: Kalimat Ullah, commonly called Khwājah Pādishāh, son of Khwājah Raḥmat Ullah B. Khwājah Ni'mat Ullah, كلمة الله مشهور بخواجه پادشاه ولد خواجه رحمت الله ابن خواجه نعمت الله

Beg. اوغان و تنكرى و ايزى خدا ورق يافراغ

It was written, as stated in a prose preface, by desire of a prince of royal blood, Mirzā Ḳuṭb ud-Dīn, and consists of 274 distichs.

The Turkī words are marked with a ت written over them in red ink, their Persian renderings with ف.

Persian-Turkish Dictionaries.

Add. 7684.

Foll. 110; 9½ in. by 7; 9 lines, 4 in. long; written in Nestalik, apparently in the 17th century. [Cl. J. Rich.]

شامل اللغت

A Persian-Turkish dictionary.

Author: Al-Ḳarā-Ḥiṣārī, القرا حصارى

Beg. حمد بى حد وثناء بى عد مر ان عالى را كه آدم صفى

The words are arranged in Bābs according to the final letters, and in sub-sections called Nau' according to the initials. The latter are again sub-divided according to the vowel of the initial. The Turkish equivalent is written in a smaller character above each word.

In a copy described by Aumer, Munich Catalogue, p. 117, the author is called Ḥasan B. Ḥusain 'Imād, of Ḳarā-Ḥiṣār, and the work dedicated to Sultan Bāyazīd B. Muḥammad B. Murād, who reigned from A.H. 887 to 918. The Lughat i Ḳarā-Ḥiṣārī is one of the sources of Ni'mat Ullah (p. 514 b), and of the second edition of Surūrī (p. 499 b).

The present copy wants a few lines at the end. On the first page is a note stating that the writer had purchased the MS. A.H. 1134 (A.D. 1722).

Harl. 5494.

Foll. 49; 8 in. by 5¾; 7 lines about 3½ in. long; written in Naskhi, with all vowels, A.H. 1062 (A.D. 1652).

تحفهٔ شاهدي

A Persian-Turkish vocabulary, in Maṣnavī verse.

Author: Shāhidī, شاهدى

Beg. بنام خالق و حى و توانا
قديم و قادر و بينا و دانا

The author, who describes himself as a Maulavī, and a native of Maghlah in the province of Mantashā, states in a poetical prologue that he had written this vocabulary in imitation of the Tuḥfah i Ḥusāmī, which he had read in his childhood with his father Khudā'ī, and by the help of which he had been able to understand the Maṣnavī without a master.

Shāhidī, whose proper name was Ibrāhīm,

son of Khudâ'ī Dadah, lived in Brusa, as Shaikh of the Maulavis. He is the author of several Maṣnavis and a Dīvān. He died A.H. 957. See Hammer, Geschichte der Osmanischen Dichtkunst, vol. ii. p. 258.

The date of composition is fixed at the end, fol. 48 *a*, by the following chronogram:

قلدی سندن شاهدی نو یادکار

which gives A.H. 920. This disposes of the attempted identification of the author with another Shāhidī, 'Abd ul-'Azīz Chalabī, who died A.H. 1021. See the St. Petersburg Catalogue, p. 428, the Gotha Catalogue, p. 39, and the Munich Catalogue, p. 39.

The Lughat i Shāhidī, as the work is commonly called, is a popular school-book, on which several commentaries have been written. See Haj. Khal., vol. vi. pp. 598—9. It has been described by Fleischer, Dresden Catalogue, No. 221, Krafft, No. 22, and Flügel, Vienna Catalogue, vol. i. p. 135.

In a portion of the present copy, foll. 6—31, English equivalents have been written under the text in a hand-writing of the 17th century. On the first page is written "Brian Braxton his Book, 1652."

Other copies will be described in the Turkish Catalogue.

Add. 7887.

Foll. 79; 7 in. by 4; 23 lines, 2⅞ in. long; written in small Nestalik, apparently in the 17th century. [Cl. J. Rich.]

I. Foll. 1—71.

دقائق الحقائق

A treatise on the distinctions existing between Persian synonyms, explained in Turkish, and illustrated by numerous quotations from the standard poets.

Beg. سپاس بی قیاس خدای بی همتایه که گلزار بدایع

The work is dedicated in a short preamble to Ibrāhīm Pāshā, the Vazır of Sulaimān. The author, not named in this copy, is, according to Haj. Khal., vol. iii. p. 232, Aḥmad B. Sulaimān, called Ibn Kamāl Pāshā.

This celebrated poet, philologer, and historian, son of a Pāshā of the time of Muḥammad II., accompanied Sultan Salīm, as Ḳāẓī 'Askar, in the conquest of Egypt, and was promoted under Sulaimān to the dignity of Muftī. He died in Constantinople, A.H. 940 (not 941, as stated by Hammer). The date is fixed by contemporary chronograms, as مات الحریر and هذا مقام احمد. See Hammer, Geschichte der Osmanischen Dichtkunst, vol. ii. pp. 205—211.

The work has been subsequently arranged in alphabetical order, under the title of ترتیب الدقائق; see Haj. Khal. vol. iii. p. 232, and the Vienna Catalogue, vol. i. p. 133. An abstract of the contents has been given by Hammer, Mines de l'Orient, vol. iii. p. 47. See also the Leyden Catalogue, vol. i. p. 99, Vienna Catalogue, vol. i. p. 130, and Upsala Catalogue, p. 19.

II. Foll. 72—79.

رسالة التعریب من التعجیم

An Arabic tract on the alteration of foreign words introduced into Arabic, by the same author.

Add. 7680.

Foll. 236; 8¼ in. by 5¾; 21 lines, 4 in. long; written in Naskhi, apparently in the 18th century. [Cl. J. Rich.]

A Persian dictionary explained in Turkish.

Author: Ni'mat Ullah B. Aḥmad B. Ḳāẓī Mubārak ur-Rūmī, نعمت الله بن احمد بن قاضی مبارك الرومی

Beg. حمد بی قیاس و شکر با اساس آن مالك بی همتای را

The work is called in the subscription

لغة نعمة الله. Haj. Khal., who mentions it under نعمة الله, vol. vi. p. 362, states that the author died A.H. 969.

It was compiled, as stated in the preface, from the following works: 1. Uķnūm i 'Ajam (a Persian Turkish Lexicon; see Uri, p. 291, No. 108). 2. Ķāsimah i Luṭf Ullah Ḥalīmī (Haj. Khal. reads قائمه; see vol. iv. p. 503. The author died A.H. 928; see the Petersburg Catalogue, p. 431). 3. Vasīlah i Maķāṣid (written by Maulavī Rustam about A.H. 903; see the Vienna Catalogue, vol. i. p. 197). 4. Lughat i Ķarā-Ḥiṣārī (see p. 513 *a*). 5. Ṣiḥāḥ i 'Ajam, in two recensions, one early and short, the other later and enlarged (by Hindushāh Nakhjavānī; see Haj. Khal., vol. vi. p. 91, and the Leyden Catalogue, vol. i. p. 100).

The author adds that he had explained every word, even the most usual, as he was writing for ordinary readers, برای عوام الناس.

The work is divided into the three following parts (Ķism):—I. Verbs, fol. 3 *a*. II. Particles and flexion, fol. 17 *a*. III. Nouns, fol. 22 *b*. In the first and third of the above parts the words are alphabetically arranged in Bābs according to the initials. Each Bāb is subdivided into three sections according to the accompanying vowel.

The Lughat i Ni'mat Ullah has been described by Fleischer, Dresden Catalogue, No. 182, and by Dorn, Petersburg Catalogue, p. 427. See also the Vienna Catalogue, vol. i. pp. 132, 137, and the Leyden Catalogue, vol. i. p. 101.

Add. 7679.

Foll. 176; 8½ in. by 5½; 19 lines, 3⅜ in. long; written in neat Nestalik, apparently in the 17th century. [Cl. J. Rich.]

مجمع اللغات

Another recension of the preceding work, with a somewhat different preface, in which the enumeration of the sources is omitted. In the body of the work, the main difference appears to consist in the absence of numerous poetical quotations, especially from Shams Fakhrī, which are found in the preceding copy.

Add. 7686.

Foll. 197; 8 in. by 5¾; 7 lines, 3½ in. long; written in Naskhi, apparently in the 17th century. [Cl. J. Rich.]

The same work abridged, and written in tabular form.

This copy wants the preface, the latter part of Kism I., and the whole of Kism II., but the last lines.

Add. 7687.

Foll. 21; 8¾ in. by 5½; 23 lines, 3⅛ in. long; written in small Naskhi, about the beginning of the 19th century. [Cl. J. Rich.]

تحفه هبی

A versified vocabulary containing the most usual Persian words explained in Turkish.

Author: Vahbī Sunbul-Zādah, وهبی سنبل زاده,

Beg. حمد بی حد او کرم فرمایه
که انك نعمتی دربی غایه

The author, whose proper name was Muḥammad B. Rashid, left his native town, Mar'ash, for Constantinople, and was sent by Sultan 'Abd ul-Ḥamid on an embassy to the Persian court. He has left a Dīvān which was completed A.H. 1222. See Hammer, Geschichte der Osmanischen Dichtkunst, vol. iv. pp. 554—73.

It appears, from a prologue in Turkish verse, that he wrote the present work, after a long residence in Persia, and especially in Shīrāz, for his son Luṭf Ullah, and dedicated it to the Grand Vazīr Ibrāhīm Pāshā.

The date of composition is expressed in a

versified chronogram at the end by the line,

بحمد الله بو زیبا تحفه وهی تمام اولدی

which gives A.H. 1196.

The Tuḥfah i Vahbī has been printed in Constantinople, A.H. 1213, and has been often reprinted there and at Bulak. See Flügel, Vienna Catalogue, vol. i. p. 143.

Miscellaneous Dictionaries.

Add. 18,889.

Foll. 71; 9½ in. by 6; 13 lines, 4 in. long; written in fair Nestalik; dated Nāgpūr, Rabī' I., A.H. 1215 (A.D. 1800).

شمس البیان فی مصطلحات هندوستان

A Hindustani glossary, alphabetically arranged, in which the words and phrases used by the Rekhtah poets of Dehli, and imperfectly understood in other parts of India, are explained in Persian, and illustrated with copious quotations.

Author: Mirzā Jān, poetically surnamed Ṭapish, مرزا جان متخلص بطپش

Beg. بعد تحمید حضرت سخن افرین که زبان انسان را

Muḥammad Ismā'īl, familiarly called Mirzā Jān, of Dehli, was the son of a native of Bukhārā, and a descendant of Sayyid Jalāl ud-Dīn Bukhārī. He began life as a soldier, and was attached to the service of prince Jahāndār Shāh. He lived later in Murshidābād and Calcutta, and acquired some fame as a Hindustani poet. In the Divān i Jahān, written by Benī Narāyan A.D. 1814 (A.H. 1229), he is mentioned as still alive. See Garcin de Tassy, Histoire de la Littérature Hindouï, vol. i. p. 502, and Sprenger, Oude Catalogue, p. 297.

The author states in the preface that he had written the present work in Murshidābād, A.H. 1208, at the request of Navvāb Amīr ul-Mulk Shams ud-Daulah Aḥmad 'Alī Khān Bahādur Ẕulfaḳār Jang.

Royal 16, B. III.

Foll. 23; 12¼ in. by 8; a volume of miscellaneous contents. [Thomas Hyde.]

Foll. 7—9; 12 in. by 7½; about 33 lines, 4½ in. long; written by a European hand, apparently in the 17th century.

A short rhymed vocabulary, containing familiar Arabic and Persian words and short sentences, explained in Hindustani.

Beg. خالق باری سرجنهار واحد ایك برا کرتار

It is commonly called, from its beginning, Khāliḳ Bārī, and is ascribed by popular tradition to Amīr Khusrau. It has been lithographed in Lucknow. See Sprenger, Journal of the Asiatic Society of Bengal, vol. xxi. p. 519, and Biblioth. Sprenger., No. 1003.

Royal 16, B. XIII.

Foll. 41; 10½ in. by 6¼; 18 lines, 3¾ in. long; written in Nestalik, on English paper, in the 17th century. [Thomas Hyde.]

I. Foll. 2—32. An alphabetical vocabulary containing Persian verbs conjugated through their main forms, with the Hindustani equivalent written under each.

Beg. آمدن آمده بیاید می‌آید خواهد آمد
آونا آیا آوی آوتاهی آویگا

It is called in the subscription کتاب آمدن

II. Foll. 33—41. A list of common Persian words arranged by order of subjects, with interlinear Hindustānī translation.

Add. 5661, A.

Foll. 50; 9¼ in. by 6; 13—15 lines; written in two columns, in the 18th century. [N. B. Halhed.]

A Bengali-Persian vocabulary, arranged according to the Sanscrit alphabet.

Or. 399.

Foll. 274; 10¾ in. by 6¼; 17 lines, 3¾ in. long; written in Nestalik; dated Rajab, A.H. 1234 (A.D. 1819).

[Geo. Wm. Hamilton.]

عجائب اللغات

A Hindustani Pushtu dictionary, explained in Persian.

Author: Ilahyār, son of Ḥāfiẓ ul-Mulk Ḥāfiẓ Raḥmat Khān Bahadur, الهيار ولد حافظ الملك حافظ رحمت خان بهادر

Beg. الحمد لله . . . بعد ستايش جناب كبريای جل وعلى

The author, a son of the celebrated Rohilla chief, Ḥāfiẓ Raḥmat (see p. 212 *b*), states in the preface, that, by constant intercourse with the Afghans who flocked to India during his father's rule, he had acquired a familiar acquaintance with the language. At the death of Hāfiẓ Raḥmat in A.H. 1188, the Afghans were scattered far and wide. After being confined with his brother, during eight months, in Ilāhābād, he was released, upon the death of Shujā' ud-Daulah, and repaired to Lucknow. Three years later he settled with his younger brothers, who knew the language but imperfectly, in Bareli; and, although he frequently visited his elder brother, Navvāb Maḥabbat Khān, in Lucknow, he had lost, from want of practice, much of his native tongue. When, however, Maḥabbat Khān, who was the head of the family, died in A.H. 1223, the author, seeking some occupation to divert his mind in his bereavement, began collecting all he could remember of the language, and compiled the present work, in order to preserve to his children and other Afghans growing up in India the precious heirloom of the national speech. He adds that the work represents mainly the dialect of the Sarahban tribe, to which he belonged.

Several versified chronograms, by the author's son Muḥammad Ibrāhīm Khān and others, give A.H. 1228 as the date of completion.

The work is divided into an introduction treating of Pushtū grammar, fol. 4 *b*, and twenty-eight Bābs, which form the dictionary proper, and begin at fol. 11 *b*.

The Hindustānī and Pushtū words, distinguished by the letters ه and پ written over each, are combined into one alphabet, and arranged according to the first and second letters. The Persian and Arabic equivalent is added to each, and all the Pushtū words are spelt at full length.

The present work has been mentioned by Major Raverty in his "Remarks on the Origin of the Afghans," Journal of the Asiatic Society of Bengal, vol. 23, p. 571. Another Afghan grammar and dictionary, entitled Riyāẓ ul-Maḥabbat, was written A.H. 1221, for Sir Ch. Barlow, by the author's brother, Maḥabbat Khān. See Sprenger, Zeitschrift der D. M. G., vol. xvi. p. 785, and Dr. Dorn's Afghan Grammar. The contents of both works have been incorporated by Major Raverty in his "Dictionary of the Pukhto," London, 1860; see the preface, p. 21.

Add. 12,266.

Foll. 488; 15 in. by 9½; 15 lines in a page; written in Nestalik, on English paper, about the close of the 18th century.

A Persian-Maghi dictionary.

Maghī, مگهى, is the language of the Maghs, or inhabitants of Arracan. The Persian words are taken, with their explanations, from the Farhang i Jahāngīrī, the arrangement of which is generally preserved. The Maghī words are written opposite, both in the original (Burmese), and in the Persian character.

An "Ex-Libris" on the cover shows that the MS. belonged to John Murray, after-

wards Sir John M'Gregor Murray, Bart., who attained the rank of Lieutenant-Colonel in the East-India Company's service in 1787. See above, p. 409, note.

Harleian 342.

Foll. 90; 9¾ in. by 6¼; about 20 lines; written by a European hand, in the 16th century.

I. Foll. 3—72. An alphabetical English-Persian vocabulary, giving, in three columns, the English words, and the Persian equivalents in both the English and original characters, with some remarks on the Persian verb.

At the end is written: "John Banggam his Booke."

II. Foll. 73—78. Some Persian verbs fully conjugated, with the English equivalents.

III. Foll. 79—86. An English-Persian vocabulary, arranged by order of matters, in three columns. Most of the spaces reserved for Persian equivalents have been left blank.

IV. Foll. 87—89. The Lord's prayer in Persian, in the English and original characters. The same in Hindustani, in the English character.

Sloane 2924.

Foll. 123. Miscellaneous papers by Engelbert Kämpfer. The following is Persian:—

Foll. 1—41; 6¾ in. by 4¼; 18 lines. A Persian vocabulary, written by Kämpfer (probably A.D. 1684—8), containing familiar words and short sentences, arranged by order of subjects, in the original character and Latin transcription, with the German or Latin equivalents.

Sloane 2919.

Foll. 87; 8¾ in. by 5; from 21 to 23 lines; written by Engelbert Kampfer, about the close of the 17th century.

"Het ontwerp van de Persianse Nomenclatour."

A Dutch-Persian vocabulary, arranged by subjects. It is written in three columns, containing the Dutch, the Persian, and the Dutch transcription of the latter. Some classes have been left unfinished. At the end are some notes on Persian grammar, foll. 79—87.

Or. 443.

Foll. 597; 13 in. by 8¼; from 20 to 23 lines; written in fair Nestalik, by a European hand, about A.D. 1785.

[Bequeathed by Mrs. L. Roberts.]

"Specimen of a Vocabulary, Persian and English, compiled by [Major] R. E. R[oberts], comprising at least six thousand words, which do not appear in any printed dictionaries, and numerous additional senses," etc.

The character of the work may be judged from the following specimen, taken from the beginning:—

آبا Abhorrence, aversion, ancestors, fathers, broth, refusal, denial, with.

ابدان Bodies; fit, proper.

Prefixed is an autograph letter written by Sir Wm. Jones to Major Roberts, Khānpūr, and dated, Hugli, 26 Oct., 1785, informing him that his supplement to the Persian dictionaries had been communicated by the writer to the Asiatic Society at Calcutta, and encouraging him to continue his labours.

Roger E. Roberts, who had entered the East India Company's service in 1767, attained the rank of Lieutenant-Colonel in 1794, and retired in 1797. He held for some time the office of Persian interpreter to the governor of Bengal. See the Journal of the Royal Asiatic Society, vol. xiii. p. 115.

Add. 6999.

Foll. 518; 9 in. by 7¼; loosely written by

the Rev. John Haddon Hindley, on paper water-marked 1815.

"Historical Vocabulary, from Richardson's Dictionary" (also from Castellus and Meninski), containing proper names of men and places in Persian, with English explanations; to which are added some extracts from Abulfaraj, Pococke, etc. in Latin and Arabic.

GRAMMAR.

Persian Grammar.

Add. 7691.

Foll. 111; $8\frac{1}{2}$ in. by $5\frac{1}{2}$; 12 lines, $3\frac{1}{8}$ in. long; written in fair Nestalik, with 'Unvān, ornamental headings, and gold-ruled margins, probably about the close of the 17th century. [Cl. J. Rich.]

A treatise on orthoepy and penmanship, without title.

Author: Abul-Ḳāsim B. Muḥammad Riẓā, Majlis-Navīs i Naṣīrī, ابو القاسم بن محمد رضا مجلس نویس نصیری

Beg. الحمد لله الذی استنسمع لالواح قلوبنا نسخة عرفان وحدانیته

The author, who calls himself a born servant of the Shāh, states that his grandfather, his paternal uncle, and his father, having severally written books on surnames, on the rules of letter-writing, and on poetry, در باب القاب و اداب انشا و شعر, he had chosen for his subject in the present treatise orthography, the rules of correct diction, and penmanship.

It is divided into a Muḳaddimah and four Maḳālahs, as follows:—Muḳaddimah. Letters proper to Arabic, Persian, and Turkish, fol. 2 *b*. Maḳālah I., in two Bābs, viz. orthography املا, and rules of correct speech قواعد سخنوری in Persian, fol. 4 *b*. Maḳālah II. Orthography and rules of correct speech in Turkish, fol. 38 *b*. Although this section deals principally with Oriental Turkish, or, as it is called here, Jaghatāi, the forms of the Ḳizilbāshī and Rūmī dialects are frequently noticed. Maḳālah III., in three Bābs: 1. Meanings of the single letters, according to the teaching of the Imāms, fol. 49 *b*. 2. Arabic orthography, fol. 62 *a*. 3. Rules of correct speech in Arabic, fol. 76 *a*. Maḳālah IV. On penmanship, in eight Bābs, viz.: 1. Creation of the ḳalam, fol. 86 *b*. 2. Invention of the art of writing, fol. 87 *b*. 3. Writing implements, fol. 90 *a*. 4. Various writings and characters, fol. 95 *a*. (The latest of the celebrated penmen here mentioned is Mīr 'Imād).[a] 5. How to cut the ḳalam, fol. 99 *a*. 6. How to teach and practice penmanship, fol. 102 *b*. 7. Ligature and proportion of the letters ترکیب و کرسی, fol. 106 *a*. 8. How to correct writing, fol. 109 *b*.

In a Persian note written on the first page, and dated A.H. 1117, the writer calls this work رسالهء دوران, and appears to take "Davarān" as meaning scribes (Davar = Dabīr?), for he adds a wish that the work may prove useful to the eminent scribes of the period, دوران نمایان عرصهء روزگار.

Egerton 1023.

Foll. 94; $10\frac{3}{4}$ in. by $6\frac{3}{4}$; 19 lines, $4\frac{1}{4}$ in. long; written in Nestalik, in the latter half of the 18th century.

جامع القواعد

A treatise on Persian grammar and prosody.

Author: Muḥammad Ḳulī, poetically surnamed Muḥibb, محمد قلی المتخلص بمحب

Beg. بهارپیرای گلستان تصانیف و نزهت افزای

---

[a] Mīr 'Imād of Ḳazvīn, a Nestalik writer of great repute, lived in Ispahan under Shāh Abbās I. (A.H. 996—1038). He was assassinated at the instigation of the Shāh, to whom he was hateful as a Sunni, and had given personal offence. See Riyāẓ ush-Shu'arā, fol. 312, and Oude Catalogue, p. 89.

The author states that he had compiled this treatise, at the request of some friends, from the standard works of the masters, adding the results of his own observation, so that it might facilitate the study to beginners, and be also useful to proficient scholars. He completed it, as stated in a rhymed epilogue, at the beginning of the reign of Shāh ʿAlam, and in the year expressed by the words قانون سخنوران, *i.e.* A.H. 1174.

It is divided into six books (Maḳālah), as follows: I. Letters and parts of speech, fol. 4 *b*. II. Various forms of the infinitive, and formation of the past and future, fol. 6 *b*. III. Conjugation, fol. 13 *b*. IV. Meanings of the detached letters, and their permutation, fol. 19 *b*. V. Syntax and derivation, fol. 36 *a*. VI. Containing two Bābs, viz., 1. Prosody, عروض, fol. 45 *a*. 2. Rhyme, fol. 84 *a*.

On the first page is a note written by a former owner, Aḥmad ʿAlī Khān, who states that he had been long searching for that rare and excellent work. He calls the author Muḥammad Ḳulī Khān.

Add. 25,863.

Foll. 134; 8¾ in. by 6; 13 lines, 3½ in. long; written in Nestalik; dated Rabīʿ I., A.H. 1229 (A.D. 1814). [WM. CURETON.]

The same work.

Add. 10,462.

Foll. 77; 9 in. by 7½; 10 lines, 3¾ in. long; written in fair Nestalik, on English paper; dated Shaʿbān, A.H. 1243 (A.D. 1828).

قانون نصيرى

A treatise on Persian grammar, illustrated with numerous quotations from the poets.

Author: Ṣafdar ʿAlī, صفدر على

Beg. حمد بيعد و شكر بيعد حكيمى را سزاست كه براى عرايس

The author wrote it, as stated in the preface, for the use of his pupil, Mirzā Muḥammad Naṣir, son of ʿAlī Beg Khān Ṣāḥib, in whose honour he gave it the above title.

It is divided into five Bābs, as follows: I. Construction of Persian nouns, Iẓāfat, and composition, fol. 2 *b*. II. Pronouns, detached and attached, fol. 9 *b*. III. Prefixed particles, fol. 25 *a*. IV. Affixed particles, fol. 44 *b*. V. Figures of speech, fol. 55 *b*.

Add. 8914.

Foll. 77; 7 in. by 4¼; 12 lines, 2⅝ in. long; written in Nestalik; dated Zulḳaʿdah, A.H. 1217 (A.D. 1803).

نهر الفصاحت

A treatise on correct and elegant diction in Persian.

Author: Ḳatīl, قتيل

Beg. ترانه سنجى عندليب قلم در بهارستان

Mīrzā Ḳatīl, who has been already mentioned, p. 64 *b*, wrote this work, as stated in the preface, at the request of Mīr Muḥammad Ḥusain, the eldest son of his friend, Mīr Amān ʿAlī, as a complement to his previous work Shajarat ul-Amānī.

In the preface of a later composition, Chār Sharbat, Mīrzā Ḳatīl states that the present work was written A.H. 1214, eight years after the Shajarat ul-Amānī.

The Nahr ul-Faṣāḥat is divided into ten chapters termed Mauj, or Waves. Its object is chiefly to correct ungrammatical or unidiomatic phrases current in the Persian of India. The last chapter contains some models of epistolary composition.

The work has been printed in Calcutta, 1822, and in Lucknow, 1843. See Bibl. Sprenger., No. 1569, and Blochmann, Journal of the Asiatic Society of Bengal, vol. 37, p. 32.

Egerton 1029.

Foll. 62; 9 in. by 4½; 14 lines, 3¼ in.

long; written in Shikastah-āmīz; dated Ramaẓān, A.H. 1220 (A.D. 1805).

The same work.

Add. 16,756.

Foll. 68; 8¼ in. by 5; 17 lines, about 3 in. long; written in a cursive Indian character, late in the 18th century. [Wm. Yule.]

I. Foll. 2—21.

آمد نامهٔ بدیع

A treatise on Persian grammar.

Author: Sukhrāmdās, son of Nīlkanth B. Bhagwatīdās Kāyath, سکهرامداس ولد نیلکنته ابن بهکوتیداس کایته

Beg. منت بی پایان مر خالقی‌را که بنی نوع انسان‌را

The author, who describes himself as a Ḳānūngo of the Parganah Sīlak, Lakhnau, compiled this work, as he states in the preface, in order to help children of his caste to acquire the necessary knowledge of Persian. The rules are illustrated by copious quotations from the poets.

This copy breaks off in the 11th Faṣl, which contains paradigms of the conjugation.

II. Foll. 22—68. A treatise on Persian grammar.

Author: Niẓām ud-Dīn Aḥmad, نظام الدین احمد

Beg. ... اما بعد فیقول العبد الضعیف النحیف بدان اسعدك الله تعالی فی الدارین که کلمه لفظی است براي معنی مفرد

This work, which follows the method of Arabic grammarians, is divided into three parts (Baḥṣ), treating severally of the verbs, fol. 22, the nouns, fol. 31, and the particles, fol. 49. Some references to the Hindustānī language and to Indian works, as the Farhang i Jahāngīrī, Farhang i Rashīdī, etc., show that it was written in India. It was completed, as stated at the end, in A.H. 1188.

It is endorsed الجز الاول من نسخه مجمع البحرین a title which is not found in the text.

Add. 17,965.

Foll. 59; 5¼ in. by 3½; about 13 lines in a page; written about A.D. 1700.

[Edward Galley.]

A sketch of Persian grammar, written on opposite pages in French and Persian, with the double title عنصرهای زبان فارسی, and "Rudiments, ou Grammaire Françaisc Persienne."

On the fly-leaf is the name of "P. Jaque Villotte," probably the author, and at the top of the second page "Mission Julf. Soc. Jes."

Jacques Villotte, a Jesuit missionary, the author of a Dictionarium Latino-Armenium, resided in Persia, principally at the Jesuit establishment of Julfah, Ispahan, from 1689 to 1708. He died in 1743.

Add. 7002.

Foll. 218; 10 in. by 8; written by John Haddon Hindley, on paper water-marked 1802.

Short passages from various poets, illustrating points of Persian grammar or idiom, with English translations and occasional remarks. They are apparently extracted, for the most part, from Lumsden and Gladwin. The volume is inscribed by the compiler: "Selections from Persian Poetry, etc., illustrative of inflexion, syntax and prosody."

Arabic Grammar.

Add. 16,758.

Foll. 78; 8½ in. by 6; 9 lines, 3¼ in. long; written in Naskhī, in Sikrī, apparently in the 16th century. [Wm. Yule.]

I. Foll. 1—54. A treatise on Arabic inflexion, commonly called, from the author's title, Ṣarf i Mīr, صرف میر

Beg. بدان اسعدك الله تعالى فى الدارين كه كلمات لغة عرب بر سه قسم است

Mīr Sayyid Sharīf Jurjānī, born A.H. 740 in Tāghū, a village belonging to Astrābād, obtained access in A.H. 779 to Shāh Shujā', then encamped in Ḳaṣr i Zard, who took him to Shīrāz, and appointed him as teacher in the Dār ush-Shifā. When Tīmūr took Shīrāz, A.H. 789, Sayyid Sharīf was transferred by him to Samarḳand, and stayed there to the end of the conqueror's life, engaged in teaching and in frequent academical disputes with his great rival in learning, Sa'd ud-Dīn Taftāzānī. He then returned to Shīrāz, where he died A.H. 816, at the age of seventy-six. His numerous works, mostly written in Arabic, have become favourite text-books in Muhammadan schools. See Ḥabib us-Siyar, vol. iii., Juz 3, p. 89, Majālis ul-Mūminīn, fol. 375, and S. de Sacy, Notices et Extraits, vol. x. pp. 4—12.

The present work, mentioned by Ḥāj. Khal., vol. ii. p. 304, under the title of تصريف السيد الشريف, is a popular school-book in India. It has been printed in a collection of grammatical tracts published in Calcutta, about 1805, pp. 122—164, and lithographed in Lucknow, A.D. 1844, and A.H. 1288.

The first leaves of the present copy are disfigured by holes. The latter portion, foll. 48—54, written by another hand, is dated A.H. 1089 (A.D. 1678).

II. Foll. 55—78. An Arabic treatise on grammar, known as العزى. See the Arabic Catalogue, p. 473.

Add. 25,862.

Foll. 56; 8½ in. by 5; 9 lines, 2¾ in. long; written in Nestalik, apparently about the close of the 17th century. [Wm. Cureton.]

A tract on Arabic inflexion, without title.

Beg. الحمد لله . . . بدان علمك الله تعالى كه كلمات عرب سه قسم بود فعل اسم حرف

The author's name, Sayyid 'Alī Akbar, and the date of his death, A.H. 1091, are recorded in the following verses, written at the end by the same hand as the text, and ascribed to Navvāb Bāḳir Khān:

كع علم و شرع و دين چون كع زير خاك شد
قدسيان را بر فلك زين غم كريبان چاك شد
خامهٔ تقدير زد بر سال تاريخش رقم
سيد والا علي اكبر شهيد پاك شد

The margins and the intervals between the lines are crowded with notes written in a minute character.

This tract has been lithographed in the press of Naval Kishor, with the title فصول اكبرى. See Bibliotheca Sprenger., No. 1069, where the author is called Akbar 'Alī.

Add. 25,861.

Foll. 72: 8 in. by 4½; 23 lines, 2½ in. long; written in small Naskhi; dated Rabī' I, A.H. 1120 (A.D. 1708). [Wm. Cureton.]

A treatise on Arabic syntax نحو, without title.

Author: Bahā ud-Dīn Muḥammad ul-Ḥusainī ul-Mukhtārī un-Nā'īnī, بهاء الدين محمد الحسيني المختارى النايني

Beg. الحمد لله ذى العز والجود والكرم مالك الملك خالق العالم

The author describes his work as a compendious manual written for some beginners who came to him for instruction. It is divided as follows: Muḳaddimah, on the meaning of نحو, fol. 2 *a*. Maḳālah I., *ib.*, subdivided into fourteen Faṣls. Maḳālah II., fol. 25 *a*, treating of grammatical agents, and similarly subdivided. Lastly a Khātimah, which, although mentioned in the preface, is not found in the body of the work.

Copyist: محمد صالح ابن وليخان محمد ابادى

Add. 23,576.

Foll. 129; 6¼ in. by 4; 19 lines, 3¼ in. long; written in small Nestalik, apparently in the 16th century. [ROBERT TAYLOR.]

An extensive Persian commentary on the Kāfiyah, or Arabic grammar of Ibn Ḥājib; see the Arabic Catalogue, p. 230.

The MS. is imperfect at the beginning and at the end. It contains neither title, nor author's name; but it is endorsed شرح شافيه بر كافيه

The first page begins thus: زيرا كه جزء لفظ مركب دلاله كند بر جزء معنى پس لفظ و معنى وي مركب باشد

Add. 26,134.

Foll. 67; 7½ in. by 4¾; 5 lines, 2⅝ in. long; written in Naskhi; dated Jumāda I., A.H. 1068 (A.D. 1658). [WM. ERSKINE.]

پنج گنج

"The five treasures," a treatise on Arabic accidence تصريف, without author's name.

Beg. الحمد لله علي ماخلق الانسان وانطق له اللسان

The work consists, according to the preface, of five Bābs, each of which contains five Faṣls. Bab I., treating of the conjugation of the regular verb, is here omitted, the reader being referred for its contents to the author's فاتحه مصادر (*i.e.*, according to a marginal note, the opening chapter of his treatise entitled مصادر), which deals with the same subject.

Bāb II., which alone is extant in this copy and in two others, Add. 5566, IV., and Add. 16,757, III., comprises the following five Faṣls: 1. Classes of verbs, fol. 4 *b*. 2. Verbs with a Hamzah, fol. 8 *a*. 3. Verbs with a weak letter, fol. 11 *b*. 4. Reduplicate verbs, fol. 55 *b*. 5. Ta'līlāt, or rules relating to the permutation of letters, fol. 61 *b*.

The margins contain copious notes extracted from various commentaries.

The Panj Ganj occupies pp. 38—112 of a collection of grammatical tracts printed in Calcutta, about 1805, and beginning with the Mīzān i Ṣarf. It is called in the subscription تصريف. It has been lithographed in Lucknow, 1841; see Bibliotheca Sprenger., No. 1070.

Add. 26,135.

Foll. 33; 10 in. by 7; 9 lines, 4½ in. long; written in Nestalik, in Sūrat, early in the 19th century. [WM. ERSKINE.]

قوانين صرف

An elementary treatise on Arabic flexion, by questions and answers.

Beg. الحمد لله رب العالمين . . . بدان اسعدك الله فى الدارين كه چند قوانين علم تصريف كه صبيانرا ضبط آن لابد و ناچار است

The author, whose name does not appear, states in a short preamble that he had written this manual for his brother's son, 'Aṭā Ullah B. Muḥammad Ẓarīf, براى برادر زاده عطاء الله بن محمد ظريف

This is probably the work described as "a grammar in questions and answers by 'Aṭā Allah, printed in Calcutta, 1244." See Bibliotheca Sprenger., No. 1060.

Add. 5566.

Foll. 81; 9 in. by 6; 15 lines, 3¾ in. long; written in cursive Nestalik; dated Shavvāl, A.H. 1187 (A.D. 1773).

I. Foll. 1—7. A treatise on the conjugation of the regular verb in Arabic, without author's name.

Beg. الحمد لله . . . بدان اسعدك الله تعالى فى الدارين كه جمله افعال متصرفه و اسماء متمكنه بر سه گونه است ماضى و مستقبل و حال

In the subscription the work is called ميزان. It has been printed with the title ميزان صرف

in a collection of grammatical treatises printed in Calcutta about A.D. 1805, and has been lithographed in the Muḥammadi press, A.H. 1258.

II. Foll. 8—15. A treatise on the various classes of Arabic verbs and on their secondary forms.

Beg. الحمد لله . . . بدان اسعدك الله تعالى في الدارين كه جمله افعال متصرفه از روى تركيب حروف اصلي بردو كونه است ثلاثي و رباعي

This treatise, called in the subscription منشعبه, follows the preceding, with the same title, in the above editions.

III. Foll. 16—17. A short tract on the secondary forms of the Arabic verb, in Masnavī verse.

Beg. ما كه ميكوييم توحيد رحيم
باد مقبول صمد واحد عليم

The author's name is stated to be found in the initial letters of the first five hemistichs, which give Mubārak.

IV. Foll. 18—41. Panj Ganj; see above, p. 523 *a*.

V. Foll. 42—49. A treatise on the laws of permutation which apply to the Arabic irregular verbs.

Author: Ẓahīr B. Maḥmūd B. Mas'ūd ul-'Alavī, ظهير بن محمود بن مسعود العلوى

Beg. الحمد لله الموصوف بالتصريف المنعوت بالتخفيف

This tract occupies pp. 113—122 in the above mentioned Calcutta collection, where it is called, in the subscription, زبدة.

VI. Foll. 50—81. دستور المبتدى, a treatise on the same subject, by questions and answers.

Author: Ṣafī B. Naṣīr, صفى بن نصير

Beg. الحمد لله الذى يصرف الاحوال ويخفف الاثقال

The author wrote it, as he states in the preface, for his son, Abul-Makārim Ismā'īl, as a sequel to the Panj Ganj (p. 523 *a*), which the latter had read through.

Add. 16,757.

Foll. 70; 7½ in. by 4¾; 9 lines, 3⅛ in. long; written in Nestalik, early in the 19th century. [Wm. Yule.]

I. Foll. 2—11. The Mīzān; see above, Add. 5566, I.

II. Foll. 12—31. The Munsha'ib; see *ib.* II.

III. Foll. 32—61. The Panj Ganj; see p. 523 *a*.

IV. Foll. 62—70. On the laws of permutation in irregular verbs; see Add. 5566, V.

On the first page is written: "In the handwriting of my most excellent friend Aiz ud Deen Khan. Wm. Yule, Farrukhabad."

Add. 26,132.

Foll. 77; 8¾ in. by 6¾; from 6 to 13 lines, 4½ in. long; written in Nestalik and Naskhi, apparently in India, in the 19th century. [Wm. Erskine.]

I. Foll. 2—24 A treatise on the conjugation of the regular Arabic verb, with tabular paradigms.

Beg. الحمد لله . . . بدان اسعدك الله تعالى فى الدارين كه جمله افعال بنىآدم بر چهار نوع است ماضى و مستقبل وامر و نهى

II. Foll. 25—48. A treatise on the conjugation of the regular Arabic verbs in their several classes, and of their secondary forms, with the heading: هذا الاوزان فى علم الصرف

Beg. الحمد لله . . . بدان اسعدك الله تعالى فى الدارين كه جمله افعال بنى آدم از روى تعدد حروف بر دو نوع است ثلاثى و رباعى

In an English title, written by Erskine on the fly-leaf, the first of the above tracts is

called "Destur al Aml," the second "Amal al Serf."

III. Foll. 49—77. Sarf i Mīr; see above, p. 522 *a*.

Add. 26,131.

Foll. 68; 8½ in. by 6; 11 and 19 lines, about 4 in. long; dated A.H. 1196 and 1204 (A.D. 1782 and 1790). [Wm. Erskine.]

I. Foll. 2—30. Ṣarf i Mīr; see above, p. 522 *a*.

II. Foll. 31—68. A treatise on the conjugation of the regular and irregular Arabic verbs.

Beg. الحمد لله . . . بدان اسعدك الله تعالى فى الدارين كه اين كتابيست در بيان صرف افعال وعلل آن

It is divided into two Bābs treating severally of the triliteral and quadriliteral verbs. Each is subdivided into two Faṣls, on the simple and secondary forms. The paradigms are given in tabular form.

The title "Dustoor Moobteda" has been written by Erskine on the first page.

PROSODY.

Add. 16,760.

Foll. 89; 7½ in. by 5; 15 lines, 2⅝ in. long; written in fair Nestalik; dated A.H. 1206 (A.D. 1791—2). [Wm. Yule.]

معيار الاشعار

An extensive treatise on prosody and rhyme in Arabic and Persian poetry, without author's name.

Beg. الحمد لله حمد الشاكرين والصلوة . . . اين مختصريست در علم عروض و قوافى شعر تازى وپارسى

It is divided into a Muḳaddimah and two Fanns, as follows:—Muḳaddimah, in three Faṣls. Definition of poetry, fol. 2 *b*. Variety of metres and rhymes in different languages, fol. 5 *a*. Arts connected with poetry, fol. 5 *b*. Fann I. Component parts of the feet and their modifications, fol. 6 *b*. The metres, fol. 34 *a*. Fann II. Rhyme, in ten Faṣls, fol. 69 *a*.

Mufti Muḥammad Sa'd Ullah, who edited the above work, with his own commentary entitled ميزان الافكار, A.H. 1264, and again, in a revised edition, in the press of Naval Kishor, A.H. 1282, ascribes it to the celebrated Naṣir ud-Dīn Ṭūsī (born A.H. 597, died A.H. 672; see p. 441 *b*, where A.H. 692 is an error of the press), and states in a biographical notice of the presumed author, that the Mi'yar ul-Ash'ār had not received the final revision of Naṣir ud-Dīn, and had not, therefore, become a popular school-book like his other works.

We are not told, however, on what authority that attribution rests, and it may be noticed that no such work is mentioned in the extensive list of the writings of Naṣīr ud-Dīn given by the author of the Majālis ul-Mūminīn.

The last two pages of the present copy do not belong to the original work; they are taken from the corresponding part of the treatise of Jāmī; Blochmann's edition, pp. 6 and 7.

Add. 16,808.

Foll. 68; 8¼ in. by 4¾; 13 lines, 2¾ in. long; written in neat Nestalik, apparently in the 17th century.

I. Foll. 1—48. A treatise on Persian prosody.

Author: Saifī, سيفى

Beg. الحمد لله الذى جعل علم العروض ميزان الاشعار

Maulānā Saifī, of Bukhārā, also called 'Arūẓī, on account of his mastery in prosody, was a poet of note. He left in early life his native place for Herat, where he stayed some years, in the reign of Sultān Ḥusain, under the patronage of Mīr 'Alī Shīr. Having subsequently returned to his country, he was appointed preceptor to Bāisunghar Mīrzā,

with whom he remained three years. After that prince's violent death, he retired to Bukhārā, where he spent the rest of his life. See Ḥabīb us-Siyar, vol. iii., Juz 3, p. 593, and Haft Iḳlīm, fol. 593. Mīr 'Alī Shīr states in his Majālis, Add. 7669, fol. 32, that Saifī was addicted to intemperate habits, which he had however lately renounced.

Bāisunghar Mīrzā, second son of Sulṭān Maḥmūd Mīrzā, and grandson of Sulṭān Abū Sa'īd, was placed on the throne of Samarḳand after his father's death, in A.H. 900, at the age of eighteen years. Driven from thence by Bābar, A.H. 903, he was put in possession of Ḥiṣār by an Amīr of his father, Khusrau Shāh, by whom he was shortly after treacherously murdered, A.H. 905. See Erskine, History of India under Baber, pp. 92, 142, and Memoirs of Baber, pp. 33 and 72. Saifī died, therefore, some time after A.H. 905. The date 99, which is assigned to his death in the Atashkadah, is probably to be read A.H. 909.

The date of composition, A.H. 896, is expressed in a Rubā'i at the end by the following line: بنویس که هست فیضها تاریخش

The treatise of Saifī, commonly called عروض سیفی, has been edited with an English translation by H. Blochmann, under the title of "Prosody of the Persians," Calcutta, 1872. It is mentioned by Haj. Khal., vol. iii. p. 419, under رسالة في العروض. See Bibliotheca Sprenger., No. 1572, and King's College, Cambridge, No. 207.

II. Foll. 49—52. Mnemonic verses, containing examples of the Persian metres, followed by their scansion.

Beg. هزج را گر تمام ارکان همی خواهی ازو مکذر

III. Foll. 52 *b*—55. A short tract on the feet used in Arabic metres and their modifications.

Beg. بدانکه ارباب صناعت عروض بنائی اصول اوزان شعر را بر سه کونه نهاده اند

IV. Foll. 55 *b*—57. On various kinds of composition, in prose and verse.

Beg. کلام منثور سه قسم است مرجز ومسجع و عاری

V. Foll. 58—62. On the feet, and their various modifications.

Beg. فصل در بیان انکه ارکانی که بحور ازان مرکب است منحصر در هشت ارکانند

This tract contains frequent references to the work of Saifī.

VI. Foll. 63—68. A treatise on rhyme in Persian poetry, by Jāmī (see p. 17 *a*).

Beg. بعد از تیمن بموزون ترین کلامی که قافیه سبحان

The work, which has no title, is designated in the preface by the words مختصریست وافی بقواعد علم قوافی. It has been edited by Blochmann, with an English translation, in the Prosody of the Persians, pp. 75—86. Haj. Khal. mentions the work, without author's name, under the title الرسالة الوافية في علم القافية, vol. iii. p. 425.

Add. 7433.

Foll. 123; 7 in. by 4½; 12 lines, 3 in. long; written in Nestalik Shikastah-āmīz; dated Sha'bān, A.H. 1129 (A.D. 1717).

[Cl. J. Rich.]

I. Foll. 113—116. A short tract on the component parts of the feet, and on the sixteen metres used in Persian, without author's name.

Beg. بدانکه بنای شعر براسباب واوتاد وفواصل است

Each metre is illustrated by a distich containing its name, and followed by its scansion.

II. Foll. 117—123. A treatise on rhyme, illustrated by Persian verses.

Beg. این رساله ایست در بیان حدود قافیه و حروف و حرکات آن

For the rest of the contents, see the Arabic Catalogue, p. 242.

INSHA,

OR, THE ART OF COMPOSITION.

Add. 16,841.

Foll. 493; 10¾ in. by 6¼; 17 lines, 3⅛ in. long; written in fair Nestalik, apparently in the 17th century. [Wm. Yule.]

رسائل الاعجاز

A treatise on elegant prose-writing, with copious examples, consisting of official documents of the period, and of the author's own letters.

Author: Amīr Khusrau, of Dehli, امير خسرو دهلوى (see p. 240 *b*).

Beg. هذا الكتاب بفضل الله ذى الكرم انشأت سحرا لصيد الجن والنسم

After verbose panegyrics on Sultan 'Alā ud-Dīn Muḥammad (A.H. 696—716), and his son and successor, Ḳuṭb ud-Dīn Mubārak Shāh (A.H. 717—721), the author describes at great length nine different styles of Persian prose, to which he adds a tenth, his own, as far superior to all. He states, at the end, that the work was completed A.H. 719. It contains, however, some of the author's earliest compositions, especially in the last section, which includes letters dated A.H. 680 and 682.

The treatise consists of five books (Risālah), divided into chapters termed Khaṭ, which are again subdivided into sections called Ḥarf. The Risālahs are as follows: I. فى المفردات والمركبات, containing ten Khaṭs, fol. 22 *b*. II. فى المرتبات من المكتوبات, containing nine Khaṭs, fol. 85 *b*. III. فى اللطائف من المصنوعات, containing two Khaṭs, fol. 263 *b*. IV. فى البدائع من المعنويات, containing five Khaṭs, fol. 317 *a*. V. فى السوابق من المنشآت, containing six Khaṭs, fol. 410 *b*. Epilogue, fol. 484 *a*.

The latter part of Risālah VI. (Add. 16,842, foll. 471 *b*—506 *a*) is wanting. In the first part of the volume are found some marginal notes and corrections.

A note on the first page states that the MS. had been purchased, in A.H. 1184, by Rāi (afterwards Mahārājah) Tiket Rāi, the Oude Minister.

The work is commonly known as I'jāz i Khusravī. A short account of it will be found in Elliot's History of India, vol. iii. p. 566. Some extracts of historial interest are given in Persian by Nayyir Rakhshān (see p. 446 *b*) in Or. 1940, foll. 15—36. Others, translated for Sir H. Elliot by a Munshi, will be found in Add. 30,772, foll. 217—254. The first Risālah has been lithographed in Lucknow, 1865, and the entire work in the same place, 1876.

Add. 16,842.

Foll. 544; 10 in. by 5⅞; 17 lines, 3½ in. long, in a page; written in cursive Nestalik; dated Burhānpūr, from Ramaẓān, A.H. 1081, to Jumāda I., 1082 (A.D. 1670—1). [William Yule.]

The same work. The several sections begin as follows:—Preface, fol. 1 *b*. Risālah I., fol. 17 *b*. II., fol. 84 *b*. III., fol. 272 *b*. IV., fol. 327 *b*. V., fol. 507 *b*. In the last there is a lacune extending from the first Ḥarf of Khaṭ 4 to the end of the book. The epilogue is also wanting. Foll. 1—24 have been supplied by a later hand.

Add. 22,706.

Foll. 86; 8½ in. by 5½; 20 lines, 3½ in. long; written in neat Nestalik, apparently in the 16th century. [Sir John Campbell.]

مناظر الانشا

A treatise on the art of literary composition.

Author: Maḥmūd B. Shaikh Muḥammad Gīlānī, محمود بن شيخ محمد كيلانى

A life of 'Imād ud-Dīn Maḥmūd, commonly called Khwājah Maḥmūd Gāvān, written by 'Abd ul-Karīm Hamadānī, is given in substance by Firishtah, Bombay edition, vol. i. p. 694, Briggs' translation, vol. ii. p. 511. Born in Gīlān, where his forefathers had held the post of Vazīr, he spent his early life in travelling as a merchant through various countries, and having reached the Deccan at the age of forty-three years, was taken into the service of 'Alā ud-Dīn Bahmanī, who sent him, A.H. 860, at the head of an army to Tilinga. Humāyūn Shāh conferred upon him, after his accession, A.H. 862, the office of Vakīl, with the title of Malik ut-Tujjār. He discharged the functions of Vazīr under the reign of Niẓām Shāh (A.H. 865—867), and of his successor Muḥammad Shāh, who gave him the title of Khwājah i Jahān. Maḥmūd was put to death, on an unjust accusation, by the last king, A.H. 886. His surname is said to be derived from Ḳāvān قاوان, his native town in Gīlān; but an anecdote, quoted by Firishtah, proves that in India it was pronounced Gāvān گاوان.

Maḥmūd Gāvān was celebrated no less for his literary talent than for his boundless liberalities. He left a collection of letters entitled Riyāẓ ul-Inshā (Or. 1739; called Rauẓat ul Inshā by Firishtah) and a Dīvān. See Firishtah, Bombay edition, vol. i. pp. 653, 655, 663, 672 and 692, Briggs' translation, vol. ii. pp. 448—511.

The author is mentioned as one of the celebrated men of Gīlān by his contemporary, 'Abd ur-Razzāḳ, Maṭla' us-Sa'dain, fol. 380, who calls him Maḥmūd Ḳāvān قاوان, of Rasht, son of Khwājah Jalāl ud-Dīn, and who, writing A.H. 875, says that he was known throughout the world as Malik ut-Tujjār, and was then wielding supreme sway in the kingdom of Kulbargah.

The work is divided into an Introduction (Muḳaddimah), two books (Maḳāmah), and a Khātimah, as follows:—Muḳaddimah. On the nature and object of the science of Inshā, *i. e.* the art of literary composition, and on the figures of speech, in eight chapters, (Faṣl), fol. 5 *a*. Maḳāmah I. On the different kinds of composition, in verse and prose, and on the rules to be observed in the selection of words in writing, fol. 27 *b*. Maḳāmah II. On the various styles of epistolary composition, and on its rules, fol. 60 *b*. Khātimah. On orthography, fol. 82 *a*.

The contents are more fully described by Hammer, in the Wiener Jahrbücher, vol. 62, Anz. Blatt, p. 16, and by Flügel, in the Vienna Catalogue, vol. i. p. 237. See also Haj. Khal., vol. v. p. 138, and Hammer, Redekünste Persiens, p. 412.

This copy wants the first page. A table of contents by a later hand is found on the fly-leaf, on which is also written, "John N. N. Campbell, Tabreez, 1831."

Add. 25,865.

Foll. 244; 12½ in. by 8½; 30 lines, 5¾ in. long; written in Nestalik, in the town of Banūr, district of Sihrind, قصبۀ بنور من اعمال سهرند; dated Muḥarram, A.H. 1020 (A.D. 1611). [Wm. Cureton.]

مخزن الانشا

A treatise on the art of epistolary composition.

Author: Ḥusain B. 'Alī ul-Kāshifī, حسين بن على الكاشفى (died A.H. 910; see p. 9 *b*).

Beg. حمد خداوند سرايم نخست

The preface, which begins with considerations on the value of the art of writing in general, and especially in its application to correspondence, contains eulogies on the reigning sovereign, Abul-Ghāzī (Sulṭān Ḥusain), and on the author's noble patron, Muḳarrab ul-Ḥaẓrat Mīr 'Alī Shīr, for whom

the work was written. It is stated at the end to have been completed on the fourth of Jumāda II., A.H. 907. The date is ingeniously expressed in a rhymed chronogram by the following line:

سال و روز و مه اتمام نوشت
بچهارم زجمید الثانی

The work is divided as follows: 'Unvān. What a secretary (Kātib) must know, fol. 4 *a*. Ṣaḥīfah I. Forms of address, خطابیات, fol. 4 *b*. Ṣaḥīfah II. Forms of answer, جوابیات, fol. 107 *b*. Ṣaḥīfah III. On the various matters which have to be stated, fol. 127 *b*. Khātimah. Forms of prayer used in letters, fol. 233 *b*. Each part contains a great variety of forms of expression tabularly arranged.

See Haj. Khal. vol. v. p. 466, and Krafft's Catalogue, p. 23. An Arabic and Persian Inshā entitled Ṣaḥīfah i Shāhī, also by Ḥusain Kāshifī, has been lithographed in Lucknow. See Bibliotheca Sprenger., No. 1580.

Add. 6608.

Foll. 140; 9¼ in. by 5; 15 lines, 3¼ in. long; written in Nestalik; dated Jumādā II., A.H. 1087 (A.D. 1676). [J. F. Hull.]

بدائع الانشا

Forms of letters.

Author: Yūsufī, یوسفی

Beg. زینت عنوان هر نامه نامی و زیور دیباچه

In the Khulāṣat ul-Inshā, Or. 1750, fol. 158, a work written A.H. 1102, the author of this manual is called Maulānā Ḥakīm Yusufī, Munshī of Humāyūn. This would make it probable that he was identical with the physician Yūsuf B. Muḥammad, of Herat, who used also the poetical surname Yūsufī, and lived under Bābar and Humāyūn; see p. 475 *b*.

The author states in a short preamble that he had compiled this manual for his son Rafī' ud-Dīn Ḥusain and other students.

The date of its completion is obtained by doubling the numerical value of its title, 470 × 2 = A.H. 940, as expressed in the following chronogram:

تکرار کنی چو نام اورا یکبار
شک نیست که ره بری بسال اتمام

The letters are arranged according to the rank and class of the persons addressed, and, in the latter part, according to subjects. This popular work, commonly known as Inshāi Yūsufī, has been lithographed in the Hindu Press, Dehli, without date. It is described in Bibliotheca Sprenger., No. 1603, as compiled in 1086.

Add. 18,884.

Foll. 134; 9½ in. by 5¾; 13 lines, 3½ in. long; written in Nestalik; dated Zulka'dah, A.H. 1235 (A.D. 1820).

The same work.

Add. 16,846.

Foll. 94; 8½ in. by 5; 11 lines, 2¾ in. long; written in Nestalik; dated Lucknow, Ṣafar, A.H. 1206 (A.D. 1791). [Wm. Yule.]

The same work, somewhat abridged.

The first page bears the stamp of General Claud Martin (see p. 2 *a*).

Add. 7692.

Foll. 43; 7 in. by 4; 8 lines, 2½ in. long; written in Shafī'ā'ī; dated Shavvāl, A.H. 1087 (A.D. 1676). [Cl. J. Rich.]

A collection of royal letters, headed كتاب ترسل منصوری

Author: Manṣūr B. Muḥammad B. 'Alī, منصور بن محمد بن علی

Beg. حمد ستایش بیقیاس مالك الملکی را که انشاء موجودات

The author says that he had collected here for the use of students some letters composed by the ministers of the present period, مکتوبی چند از انشاء امراء این زمان. The letters, written in an extremely involved character, and wholly destitute of diacritical points, appear to have been written in the name of Shāh Ṭahmāsp and 'Abbās I. A few of them bear dates, viz. A.H. 954, 961, 971, 972, and 1032. This copy appears to contain a portion only of the work described as انشای فارسی in Krafft's Catalogue, p. 28, where the author is called Manṣūr B. Muḥammad 'Alī, of Shīrāz.

Royal 16, B. xxiii.

Foll. 17; 8½ in. by 4¾; 15 lines, 3 in. long; written in Nestalik; dated Rabi' II., A.H. 1077 (A.D. 1666). [Thomas Hyde.]

Models of familiar letters addressed to relations, friends, and officials of inferior rank.

Author: Ḥadīḳī, حدیقی

Beg. بعد از انشای حمد و ثنای حضرت آفریدگار که جمله موجودات را

The work was written in India. The date A.H. 1077, which is found at the end of one of the letters, fol. 16 *a*, as well as in the subscription, probably denotes the time of compilation.

Add. 26,140.

Foll. 53; 8½ in. by 7; 9 lines, 4 in. long; written in Indian Shikastah-Āmīz, apparently about the beginning of the 19th century. [Wm. Erskine.]

انشاء هرکرن

Forms of letters.

Author: Harkarn, son of Mathurādās Kanbū Multānī, هرکرن ولد متهرا داس کنبو ملتانی

Beg. بعد از حمد وثنای حضرت ایزد متعال

The author states, in a short preamble, that he had compiled this work at the urgent request of some friends with whom he held converse in Mathurā, and whose plea was that he had been some time Munshī to Navvāb I'tibār Khān, and that he had spent a life in the exercise of that profession.

I'tibār Khān, a eunuch, who had been early attached to the service of Jahāngīr, was appointed Ṣūbahdār of Akbarābād in the 17th year of the reign (A.H. 1031—32), and died about two years later; see Ma'āṣir ul-Umarā, fol. 32, and Tazkirat ul-Umarā, fol. 4.

The work is divided into seven Bābs, and comprises models of letters and of various kinds of official documents. It has been edited, in text and translation, by Francis Balfour, Calcutta, 1781, and reprinted in 1831. It has been also lithographed in Lahore, 1869. See Mackenzie Collection, vol. ii. p. 136, the Leyden Catalogue, vol. i. p. 175, the Copenhagen Catalogue, p. 28, and the Munich Catalogue, p. 124.

Add. 8913.

Foll. 46; 8½ in. by 5; 6 lines, 3 in. long; written in large Nestalik, apparently in the 18th century.

ضوابط الانشا

A short manual on letter-writing.

Author: Sayyid 'Alī Naḳī Khān B. Sayyid Ḥishmat 'Alī, سید علی نقی خان بن سید حشمت علی

Beg. الحمد لله . . . اما بعد چنین گوید احقر العباد سید علی نقی خان

The author, who describes himself as an inhabitant of Sāndī (a town near Shāhābād, Oude), gives, in seven sections, called Ẓābiṭah, various forms of epistolary phraseology,

graduated according to the rank of the person addressed. A summary, in tabulated form, occupies foll. 43—45.

Add. 16,857.

Foll. 34; 7½ in. by 4⅝; 7 lines, 2⅝ in. long; written in Nestalik, with 'Unvān and ruled margins; dated Rajab, A.H. 1213 (A.D. 1799). [Wm. Yule.]

The same work.

CALLIGRAPHY.

Add. 26,139.

Foll. 40; 6 in. by 4¼; 15 lines, 2½ in. long; written in Nestalik, with 'Unvān and ruled margins, apparently in the 17th century. [Wm. Erskine.]

I. Foll. 2—18.

رسم الخط

A treatise in verse on the rules of Persian penmanship, in six characters, viz. Ṣulṣ, Tauḳī', Muḥaḳḳaḳ, Naskh, Raiḥān, and Riḳā'.

Author: Majnūn, مجنون

Beg. بیا ای خامه انشای رقم کن
بنام کاتب لوح و قلم کن

The author, who here designates himself by his poetical surname Majnūn, is better known under his proper name, Maulānā Mīr 'Alī ul-Kātib, as one of the most accomplished Nestalik writers. Mīr 'Alī, son of Maḥmūd, poetically surnamed Rafīḳī, and born of a family of Herat Sayyids, grew up in Mashhad, but spent part of his life in Bukhārā. He lived at the court of 'Abd Ullah Khān Uzbak (a son of Kūchkunjī; he was raised to the Khanship A.H. 946, and died six months later; see p. 103 *b*), and taught that prince's son, Mūmin Khān. See the Tazkirah i Khaṭ by Rāḳim, Or. 471, fol. 61, and Or. 235, fol. 11—13, where the present work is called قواعد خطوط سبعه, and is stated to have been written for Shahzādah Sulṭān Muẓaffar.

Mīr 'Alī Kātib died, according to the Mir'āt ul-'Ālam, fol. 460, A.H. 924. That date, however, which is also given by Blochmann (Ain i Akbari, p. 102, notes) is evidently too early. A contemporary writer, Sām Mīrzā states, fol. 45, that Mīr 'Alī repaired from Khorasan to Māvarā un-Nahr in A.H. 945, when his eye-sight had already been impaired by age; and a chronogram composed by Mīr 'Alī on the erection of a Madrasah in Bukhārā A.H. 942, and quoted by Rāḳim, Or. 471, fol. 62, shows that he was then residing in that city. Other authors refer his death to A.H. 951 and 957. See Dorn, Mélanges Asiatiques, vol. ii. p. 43.

It must be noticed, however, that Khwānd Amīr, who mentions Maulānā Majnūn, son of Kamāl ud-Dīn Maḥmūd Rafīḳī, as a calligrapher and poet who lived in the reign of Abul-Ghāzī Sulṭān Ḥusain, does not identify him with Mīr 'Alī Kātib, the first of Nestalik writers, to whom he devotes a separate notice under the reign of Shāh Ismā'īl. See Ḥabīb us-Siyar, vol. iii., Juz 3, p. 350, and Juz 4, p. 118.

The author says in the preamble that he had put here in verse the teachings of his father Maḥmūd ur-Rafīḳī, who had been his instructor both in penmanship and poetry. The title and the date of composition, A.H. 909, are given in the following distich:

چو از رسم خطش تاریخ دادم
ازانش نام رسم الخط نهادم

The work is dedicated to Sultan Muẓaffar (probably an Uzbak prince), who is described as a "rose on the rose-bush of Chingīz Khān," گلی از گلبن چنگیز خانی

II. Foll. 18 *b*—36.

خط و سواد

A treatise on the rules of the character called Naskh u Ta'līḳ, by the same author.

Beg. حمد و سپاس استادی را که کاتب لوح و قلم بیچون

The author refers in the preface to the preceding work.

III. Foll. 36—40. A treatise in verse on the same subject, رساله وضع نسخ و تعلیق, and apparently by the same author.

Beg. از وضع خط نسخ و تعلیق
بشنو سخنی زروی تحقیق

The relative proportions of the letters, expressed by various numbers of dots, are shown by figures in the margin.

This is probably the work ascribed to Mīr Alī in Krafft's Catalogue, p. 5, No. xii.

Or. 235.

Foll. 52; 8¾ in. by 6; 11 lines, 4 in. long; written in Nestalik; dated A.D. 1863.

[Geo. Wm. Hamilton.]

A treatise on calligraphy, with notices on the penmen who have attained eminence in the divers varieties of the Persian character.

Author: Rāḳim Ghulām Muḥammad, writer of seven Ḳalams, or characters, راقم غلام محمد هفت قلمی

Beg. ای قطعه لطف زیر مشق کرمت

The author's name occurs incidentally in his notice on Muḥammad Ḥāfiẓ Khān, fol. 41 *b*. He mentions himself as one of the disciples of that calligrapher, who had served under Muḥammad Shāh as Dāroghah i Yasāvalān, and who died in Dehli, A.H. 1194. That date is fixed by a chronogram of the author's composition in which he uses Rāḳim as his Takhalluṣ.

Khalīfah Ghulām Muḥammad Rāḳim, of Dehli, is mentioned in the Tazkirah of Ḳāsim, written A.H. 1221. He had proceeded to Lucknow about A. H. 1209, but had subsequently returned to Dehli, where he was then studying medicine. See the Oude Catalogue, p. 280. Several passages of the present work show that the author lived in Lucknow in the time of Āṣaf ud-Daulah. Of the various dates given in the biographical notices the latest is A.H. 1228.

This treatise, which is called in the subscription رسالهٔ خوشنویسی, contains an account of various characters, and instructions, in prose and verse, as to the choice of a reed, the preparation of ink, etc. But it is chiefly taken up by notices on eminent calligraphers, which are brought down to the author's time, and include several of his pupils. The arrangement, which was originally chronological, has been much disturbed in the present copy, which appears to have been transcribed from a MS. in which some leaves were missing and others transposed.

Or. 471.

Foll. 92; 10¼ in. by 6½; 11 lines, 4 in. long; written in Nestalik, in the 19th century.

[Geo. Wm. Hamilton.]

I. Foll. 2—21. Syllabaries showing all possible combinations of letters, with some writing models.

II. Foll. 22—27. Rules for the correct writing of every letter of the alphabet, in Maṣnavī rhyme.

Beg. بالای الف سه نقطه باید

They are due, according to the following subscription, to the pen of Rāḳim (see the preceding number):

تمام شد رساله خوشنویسی فقیر راقم بعجاله بطریق مسوده قلمی نمود

III. Foll. 28—54. Calligraphic specimens in various characters, including figures of animals made up of letters. On fol. 39 *a* is found the signature of Rāḳim under his proper name, Maulavī Ghulām Muḥammad.

IV. Foll. 56—92. Notices on celebrated penmen, from the earliest period to A.H. 1239, with the heading: مسوده تذکره خط و خوشنویسان از ابتدای تا زمان اخر سنه ۱۲۳۱

Author: Rāḳim, راقم

Beg. حمدی که قلم از تحریر ان قاصر است

The contents are to some extent identical with those of the preceding MS. The present copy is also incomplete and out of order.

King's MS. 445.

Foll. 70; 9 in. by 6½; 7 lines, 4 in. long; fairly written, with gold-ruled margins; dated Ramaẓān, A.H. 1209, March, A.D. 1795.

"Seven alphabets with the combinations of all the letters in each. Written at Calcutta, on the 68th year of his age, by Sha Azeez Ullah of Bochara, Moonshy to Sir John Murray, Bart." (See p. 409, note.)

Contents: Nestalik, fol. 3. Shikastah-Amīz, fol. 13. Shikastah Pur, fol. 22. Shafī'a'ī, fol. 29. Ṣulṣ, fol. 38. Ṭughrā'ī, fol. 49. Naskh, fol. 60.

POETRY.

Add. 21,103.

Foll. 297; 13¼ in. by 10½; 29 lines, 8¼ in. long; written in Naskhi, in six columns, ruled with red ink, probably in the 13th century. [H. Steinschuss.]

شاهنامه

Author: Firdūsī, فردوسی

Beg. بنام خداوند جان و خرد
کزین برتر اندیشه بر نگذرد

Firdūsī's great epic has been edited by Turner Macan, Calcutta, 1829, and, with a French translation, by Jules Mohl, Paris, 1829-1878. A third edition, based on the preceding, was commenced by Professor J. A. Vullers, Leyden, 1876. Eastern editions, lithographed in Bombay, 1849, Cawnpore, 1874, Teheran, A.H. 1267, etc., are reprints of the text edited by Macan.

Firdūsī's original name was Abul-Ḳāsim Ḥasan, or, according to the preface of Bāisunghar, and later writers, Manṣūr. He was born in Shādāb, near Ṭūs, some time after A.H. 320, and spent thirty-five years on the composition of the Shāhnāmah, which he wrote partly in Ṭūs, partly at the court of Sultan Maḥmūd in Ghaznīn, and completed, as stated at the end, in A.H. 400, when he was nearly eighty years of age. Firdūsī died in his native town, A.H. 411, or, according to others, A.H. 416.

The earliest extant account of Firdūsī is probably that of Aḥmad B. 'Umar un-Niẓāmī ul-'Arūẓī us-Samarḳandī, who states that he visited the poet's tomb A.H. 510. It is quoted at length in Ibn Isfandiyār's History of Ṭabaristān (see p. 202 *a*), Add. 7633, foll. 185—188. Other notices will be found in the two Persian prefaces contained in some MSS. of the Shāhnāmah, and in the following works:

Tārīkh Guzīdah, fol. 242; Jāmī's Bahāristān, fol. 59; Taẕkirah i Daulatshāh, fol. 25 (translated by S. de Sacy, Notices et Extraits, vol. iv. p. 130, and by Vullers, Fragmente über die Religion des Zoroaster); Ḥabīb us-Siyar, vol. ii., Juz 4, p. 22; Haft Iḳlīm, fol.

290; Majālis ul-Mūminīn, fol. 522; Riyāẓ ush-Shu'arā, fol. 332, and Atashkadah, p. 77. See also the English and Persian prefaces of Macan's edition; the introduction of Mohl's edition; Hammer, Schöne Redekünste Persiens, p. 50; Ouseley, Notices of Persian poets, p. 54; Wallenbourg, Notice sur le Schahnamé, Vienna, 1810; Görres, Heldenbuch von Iran, Berlin, 1820; J. Atkinson, Soohrab, a poem, Calcutta, 1814, and "the Shah Nāmah of Firdausi," London, 1832; Starkenfels, Kej-Kawus in Masenderan, Vienna, 1841; A. F. von Schack, Heldensagen, 1851; Sprenger, Oude Catalogue, p. 405, and Ethé, Firdusi als Lyriker, Sitzungsberichte der Bayerischen Akademie, 1872, p. 275, and 1873, p. 623.

The archaïc spelling of the present copy, as ذ for د and کی for گ, as well as the antique form of the writing, assigns to it a very early date. The last leaf has been supplied by a hand of the 16th century; but the subscription, which professes to have been copied from the original MS., and states that it had been written A.H. 675 (A.D. 1276—7), is probably correct. The first six leaves, and four in the body of the volume, foll. 49—52, are due to the same later hand.

Foll. 1—3 contain a list of the early kings of Persia and a preface to the Shāhnāmah, which begins thus:

سپاس و آفرین خدایرا که این جهان و آن جهان آفرید

This preface is found in copies anterior to the recension of the Shāhnāmah completed for Mīrzā Bāisunghar (see p. 77 *b*), A.H. 829, and may therefore, in contradistinction to the preface of the latter, be called the older preface. It is designated by Mohl, p. xv., note, as preface No. 2, and it has been translated by M. de Wallenbourg in his "Notice sur le Schahnamé."

The number of distichs, in the present copy, amounts to little more than 50,000.

On the fly-leaf is the following note, written by the Rev. H. Sternschuss: "Obtained it about 1848 at Shiraz from a Parsee who brought it from Yezd at my request."

Or. 1403.

Foll. 513; 10½ in. by 6½; 27 lines, 5 in. long; written in four gold-ruled columns, in small Nestalik, with two 'Unvāns and gold headings; dated Ramaẓān, A.H. 841 (A.D. 1438). [Jules Mohl.]

The same poem.

The learned translator of the Shāhnāmah, who frequently refers to this copy as his MS. No. 5, describes it as follows: "Un autre, fort ancien, est remarquable en ce qu'il offre un excellent exemple de l'état où était le texte avant la révision faite par ordre de Baïsangher Khan." See Mohl's Preface, pp. xvi., xxix., xxxvi., notes, and lxxxv.

Contents: The older preface, foll. 2 *b*. (It has lost two leaves after fol. 3. The text, although agreeing in the main with other copies, shows an addition probably made in India: towards the end of Firdūsi's life, fol. 5 *a*, it is stated that, when fleeing from the wrath of Maḥmūd, he had taken refuge in India, and that the king of Dehli, after keeping him some time as an honoured guest, sent him back with rich presents to Ṭūs).

An account of the early kings of Persia, with tables of the dynasties, fol. 5 *a*, (wanting a leaf after fol. 5).

An alphabetical glossary of the obsolete words occurring in the Shāhnāmah, fol. 7 *a*.

The Shāhnāmah, consisting of about 51,200 distichs, foll. 10 *b*—513 *a*.

The last section differs considerably from the printed texts. It omits the verses in which Firdūsi states that he was nearly eighty years of age, and had spent thirty-five years on the composition of the poem; and it gives a much earlier date for its completion, namely A.H. 384, instead of A.H. 400, as follows:

سر امد کنون قصهٔ یزدکرد
بماه سفندارمه روز ارد
زهجرت شده سیصد از روزکار
جو هشتاد و جار ازبرش بر شمار

A later date is found in an epilogue, consisting of thirty-three Baits, which follows the ordinary conclusion without any break, and is not found in other copies. It begins thus:

جو شد اسپری داستان بزرك
سخنهای ان خسروان سترك
بروز سیم شنبدی جاشتگاه
شده بج رهٔ بج روزان زماه
که تازیش خواند محرم بنام
که از ارجمندیش ماه حرام
اکر سال نیز ارزوت آمدست
نهم سال و هشتاد با سیصدست

The writer relates how, after completing this great history, on the 25th of Muḥarram, A.H. 389, he had been invited by a governor, حاکم, Aḥmad B. Muḥammad Abu Bakr Iṣpahānī by name, who received him in his residence, in Khān Lanjān, خان لنجان, liberally supplied all his wants, and refused to listen to his slanderers. He concludes by expressing his unbounded gratitude to the governor's youthful son, who had saved his life by dragging him by the hair out of the raging waters of the Zarrīn Rūd رود زرین, into which he had accidentally fallen

Khanlanjān is mentioned by Sam'ānī and Yāḳūt as a town of the province of Ispahan. It is, according to the Kāmil, vol. viii. p. 367, nine Farsakhs distant from that city. Ouseley states in his Travels, vol. iii. p. 17, that Linjān is the name of a district watered by the Zindah-rūd, some distance above Ispahan.

The above epilogue is followed by a rhymed colophon in the same metre, transcribed from an earlier MS., which is stated to have been written for a noble personage called Khwājah 'Alī Shāh, and to have been completed on the tenth of Muḥarram, A.H. 779.

This volume contains ninety-five miniatures in Persian style, each of which occupies about a third of the page.

Add. 18,188.

Foll. 500; 13¾ in. by 9½; 25 lines, 5¾ in. long; written in fair Nestalik, in four gold-ruled columns, with gold headings, and a rich 'Unvān; dated Jumāda II., A.H. 891 (A.D. 1486).

The same poem, without preface.

The number of distichs may be roughly estimated at about 45,500.

The volume contains seventy-two miniatures, in fair Persian style, occupying about half a page each.

Copyist: غیاث الدین بن با یزید صراف

Add. 15,531.

Foll. 543; 13½ in. by 8½; 25 lines, 5¼ in. long; written in neat Nestalik, in four gold-ruled columns, with rich 'Unvāns and gold headings; dated Zulhijjah, A.H. 942 (A.D. 1536).

The Shāhnāmah, to which is prefixed the following:—

1. An introduction, written in a flowery style, treating of the relative merits of prose and poetry, and concluding with a wordy encomium of the Shāhnāmah, fol. 3 *b*.

Beg. سپاس بی قیاس و حمد بیحد و شکر بی فکر

2. The older preface, in a recension, which differs materially from the text of other copies, foll. 4 *b*—9 *b*.

The text, which comprises about 52,000 Baits, is divided into two parts. The second, which has an 'Unvān of its own, fol. 265 *b*, begins with the reign of Luhrāsp (Macan, p. 1030).

This volume contains three whole-page miniatures, enclosed in rich borders, at the beginning, foll. 2 *b*, 3 *a*, 10 *a*, and forty-five

smaller, all in good Persian style. On the fly-leaf is written: "To Maria Graham, from her affectionate friends James and Catherine Mackintosh, Tarala Library, Bombay, 27th Jan., 1810. This MS. belonged to Chiragh Ali Khan, said to have been one of the ablest ministers that Persia ever had, who died a few months ago at Teheraun."

Add. 27,257.

Foll. 540; 18¾ in. by 11½; 25 lines, 6⅞ in. long; written in fair Nestalik, in four columns, profusely ornamented with rich 'Unvāns, ornamental borders, and illuminated headings, probably in the 16th century; bound in embossed and gilt leather.

[Sir John Malcolm.]

The Shāhnāmah, with the preface of Bāisunghar, foll. 2 *b*—14 *a*, which begins thus:

افتتاح سخن آن به که کنند اهل کمال

This preface, which was written for Mīrzā Bāisunghar in A.H. 829, has been printed almost entirely in Macan's Persian introduction to the Shāhnāmah, pp. 11—61.

The number of Baits in the present copy is not much in excess of 48,000.

This fine volume, which contains fifty-five whole-page miniatures, in good Persian style, was probably executed for some princely personage; but it bears now only private seals of modern date, such as those of Muḥammad Mahdi, A.H. 1110, and Sayyid Murtaẓā ul-Ḥusaini, A.H. 1153. It passed into the hands of Edward Galley, A.D. 1783, and was purchased by Sir John Malcolm in 1805.

Add. 27,302.

Foll. 622; 19 in. by 12; 25 lines, 5⅞ in. long; written in fair Nestalik, in four columns, ornamented and bound precisely in the same manner as the preceding; dated A.H. 994 (A.D. 1586).

The Shāhnāmah, with a preface.

The doxology of Bāisunghar's preface occupies two illuminated pages, foll. 2 *b* and 3 *a*. But the preface itself, foll. 3 *b*—7 *a*, which begins thus:

سپاس و ستایش مر خدایرا عز وجل که خدای هر دو جهانست

is quite distinct from either of those which have been already mentioned. Beginning with an account of Maḥmūd's first attempts to obtain a poetical version of the Book of Kings, it is chiefly taken up with a short and legendary life of Firdūsi, who is called Abul-Ḳāsim Ḥasan B. 'Alī, and is said to have had a younger brother, Ḥusain B. 'Alī. It contains the celebrated satire on Maḥmūd (Macan, vol. i. p. 63, Mohl's preface, p. 88), and ends with an account of the deposition of Ḥasan Mīmandī, and of the present which the penitent Maḥmūd sent too late to the slighted poet. A list of the ancient kings of Persia is appended.

The poem consists, in the present copy, of upwards of 56,000 Baits.

Copyist: زین العابدین الکاتب

The volume contains fifty-two whole-page miniatures, in fair Persian style.

On the first page is a Persian note, dated Rabi' II., 1248 (September, 1832), in which the writer states that he was sending this book as a souvenir to the English Prime Minister وزیر مختار دولت علیه انکلیس (Earl Grey). The writer's seal bears the name of Muḥammad Ḥusain, *i.e.* Ḥājī Muḥammad Ḥusain, Amin ud-Daulah, the second minister of the Persian court (see p. 392 *b*, notes).

Add. 5600.

Foll. 585; 12¼ in. by 8; 25 lines, 4¼ in. long; written in a small and neat Nestalik, in four gold-ruled columns, with rich 'Unvāns and ornamental headings, apparently in the 16th century; bound in glazed and painted covers. [N. Brassey Halhed.]

The Shāhnāmah, with a version of the

older preface, foll. 2 *b*—7 *b*, which differs in some parts from the text of Add. 21,103.

The total number of distichs amounts to about 51,000.

The volume contains ninety miniatures, each of which occupies the larger part of a page. They are executed in the best Indian style, and are signed by different artists. The names of Ḳāsim, Kamāl, Shimāl, Banwārī, and Bhagwatī, recur frequently.

On the first page is a Persian note stating that this Shāhnāmah had been bestowed by His late Majesty Jahāngīr on the least of his servants, Ilāhvirdī Chelah, in the 8th year of the reign (A.H. 1022), and had been presented by the latter to his brother Khwājah Muḥammad Rashīd. On the opposite page are found the seal and signature of Muḥammad 'Ārif, son of the last named Muḥammad Rashīd, and those of some later owners.

Ilāhvirdī, a Turk, who traced his origin to the Saljūḳs, entered in early life the service of Sulṭān Parvīz, and afterwards that of Jahāngīr, with whom his skill in hunting soon made him a great favourite. He rose in the reign of Shāhjahān to high military commands; but was put to death by Prince Shujā' in the 32nd year of the reign. See his life in Maāṣir ul-Umarā, Add. 6567, fol. 50 *b*, and Taẕkirat ul-Umarā, Add. 16,703, fol. 14 *b*.

Add. 7724.

Foll. 471; 13¾ in. by 8¼; 27 lines, 5¼ in. long, in a page; written in Nestalik, in four gold-ruled columns, with 'Unvān; dated Rabī' I., A.H. 1021 (A.D. 1612).

[Cl. J. Rich.]

The Shāhnāmah, with the preface of Bāisunghar, foll. 1 *b*—11 *a*, the first two pages of which have been restored by a later hand, as well as foll. 135—6, 192—3, 236—7, 319—342.

The number of distichs in this copy is not much over 48,000.

The volume contains ten whole-page miniatures in Persian style, most of which are somewhat rubbed and discoloured.

Copyist: محمد مومن بن كمال الدين

Add. 16,761.

Foll. 525; 11¾ in. by 7¼; 25 lines, 4¼ in. long; written in small Nestalik, in four gold-ruled columns, with rich 'Unvāns and illuminated headings; dated Zulḳa'dah, A.H. 1023 (A.D. 1614). [Wm. Yule.]

The Shāhnāmah with the older preface, foll. 1 *b*—7 *a*.

To the ordinary conclusion of the poem are added some verses, partly taken from the satire on Sultan Maḥmūd.

The total number of distichs does not exceed 48,000.

This volume contains forty miniatures, in good Persian style, each of which occupies the greater part of a page.

Copyist: ابن حسين محمد زمان خاتون ابادي

Add. 27,258.

Foll. 660; 14¼ in. by 9½; 25 lines, 4½ in. long; written in Nestalik, in four gold-ruled columns, with 'Unvāns; dated Ramaẓān, A.H. 1037 (A.D. 1628.)

[Sir John Malcolm.]

The Shāhnāmah, with the preface of Bāisunghar, foll. 1 *b*—11 *a*.

The poem is divided into four parts, each with a separate 'Unvān. The first ends with the fight of Rustam and the Dīv Akvān (Macan's edition, p. 753), fol. 243 *a*; the second with the reign of Kaikhusrau (ibid. p. 1030), fol. 366 *b*; the third with the reign of Kubād (ib. p. 1617), fol. 529 *b*; and the fourth completes the poem.

The text is perhaps the longest, or most interpolated, in existence. The total number

of distichs is, according to a calculation entered on the first page, 61,266.

This copy is mentioned by M. Mohl in his preface, p. 82, as the main source of the text published by Lumsden, Calcutta, 1811.

The MS. contains sixty-three miniatures, in fair Persian style, each occupying half a page or more.

Copyist: نظام بن میر علی

Add. 4943.

Foll. 283; 12½ in. by 7½; 25 lines, 4½ in. long; written in Nestalik, in four columns, with a 'Unvān; dated Rabi' I., A.H. 1054 (A.D. 1644).

The latter half of the Shāhnāmah, corresponding to pp. 1155—2096 of Macan's edition.

On the first page is written: "Presented by Claud Russell, Esq., Oct. 5, 1781."

Add. 6609.

Foll. 611; 11 in. by 7½; 25 lines, 4¾ in. long, in a page; written in Nestalik, in four gold-ruled columns, with several rich 'Unvāns, apparently in the 17th century. It is partially injured by damp and torn.

[J. F. Hull.]

The Shāhnāmah, in about 48,000 distichs.

Prefixed to the poem are:—1. The older preface, in a fuller recension than in Add. 5600, fol. 1 *b*. 2. An extract from a work on general history, with tabulated lists of the early kings of Persia, fol. 8 *a*. 3. A short alphabetical glossary of obsolete words, beginning باب الف فی لغة البهلوی, fol. 10 *b*.

The poem, which begins on fol. 13 *b*, is divided into two parts, the first of which closes with Daḳiḳi's apparition to Firdūsī in a dream (Macan's edition, p. 1065), fol. 338 *a*.

Single leaves are missing after fol. 30 (Macan, pp. 46—48) and after fol. 583 (ib. pp. 1679—1681).

Five miniatures, in Indian style, more or less defaced, which have been inserted, foll. 61, 81, 219, 398, 446, once belonged to other MSS. The same leaves contain portions of older texts.

This copy was written by Ḥaidar Muḥammad Tabrīzī for an officer called Mirzā 'Ivaẓ Beg Salmānī. Of the date of transcription the last figure only, 8, is legible. An 'Ivaẓ Beg, afterwards 'Ivaẓ Khān, held a military command at Kābul in the first year of Shāhjahan (A.H. 1037—8), and died A.H. 1050; see Tazkirat ul-Umarā, fol. 70 *b*, and Maāṣir ul-Umarā, fol. 377 *b*.

At beginning and end is impressed the seal of Sayyid Jalāl 'Alamgīrshāhī (*i.e.* an Amīr of Aurangzib's reign), with the date A.H. 1088.

Add. 6610.

Foll. 311; 13 in. by 8½; 25 lines, 4¾ in. long; written in Nestalik, in four gold-ruled columns, with a 'Unvān, probably in the 17th century.

[J. F. Hull.]

The first half of the poem (Macan's edition, pp. 1—1065), with forty-seven half-page miniatures, in a second-rate Indian style.

Add. 18,804.

Foll. 358; 14 in. by 9¾; 20 lines, 5½ in. long; written in Nestalik, in four gold-ruled columns, with 'Unvāns; dated Parganah of Rājūr, Rabī' I., and Rajab, A.H. 1131 (A.D. 1719).

The latter half of the Shāhnāmah, divided into two volumes, corresponding to pp. 1028—1587 and 1588—2096 of Macan's edition.

The concluding section contains some verses of the satire on Maḥmūd.

The MS. was written, as stated in the subscriptions, for a man of rank called Ajagat Singh مهته احكت سنكه جيو, by Khalīl Ullah, surnamed Haft-Kalamī. It contains ninety-seven miniatures, in fair Indian style, a few of which only are whole-page.

Add 25,797.

Foll. 131; 11½ in. by 8½; 25 lines, 6½ in. long; written in Nestalik, in four columns, apparently early in the 18th century.

[Wm. Cureton.]

The first quarter of the Shāhnāmah (Macan's edition, pp. 1—552).

The MS. is dated in the fourth year of the reign, probably that of Bahādur Shāh, A.H. 1121—2.

Copyist: ميان شيخ خليل الله

Egerton 682–685.

Four uniform volumes, containing respectively foll. 198, 185, 157, and 142; 16½ in. by 9¾; 23 lines, 6½ in. long; written in Nestalik, in four columns; dated Kundapilī (Condapilly, district of Masulipatan), Rabī' I., A.H. 1202 (A.D. 1788); bound in embossed leather covers. [Adam Clarke.]

The Shāhnāmah, in about 58,500 distichs. The first two volumes contain the first half of the poem, corresponding to pp. 1—1030 of Macan's edition, the third corresponds to pp. 1030—1595, the fourth to pp. 1595—2096, and has the satire on Sultan Maḥmūd, in a recension which differs considerably from the printed texts.

Prefixed to the first volume is an English notice on Firdūsī, extracted from Jos. Champion's "Poems of Ferdosi," Calcutta, 1785.

Copyist: على اكبر ولد محمد محسن ذكى الحسينى

Add. 26,143.

Foll. 272; 12 in. by 9; 25 lines, 5 in. long; written in Nestalik, in four columns, apparently in the 18th century.

[Wm. Erskine.]

The first half of the Shāhnāmah (Macan's edition, pp. 1—982).

Add. 25,798.

Foll. 201; 11½ in. by 7½; 17 lines, 4½ in. long; written in Nestalik, apparently in the 17th century. [Wm. Cureton.]

منتخب شاهنامه

An abridgment of Firdūsī's Shāhnāmah, consisting of copious extracts from the poem, connected by a prose narrative.

Author: Tavakkul Beg, son of Tūlak Beg, توكل بيك ولد تولك بيك

Beg. حمد بيغايت و ثناى بى نهايت مر حضرت كبرياى واجب الوجودرا

It appears from the preface that in the 26th year of Shāhjahān's reign, or A.H. 1063, the author was sent by Prince Dārā Shikūh, then Ṣūbahdār of Kābul, to Ghaznīn, as a confidential agent and news-writer, امين و وقايع نويس, and that he wrote the present compilation at the request of the governor of that place, Shamshīr Khān.

Shamshīr Khān Tarīn, whose original name was Muḥammad Ḥayāt, had entered the imperial service in the first year of the reign of Shāhjahān. He was appointed Thānahdār of Ghaznīn in A.H. 1060, and retained that post till A.H. 1069, when he was transferred by Aurangzīb to the command of Kābul. See Maāṣir ul-Umarā, fol. 357, and Taẕkirat ul-Umarā, fol. 59.

The author is called in another copy, Add. 5619, Tavakkul Muḥammad, son of Tūlak Muḥammad ul-Ḥusainī. The work is designated by the above title in three copies; in others it is called Khulāṣah i Shāhnāmah (Add. 6611, 27,269), Tārīkh i Dilkushāi

Shamshīrkhānī (Or. 371, Add. 5619), and Tārīkh i Shamshīrkhānī. The history is brought down to the reign of Ardashīr Bābagān. The work concludes with a dry enumeration of that king's successors, and a notice on the Shāhnāmah and Firdūsī's life, extracted from the older preface.

The Shamshīrkhānī is the original of the work published by J. Atkinson, "The Shahnamah of Firdausi," London, 1832. It is mentioned in Stewart's Catalogue, p. 20, Mohl's preface, p. 79, Ouseley's Travels, vol. ii. p. 540, and the Copenhagen Catalogue, p. 540.

Or. 371.

Foll. 232; 13¾ in. by 8¼; 17 lines, 5¼ in. long; written in large Nestalik, with 'Unvān and gold-ruled margins; dated Sha'bān, A.H. 1155 (A.D. 1742).

[Geo. Wm. Hamilton.]

The same work.

By some mistake of the transcriber the first three pages of the notice on Firdūsī, which are found in their proper place, fol. 227 *b*, have been also written at the beginning of the volume, where they are followed, without any apparent break, by the preface Tavakkul Beg.

This volume contains seventy-six miniatures, in Indian style, each occupying about one third of a page.

It was transcribed by محمد الصائيل, for Miyān Sukhan-Fahm Jīv.

Egerton 1105.

Foll. 263; 9¼ in. by 5; 15 lines, 2⅞ in. long; written in Nestalik, at Murshidābād, about the beginning of the 18th century.

[Adam Clarke.]

The same work.

Copyist: محمد رضا بیگ ولد محمد عارف بیگ ابن عادل بیگ بدخشی

Add. 6939.

Foll. 722; 13 in. by 8; written by the Rev. J. Haddon Hindley, on paper watermarked 1811.

A transcript of the preceding MS., with an English translation.

Add. 7725.

Foll. 157; 9¼ in. by 5½; 20 lines, 3⅞ in. long; written in a cursive Indian character; dated Rabī' I., A.H. 1198 (A.D. 1784).

[Cl. J. Rich.]

The same work.

Copyist: باسو لعل منشی ولد بارهمل

Add. 6611.

Foll. 270; 9½ in. by 7¼; 13 lines, 5 in. long; written in a cursive Indian character, with ruled margins; dated Zulka'dah, A.H. 1212 (A.D. 1798). [J. F. Hull.]

The same work.

This copy does not contain the life of Firdūsī, but ends with an extract from the satire on Maḥmūd, foll. 268 *b*—270 *a*.

Add. 27,269.

Foll. 270; 11¼ in. by 7; 15 lines, 4 in. long; written in Indian Nestalik, in the 18th century.

The same work, ending also with an extract from the satire on Maḥmūd.

On the fly-leaf is written: "From His Highness the Nabob of the Carnatic, to John Macdonald Kinneir."

Add. 5619.

Foll. 214; 10 in. by 6½; 17 lines, 4 in. long; written in Nestalik, in the 18th century. [N. Brassey Halhed.]

The same work, without the life of Firdūsī.

Add. 6949.

Foll. 19; 9 in. by 7¼; written by the Rev. John Haddon Hindley.

A transcript of the first six folios of the preceding MS.

Add. 24,415.

Foll. 160; 10½ in. by 7; 17 lines, 4½ in. long, in a page; written in Indian Nestalik, at Vellore, A.D. 1804. [Sir John Malcolm.]

The same work. At the end, and by another hand, is added a second and different recension of the satire on Maḥmūd.

Copyist: محمد ٹیپو ولد احمد حسین خان مرحوم

The above shows that the MS. was written after the death of the transcriber's father, Aḥmad Ḥusain Khān, which, according to a versified chronogram written on the fly-leaf, took place in Zulhijjah, A.H. 1218 (April, 1804). A note, in the hand of Dr. John Leyden, states that he perused it in November, 1804.

Royal 16 B. xiv.

Foll. 118; 10½ in. by 6½; 19 lines, 4¼ in. long; written in Nestalik; dated in the month of Shahrivar of the year 1040 of Yazdagird (A.D. 1671). [Tho. Hyde.]

شاهنامهء نثر

An abridgment of the Shāhnāmah in prose.

Beg. سپاس بیقیاس مر ایزد بیچون بی مثل بی نمون

It appears from the preface that the author, a Parsee, wrote this abstract by desire of Captain Aungier,* کپیتان مستر انجر, who had no mind to read the bulky poem.

It may be noticed that the episode of Barzū, which does not belong to Firdūsī's work, is treated here at some length, foll. 70 a—79 a.

At the end are some verses in the epic metre, in which the author records the presentation of his book to Mr. Aungier, and the reward he obtained from him.

On the fly-leaf is found the following note: "This is a most excellent booke and not to be gotten here amongst them. I got it from our worthy President, Mr. Aungier. The learned Herbud was very loath I should part with it before he had taken a coppy of it, but it could not be done, our ships being soe near their departure."

From this it would appear that the MS. contains the original draft, and that the scribe, who in the subscription calls himself Khwurshīd, son of Isfandiyār, an inhabitant of the town of Nausārī, was the author himself.

This MS. is described by Sir Wm. Ouseley in his Travels, vol. ii. p. 540. See the same scholar's Oriental Collection, vol. i. pp. 218, 359, and vol. ii. p. 45, Hyde, Historia Religionis Persarum, p. 319, and Mohl, Preface to the Shāhnāmah, p. 79.

* Mr. Aungier was President in Surat, where he died in 1677. See Bruce's Annals of the East India Company.

Add. 6938.

Foll. 171; 13 in. by 8; written by the Rev. J. Haddon Hindley, on paper watermarked 1812.

A transcript of the first portion of the preceding MS., foll. 1 b—95 b, with an English translation extending to the first three quarters of the text.

Add. 7664.

Foll. 72; 8½ in. by 6½; 11 lines, 3¾ in. long; written in large Nestalik; dated A.H. 1222 (A.D. 1807). [Cl. J. Rich.]

درهٔ چهار پاره

An abridgment, in prose, of Firdūsī's account of the Pishdādis.

Author: Farīdūn B. Muḥammad Ḳāsim Ḥalālkhwur Māzandarānī, فریدون بن محمد قاسم حلالخور مازندرانی

Beg. چون در سنه هزار دویست شانزده هجری

For this composition we are indebted to the curious taste of Fatḥ 'Alī Shāh, who, as is quaintly stated in the preface, being extremely fond of the Shāhnāmah, gave, in A.H. 1216, the order to turn it into prose. The task was divided, the Kayānis devolving on Mirzā Muḥammad Riẓā Tabrīzī, the Ashkānis on Mirzā 'Isā Farāhāni, the Sāsānis on Mirzā 'Abd ul-Vahhāb Iṣfahānī, and the Pīshdādis on the present writer.

The above title, written at the top of the first page, apparently applies to the aggregate of the four versions.

The present copy breaks off in the account of Kāvah's rising against Zaḥḥāk (Macan's edition, p. 36).

Add. 24,095.

Foll. 16; 16 in. by 11½; 29 lines, 5¾ in. long; written in fair Nestalik, in four gold-ruled columns, apparently in the 17th century.

شهریار نامه

Fragments of the Shahriyār-Nāmah.

Author: Mukhtārī, مختاری

This is one of several poems written in imitation of Firdūsī, and engrafted as episodes on the Shāhnāmah. Its hero is Shahriyār, son of Barzū, the son of Suhrāb, and consequently great-grandson of Rustam. The scene of his adventures is laid in India.

The title and the author's name are found in the concluding lines, which are as follows:

بسر شد کنون نامه شهریار
بتوفیق یزدان پروردکار
شها شهریارا سرا سرورا
نکهدار تخت و جهان داورا
چو فرمودیم داستانی بکوی
بکفتم باقبال فرهنك جوی
سه سال اندرین رنج بر داشتم
سخن انچه بد هیچ نکذاشتم
بنظم اوریدم باقبال شاه
شهی شهریاران وظل اله
که تاجت فروزنده چون هور باد
زتیغت جهان جمله پر نور باد
کل باغ و بستان محمود شاه
جهانجوی بخشنده مسعود شاه
چو مختاری ان باور داستان
بنام تو کفت ای شه راستان
کرم هدیه بخشی در این بارکاه
به پیش بزرکان با عز و جاه
شوم شاد و افزون شود جاه تو
همان مدح کویم بدرکاه تو
وکر هدیه ندهی ایا شهریار
نرنجم که هستی خداوندکار
زبان من از هجو کوتاه باد
همیشه ثنا کوی این شاه باد
زفردوسی اکنون سخن یاد دار
که شد بر سر رزم اسفندیار

It will be seen from the above that Mukhtārī wrote the Shahriyār Nāmah, in the space of three years, by order of Mas'ūd Shāh, not from his own invention, but from a narrative which he had to put into verse. The poet concludes by claiming the reward to which he was entitled, but adds, in evident allusion to Firdūsī's diatribe against Maḥmūd, that, even should none be vouchsafed, he will never think of resorting to satire. The last couplet is a transition which leads back to a passage of the Shāhnāmah, in which Isfandiyār is described as going forth to battle.

The king, who is called in the above verses "the rose of the garden of Maḥmūd," is

apparently Mas'ūd, the son and successor of the great Maḥmūd Ghaznavī. Mas'ūd wrested the throne from his brother Muḥammad in A.H. 422, and was himself expelled from his realm by the Saljūḳs, A.H. 432.

There is, however, no record of a poet called Mukhtārī at that period. The earliest poet known by that surname is Sirāj ud-Dīn 'Uṣmān B. Muḥammad, of Ghaznīn, who first used 'Uṣmān as his Takhalluṣ, and adopted towards the end of his life that of Mukhtārī. He was in great favour with Sultan Ibrāhīm B. Mas'ūd, who reigned from A.H. 451 to 481 (see the Kāmil, vol. x. pp. 3, 110), lived afterwards in Kirmān, at the court of Arslān Shāh B. Kirmān Shāh (A.H. 494—536; Jahānārā, fol. 97), and died in Ghaznīn, according to Taḳī, Oude Catalogue, p. 16, A.H. 554, or, as stated in the Ātashkadah, Add. 7671, fol. 59, A.H. 544. Mukhtārī is said to have excelled in every kind of poetry. He is mentioned with high praise by Sanā'ī, who calls him his master. Notices of Mukhtārī will be found in Daulatshāh's Taẕkirah, fol. 48, and Hammer's Redekünste, p. 104, Haft Iḳlim, fol. 137, and Riyāẓ ush-Shu'arā, fol. 405.

If the Shahriyār-Nāmah is to be ascribed to this poet, the Mas'ūd Shāh for whom it was written can be no other than Mas'ūd B. Ibrāhīm, who was, not the son, but the great-grandson, of Maḥmūd, and reigned from A.H. 481 to 508 (see the Kāmil, vol. x. pp. 111, 353).

It must be remarked, however, that no mention of a similar poem is to be found in the notices on Mukhtārī above quoted.

The first and longest of the three fragments included in this volume, foll. 1 *a*—11 *a*, begins with the single combats in which Farāmurz (Rustam's son) engages, first with Raiḥān, a black giant, and then with the chief of the Indian army, who turns out to be his grand-nephew Shahriyār. After mutual recognition they part, Farāmurz returning to Irān, and Shahriyār proceeding to the palace of Farānak, Queen of Sarandib, whom he enjoins to release her captive Arzang. She feigns submission, but treacherously causes Shahriyār to fall into a well, in which she keeps him in durance.

In the meanwhile Arjāsp, the king of Turān, who was besieging Luhrāsp in the city of Balkh, dispatches the Dīv Arhang, son of Pūlādvand, with an army to Sīstān. Zāl, in the absence of Rustam, then far away in Khāvar land, sends his second son Zavārah to oppose the Dīv, and, after a first encounter in which the latter is worsted, marches forth himself, and puts him to flight.

The next fragment, foll. 12, 13, which probably belongs to an earlier part of the poem, relates the arrival of Zāl at the court of King Salomon. The latter tests the wit of Zāl by means of a riddle relating to the twelve sons of Jacob, and his strength by a fight with a Demon called Ahriman.

Fol. 14 contains the end of the poem, and concludes with the lines quoted above.

The last two leaves of the volume, foll. 15 and 16, contain two detached fragments of the Shāhnāmah, both relating to Isfandiyār. In the first he enters the brazen fortress, and slays Arjāsp (see Macan's edition, pp. 150—1); in the second he claims the crown from his father Gushtāsp (ib. pp. 1163—5).

Twelve out of the above sixteen folios have on one side whole-page miniatures, in a good Indian style of the 17th century.

Add. 6941.

Foll. 197; 9 in. by 7¼; 22 lines, about 3 in. long; written by the Rev. J. Haddon Hindley on paper water-marked 1811.

سام نامه

A poem written in imitation of the Shāhnāmah, and treating of the exploits of Sām,

son of Narīmān, and his love adventures with the Chinese princess Parīdukht.

Author: Khwājū, خواجو

Beg. سپاس ان خدای ایزد رهنمای
که از کاف و نون کرد گیتی بپای

The author gives his name towards the end, in the following distich, fol. 197 *a*:

سر انجام خاجو شدش نامه ختم
که فردوسیش هست شهنامه ختم

and describes his poem, in the next-following lines, as a rivulet from the sea of Firdūsī, to whom he is like an atom to the sun, and a drop to the ocean.

The poem begins with a short doxology and an extensive passage of the Shāhnāmah, relating to the court held by Minūchihr after his accession, and his allocution to Sām, the Pahlavān (Macan's edition, pp. 95, 96). The original composition begins, fol. 6 *a*, with Sām's setting out on a hunting expedition. The concluding sections relate how Sām, after slaying the emperor of China, and seating the Vazīr's son, Ḳamartāsh, on his throne, proceeds with Parīdukht to the land of Khāvar, and returns from thence to the court of Minūchihr. The narrative is not drawn from national tradition, but from individual fancy, and has all the features of a Persian fairy tale of the modern type.

Professor Spiegel has given in the Zeitschrift der Morgenländischen Gesellschaft, vol. iii. pp. 245—261, an analysis of the Sām Nāmah, from a MS. belonging to the East India Library, in the subscription of which the author is called Khwājū Kirmānī. This is the name of a well-known poet, who died about A.H. 745, and whose works will be mentioned further on. This identification is confirmed by the substance of the Sām Nāmah, which, as remarked by Spiegel, agrees to some extent with that of the Humāi Humāyūn, a poem undoubtedly due to Khwājū Kirmānī. It must be observed, however, that the biographical notices of the latter poet make no mention of the Sām Nāmah.

Jules Mohl gives a short account of the Sām Nāmah, without naming the author, from a complete copy in his possession, which contained 11,000 distichs. See the preface to the Shāhnāmah, p. 59. Another copy, containing 30,000 distichs, is mentioned by Sprenger, Oude Catalogue, p. 594. See also Aumer, Munich Catalogue, p. 7.

The present copy contains no more than 4200 distichs. It has been transcribed from a MS. dated the tenth of Rajab, A.H. 1084.

In an English notice, prefixed to the volume by J. H. Hindley, the work is described as "the first historical poem of the Shah Namu by the celebrated Abool Kausim Firdoosee of Toos."

Or. 346.

Foll. 275; 8 in. by 5; about 15 lines, 3¼ in. long; written in a cursive Indian character, probably in the 18th century.

[Geo. Wm. Hamilton.]

Another copy of the same poem, wanting both beginning and end.

It begins in the midst of the account of the first meeting of Sām with the princess Parīdukht (Add. 6941, fol. 8 *b*.)

The text differs considerably from that of the preceding copy. It is more copious, and contains much additional matter. The latter part deals with Sām's warlike deeds in the Maghrib, and comes abruptly to an end after his victory over 'Auj the 'Ādite, king of Ṭanjah, when the latter sends a message to his mother Khātūrah, imploring the aid of her witchcraft against his foe.

The poet's name occurs in the following verse, fol. 85 *a*:—

سراینده خواجوی موبد نواد
چنین کرد از ماه بیمهر یاد

The corresponding verse in the preceding copy, fol. 99 *b*, is,

سخن گوی دهقان فرخ نواد

The present MS., in its imperfect state, contains upwards of 8000 distichs.

It bears the stamps of the kings of Oude.

Add. 24,093.

Foll. 222; 10½ in. by 6; 15 lines, 2¾ in. long; written in neat Nestalik, in two gold-ruled columns, with 'Unvān; dated Muharram, A.H. 1055 (A.D. 1645); bound in neatly painted covers. [Wm. H. Morley.]

يوسف و زليخا

Yūsuf and Zulaikhā, a poem.

Author: Firdūsī, فردوسی

Beg. بنام خداوند هر دو سرای
که جاوید باشد بهر دو سرای

It is stated in Bāisunghar's preface to the Shāhnāmah (Macan's Persian preface, p. 55, and Add. 7724, fol. 10), that Firdūsī composed this poem in Baghdād in order to ingratiate himself with the Khalif, who saw with displeasure the praises bestowed in the Shāhnāmah upon heathenish kings. Macan asserts, however, in the English preface, p. 52, and on the authority of a copy of the Yūsuf u Zulaikhā in his possession, that Firdūsī "wrote it at the instigation of the governor of Irak."

The prologue of the present copy makes no mention of the latter personage; but it contains a short panegyric on a prince, designated in the heading as "Sovereign of Islamism," پادشاه اسلام, by which is meant, no doubt, the reigning Khalif, al-Ḳādir Billah (A.H. 381—442). In the next-following section Firdūsī says, in evident allusion to the Shāhnāmah, that he had hitherto sung the fabulous deeds of ancient kings, but that now, that old age held him tight in its claw, مرا سخت بگرفت پیری بچنگ, he turned to a truer and more holy theme.

The Yūsuf u Zulaikhā is mentioned by 'Alī Kulī Khān in the Riyāẓ ush-Shu'arā, fol. 332, and by Luṭf 'Alī Khān in the Atashkadah, p. 82. Both allow that it is worthy by its style of the great master; but the former takes objection to its metre, as one unsuited to any but heroic subjects, while the latter remarks that it shows a genius enfeebled by age and grief. See also Mohl, preface to the Shāhnāmah, pp. 42, 46, Ouseley's Biographical Notices, p. 91, Stewart's Catalogue, p. 55, Haj. Khal., vol. vi. p. 519, and Sprenger, Oude Catalogue, p. 407. Two lithographed editions of the poem are mentioned in the Fihrist i Kutub, or list of books issued from the press of Naval Kishor, p. 61.

Copyist: نصر الله کاتب ابن مرحومی مغفوری ملا طاهر بکری

Further down, and in the same handwriting, is a note dated the ninth of Rabī' I., A.H. 1055, stating that the MS. had been collated and corrected in the town of Patnah by Mullā Ḳāsim and Ḳāẓī 'Abd ul-Majīd Sivistānī.

The number of Baits in the present copy scarcely exceeds 6500, while the MSS. of T. Macan and Sir Gore Ouseley are said to contain 9000. Pencilled notes in the margins show that the late owner, W. H. Morley, had compared it with the former of those MSS., and had found important differences.

The following notice on the fly-leaf is signed by the last-named scholar, and dated 1840: "This poem was for a long time supposed to be lost. There are but four MSS. of it now known to exist—one in the library of the College of Fort William in Bengal; a second in the collection of N. Bland, Esq., which is probably copied from the last, and was purchased at Major Macan's sale; a third in the library of the Royal Asiatic

Society, which is correct, but imperfect at the beginning and the end; and the present MS., which is more correct than Mr. Bland's MS., and more copious than either that or the MS. of the Royal Asiatic Society."

Prefixed to the volume is a short note signed Kazimirski, from which it appears that the MS. owes its elegant binding to Ḥasan 'Alī Khān, the Persian ambassador at the French court, to whom it had been lent.

Or. 330.

Foll. 109; 6¾ in. by 4¼; 8 lines, 2¼ in. long, in a page; written in large Nestalik, with gold-ruled margins, apparently in the 18th century. [Geo. Wm. Hamilton.]

رباعیات عمر خیام

Quatrains of 'Umar Khayyām, arranged in alphabetical order.

Beg. آمد سحری ندا ز میخانهٔ ما
کای رند خراباتی دیوانهٔ ما

The author, who calls himself in his Arabic works Abul-Fatḥ 'Umar Ibn Ibrāhīm al-Khayyāmi, is no less celebrated as mathematician and astronomer, than as the writer of the witty, often cynical, epigrams called Rubā'iyāt.

Niẓām ul-Mulk, who was born A.H. 408, states in a passage of his Vaṣāyā (see p. 446 *a*), which has been quoted at length in the Rauẓat uṣ-Ṣafā, vol. iv. p. 61, abridged in Ḥabīb us-Siyar, vol. ii., Juz 2, p. 69, and translated by S. de Sacy, Notices et Extraits, vol. ix. p. 143, that Ḥakīm 'Umar Khayyām of Nīshāpūr, was of the same age as himself, and had attended with him the lessons of the Imām Muwaffaḳ in that city. When Niẓām ul-Mulk was raised by Alp Arslān to the office of Vazīr, he bestowed upon his former schoolmate a pension of 1200 tūmāns. In the reign of Malak, Shāh 'Umar Khayyām came to Marv, and soon reached the highest station to which a man of science can attain.

'Umar Ibn Ibrāhīm al-Khayyāmi is mentioned in the Kāmil, vol. x. p. 67, as the first of the astronomers who were summoned by Malak Shāh in A.H. 467 to institute astronomical observations, and he was the editor of the Zīj in which they were recorded; see Ḥaj. Khal., vol. iii. p. 570. According to Daulat Shāh he also enjoyed the favour of Sultan Sanjar, who used to give him a seat by his side on the throne. 'Umar Khayyām is stated to have died in Nishāpūr, A.H. 517. See Hyde, De Religione Veterum Persarum, Oxon., 1700, p. 498, Oude Catalogue, p. 464, and Vienna Catalogue, vol. i. p. 496.

His treatise on algebra has been published, with a French translation, by F. Woepcke, Paris, 1851. The quatrains have been edited in Teheran by Sanjar Mīrzā, A.H. 1278. The same text has been reproduced with a few additions, and accompanied with a French version, by J. B. Nicolas, Paris, 1867. Some select Rubā'is, 101 in number, have been rendered in English verse by Edward Fitzgerald, London, 1859, 1872 and 1879, others in German, by A. F. von Schack, Stuttgart, 1878.

Notices on 'Umar Khayyām are to be found in Daulatshāh, Or. 469, fol. 110, Haft Iḳlīm, fol. 312, Riyāẓ ush-Shu'arā, fol. 155, and Ātashkadah, p. 124. See also the Calcutta Review, No. 59, Reinaud, Géographie d'Aboulféda, préface, p. 101, Hammer, Redekünste, p. 80, and Jahrbücher, vol. 66, Anzeigeblatt, p. 29, Garcin de Tassy, Journal Asiatique, 5ᵉ Série, vol. ix. p. 548, and Sédillot, ib., vol. ii. p. 323.

The present copy contains 423 quatrains, and ends with No. 400 of M. Nicolas' edition.

The last three pages contain some verses composed by Shāh 'Ālam Pādishāh during his captivity. On the fly-leaf is a seal bearing the name of 'Abd ul-Majīd Khān, with

the date 1143; also a note stating that the MS. is in the handwriting of Mīr Abul-Ḥasan.

Or. 331.

Foll. 92; 4¼ in. by 2½; 12 lines, 1⅞ in. long; written in small Nestalik, with gold-ruled margins, dated Kūl قصبه کول, Ramaẓān, A.H. 1033 (A.D. 1624).

[Geo. Wm. Hamilton.]

Another copy of the Rubā'iyāt, slightly imperfect in the beginning, and containing 540 quatrains. The first is No. 11 of M. Nicolas' edition, the last, No. 426.

A modern title on the fly-leaf, رباعيات سرمد مجذوب دهلی, wrongly ascribes the work to Sarmad, a later poet, also renowned for his Rubā'is. This Sarmad was a Jew, born at Kāshān, and whose original name was Sa'id. He embraced Islamism and went to India, where he led the life of a Faḳīr. He incurred the displeasure of Aurangzīb, who put him to death shortly after his accession (A.H. 1068), on the charge of infidelity. See Riyāẓ ush-Shu'arā, fol. 220 *b.*, Mirāt ul-'Ālam, fol. 483 *b*, Atashkadah, p. 204, and the Oude Catalogue, pp. 96, 112.

Add. 27,318.

Foll. 57; 9½ in. by 5; 17 lines, 2½ in. long; written in small Nestalik, in two gold-ruled columns, with 'Unvān, apparently in the 16th century. [Duncan Forbes.]

دیوان ابو الفرج رونی

The Dīvān of Abu'l-Faraj Rūnī.

Beg. سپهر دولت ودين آفتاب هفت اقليم
ابو المظفر شاه مظفر ابراهيم

Abul-Faraj B. Mas'ūd Rūnī was, according, to 'Aufī (Oude Catalogue, pp. 5 and 308), born and educated in Lahore. He is also mentioned among the natives of that city in the Haft Iḳlīm, fol. 14, and his Nisbah is derived, according to Badāonī, Muntakhab ut-Tavārīkh, vol. i. p. 37, from Rūn, an ancient village, now ruined, of the district of Lahore, a statement confirmed by the Farhang i Jahāngīrī and the Burhān i Ḳāṭi', which call Rūn a town of Hindustan. The Atashkadah, however, p. 122, derives it from Rūnah, in Dasht i Khavarān, while the Riyāẓ ush-Shu'arā, fol. 5, and the Khulāṣat ul-Afkār, fol. 5, place the poet's native town Rūn in Sīstān, owing apparently to a confusion with an earlier poet of the same name, Abul-Faraj Sijzi, or Sijistānī, who lived under the Amīr Abu 'Alī Simjūr in the fourth century of the Hijrah; see Daulatshāh, Or. 469, fol. 28, and Hammer, Redekünste, p. 45.

Abul-Faraj Rūnī lived in the latter part of the fifth century, under Sultan Ibrāhīm Ghaznavī, and his son and successor Mas'ūd B. Ibrāhīm, to both of whom several pieces of his Dīvān are addressed. Sultan Ibrāhīm succeeded to his brother Farrukhzād A.H. 450 or 451, and died, according to the Kāmil, vol. x. p. 110, and the Rauẓat uṣ-Ṣafā, vol. iv. p. 43, A.H. 481, or, as stated in the Ṭabaḳāt i Nāṣirī, Niẓām ut-Tavārīkh, and Guzīdah, A.H. 492. Mas'ūd, who succeeded immediately to his father, reigned till A.H. 508.

If the latter, and more probable, date for the accession of Mas'ūd be adopted, the statement of the Mir'āt ul-'Ālam that Abul-Faraj Rūnī died A.H. 482 is necessarily incorrect, for he addresses Mas'ūd B. Ibrāhīm in several poems as the reigning sovereign.

Abul-Faraj has been highly praised and imitated by Anvarī, and other poets of a subsequent period. A contemporary poet, Mas'ūd i Sa'd i Salmān, prides himself, in a verse quoted in the Haft Iḳlīm, on being his pupil.

The Dīvān is not alphabetically arranged. It consists almost entirely of Ḳaṣīdahs, which are in praise of the two sovereigns above-mentioned, of the Vazir 'Abd ul-Ḥamīd

(who held that office, as stated in Ḥabīb us-Siyar, vol. ii. Juz 4, p. 32, during the latter part of Ibrāhīm's reign), of the Ṣadr ul-Islām, Manṣūr B. Sa'īd, and other dignitaries of the court of Ghaznīn. At the end, foll. 51—57, are found some Ḳiṭ'ahs and Rubā'is; among the former, a piece on a palace قصر belonging to the above-named poet, Mas'ūd i Sa'd, and the latter's answer in praise of Abul-Faraj.

Egerton 701.

Foll. 201; 8¼ in. by 4¾; 16 lines, 2⅛ long; written in a small and neat Nestalik, in two gold-ruled columns, with two 'Unvāns; dated Ramaẓān, A.H. 1008 (A.D. 1600).

[Adam Clarke.]

ديوان مسعود سعد سلمان

The Dīvān of Mas'ūd B. Sa'd B. Salman.

شاد باش ای سپهر آینه‌دار   که کشادی جو آینه اسرار

'Aufi says that Mas'ūd was born in Hamadān, while in the Taẕkirah of Daulatshāh and the Ātashkadah he is called a native of Jurjān. Both statements are contradicted by the poet himself, who says in the following lines, fol. 162, that the envious can only reproach him with being a youth and a native of "this city":

بهيچه کناهي دکر نميدانند
جزانکه ما[را] [در] اين شهر مولد و منشاست
اکر بر ايشان سحر حلال بر خوانم
جز اين نکويند آخر نه کودك و برناست

The poem contains a eulogy on Maḥmūd Saif ud-Dīn, the son of Sultan Ibrāhīm, and was apparently composed in the royal residence, Ghaznīn. After rising to a position of high rank at the Ghaznavi court, Mas'ūd incurred the displeasure of Ibrāhīm, who suspected him of plotting with his son, prince Saif ud-Dīn Maḥmūd, and sent him a prisoner, A.H. 472, to the hill-fort of Nāi. There Mas'ūd underwent a long period of captivity in the life-time of Ibrāhīm, and again during the reign of his successor, Mas'ūd B. Ibrāhīm. After his final release he adopted a religious life, and died, according to Niẓāmī 'Arūẓī, quoted in Riyāẓ ush-Shu'arā, A.H. 515, or, as stated by Taḳī Kāshī, A.H. 525.

Daulatshāh gives under the name of Mas'ūd B. Sa'd B. Salmān (Or. 469, fol. 39, and Redekünste, p. 42) the life of a poet who lived at the court of Minuchihr B. Ḳābūs (A.H. 409—424). He has evidently confounded, with his usual inaccuracy, Mas'ūd with his father, Sa'd B. Salmān. The two lives are curiously blended into one in a notice prefixed to the present copy of the Dīvān, foll. 1—6.

Notices on Mas'ūd i Sa'd will be found in the Haft Iḳlīm, fol. 416, Riyāẓ ush-Shu'arā, fol. 407, Badāoni's Muntakhab, vol. i. p. 36, Ātashkadah, p. 147, Subḥat ul-Murjān, Or. 1761, fol. 98, Haft Āsmān, p. 19, and Khulāṣat ul-Afkār, fol. 282. The story of his chequered life has been told at some length by Dr. Sprenger, Journal of the Asiatic Society of Bengal, vol. xxii. pp. 442—4, and by N. Bland, Journal Asiatique, 5ᵉ Série, vol. ii. pp. 356—369.

'Aufi's statement regarding three Dīvāns left by Mas'ūd, namely in Arabic, Persian, and Hindī, is confirmed by Amīr Khusrau in his preface to the Ghurrat ul-Kamāl, Add. 21,104, fol. 175 *a*.

The present Dīvān, which is not alphabetically arranged, consists chiefly of Ḳaṣīdahs in praise of three sovereigns of the Ghaznavi dynasty, viz. Ibrāhīm, Mas'ūd B. Ibrāhīm, and Bahrām Shāh, who reigned, according to the Kāmil, vol. x. p. 356, vol. xi. p. 124, from A.H. 512 to 548. Others are addressed to prince Maḥmūd, son of Ibrāhīm, to the poet's master Abul-Faraj Rūnī, and to some dignitaries of the court

of Ghaznīn. Several pieces contain the author's laments on his protracted captivity.

The latter part of the volume contains a Masnavī, fol. 149 *b*, some Marsiyahs, fol. 174 *a*, Mukatta'āt, fol. 182 *b*, and Rubā'iyāt, fol. 193 *a*.

An extract from this Dīvān is mentioned in the Munich Catalogue, p. 8.

Add. 7793.

Foll. 244; 7¾ in. by 4¾. [Cl. J. Rich.]

I. Foll. 1--164; 14 lines, 2⅝ in. long; written in Nestalik; dated Ramazān, A.H. 1005 (A.D. 1597).

Another copy of the preceding Dīvān, containing about two thirds of the poems found in the last, but in a different order.

The first Kasīdah, which begins thus:

جداکانه سوزم زهر اختری

is found at fol. 67 of the preceding MS.

II. Foll. 165—244; 12 lines, 2⅝ in. long; written in Nestalik; dated Haidarābād, Ramazān, A.H. 1021 (A.D. 1612).

Another copy of the Dīvān of Abu 'l-Faraj Rūnī (see p. 547 *a*).

The contents are nearly the same as in the first copy, but the arrangement is somewhat different.

Copyist: محمد مقیم بن امیری الاسترابادی

Add. 16,777.

Foll. 386; 10¾ in. by 6¼; 15 lines, 3½ in. long; written in fair Nestalik, with gold-ruled margins; dated A.H. 1076 (A.D. 1665). [Wm. Yule.]

حدیقة الحقیقه

The "Garden of Truth," a poem on ethics and religious life.

Author: Sanā'ī, سنائي

Beg. ای درون پروری برون آرای
وی خرد بخش بیخرد بخشای

Abul-Majd Majdūd B. Ādam Sanā'ī was, as he states in the present poem, fol. 372, ور چه مولد مرا زغزنین است, a native of Ghaznīn, and lived in the reign of Bahrām Shāh (A.H. 512—548). A great part of the fourth book is devoted to a panegyric on that prince and a description of his court. The Hadīkah was completed, as stated in the concluding lines, A.H. 525:

شد تمام این کتاب در مه دی
که در آذر فکنند اورا پی
پانصد و بیست و چاررفته ز عام
پانصد وبیست و پنج کشته تمام

Some copies however have A.H. 535. The former date is adopted by Jāmī, Nafahāt, p. 693, who adds that Sanā'ī died in the same year. See also Habīb us-Siyar, vol. ii., Juz 4, p. 33, Haft Iklīm, fol. 132, Majālis ul-'Ushshāk, fol. 53, Majālis ul-Mūminīn, fol. 300, Haj. Khal., vol. iii. p. 40, Haft Āsmān, p. 20, and Riyāz ush-Shu'arā, fol. 201. Jāmī's statement is fully confirmed by a preface preserved in Or. 358, and noticed further on. Takī Kāshī, in spite of his usual accuracy places Sanā'ī's death in A.H. 545 (see the Oude Catalogue, p. 558), and Daulatshāh, a very unsafe guide, in A.H. 576. The former is followed by the Ātashkadah, fol. 53, and the latter by Hammer, Redekünste, p. 102, and by Ouseley, Biographical Notices, p. 184.

Khwānd Amīr points out, l.c., the glaring anachronism committed by Jāmī, who represents Sanā'ī as composing in his youth poems in praise of Sultan Mahmūd, who died A.H. 421. The author of the Khulāsat ul-Afkār states, fol. 105, without quoting his authority, that Sanā'ī was born A.H. 437.

Hakīm Sanā'ī, as the author is generally called, is the earliest of the great Sufi poets. The greatest of all, Jalāl ud-Dīn Rūmī, refers to him as his master in spiritual

knowledge, and his Ḥadîḳah is one of the favourite text books of the sect. It is divided into ten books (Bāb), the contents of which are stated in the Jahrbücher, vol. 65, Anzeigeblatt, pp. 1—5. See also Stewart's Catalogue, p. 57, the Oude Catalogue, p. 557, the St. Petersburg Catalogue, p. 326, the Munich Catalogue, p. 7, and the Vienna Catalogue, vol. i. p. 498.

At the end of the poem, fol. 384 *b*, is found an epilogue written in the same metre. It is addressed to the Imām Burhān ud-Dīn Abul-Ḥasan 'Ali B. Nāṣir, surnamed Biryāngar, الملقب بيريان‌كر, a doctor of Ghaznīn, who was then staying in Baghdād. The author beseeches him, for old friendship's sake, to state fairly his opinion on the preceding poem, and to shield him from the malignant aspersions of some ignorant pretenders in Ghaznīn.

On the first page of the present copy is found the seal of Sulṭān-Muḥammad, a servant of Pādishāh 'Alamgīr, with the date 1080.

Add. 25,329.

Foll. 298; 7¾ in. by 4¾; 15 lines, 2⅜ in. long; written in small Nestalik, with gold headings; dated Ṣafar, A. H. 890 (A.D. 1485). [Adam Clarke.]

The same work, wanting the latter part of the epilogue.

On the first page is the Persian seal of Archibald Swinton, dated A.H. 1174.

Or. 358.

Foll. 317; 6¾ in. by 3¾; 17 lines, 2 in. long; written in small Nestalik, in two gold-ruled columns, with two 'Unvāns, apparently in the 16th century. [Geo. Wm. Hamilton.]

The same poem.

This copy contains two prefaces in prose. The first, foll. 2 *b*—12 *a*, which begins thus: الحمد لله الخبير بخفيات الضمائر البصير بخبيات السرائر is due to Muḥammad B. 'Alī Raḳḳām, who calls himself the humblest of Sanā'ī's disciples. He states that the present sovereign, Yamīn ud-Daulah Bahrāmshāh B. Mas'ūd, informed of the holy life of Sanā'ī, had offered him a post at his court, but that the latter, who had led for forty years a life of retirement and poverty, had begged leave to retain his independence. As a token of his gratitude for the Sultan's acquiescence, Sanā'ī began to write for him the present work, to which he gave the title of حديقة الحقيقة والشريعة والطريقة. While he was yet engaged upon its composition, some portions were abstracted and divulged by certain ill-disposed persons, and the author determined to complete it without further delay. The writer of the preface had made, by order of Bahrāmshah, a fair transcript of the few thousand lines of which it consisted, when the poet's soul took its flight to a better world. The preface concludes with a rhymed table of the ten books of the Ḥadîḳah.

This preface is mentioned by Haj. Khal., vol. iii. p. 40, who calls the writer Muḥammad B. 'Alī ur-Raffā. See also the Vienna Catalogue, vol. i. p. 498.

The second preface, foll. 12 *b*—15 *a*, which is by Sanā'ī himself, and begins: سپاس ستایش مبدعیست که بسخن پاك سخن دان و سخن کوی را, is imperfect in the end.

Sanā'ī says that, while he was immersed in sadness at the thought that he should depart from this world without leaving any good work behind, he had been accosted by a loving friend, Aḥmad B. Mas'ūd Mustaufī, who endeavoured to comfort him, and, probably, suggested to him the composition of the Ḥadîḳah. But here the preface breaks off after the sixth page.

The last four leaves of the MS. have been supplied by a later hand.

The first page bears the seal of Shāh 'Ināyat Ullah, with the date A.H. 1178.

Add. 16,778.

Foll. 301; 10 in. by 5¼; 17 lines, 2½ in. long; written in Nestalik; dated A.H. 1040 (A.D. 1631). [Wm. Yule.]

The same work, with marginal notes and additions. The date of composition in this copy is A.H. 535, which has been corrected in the margin to 525. [Wm. Yule.]

Add. 26,150.

Foll. 246; 10 in. by 5½; 19 lines, 2¾ in. long; written in Nestalik, with ruled margins and a 'Unvān, apparently in the 17th century. [Wm. Erskine.]

The same poem, with a few marginal notes and additions in the first pages. The date of composition at the end is A.H. 535.

Add. 27,311.

Foll. 302; 8¾ in. by 4¾; 20 lines, 2¾ in. long; written in fair Nestalik, with gold-ruled margins, apparently in the 16th century. [Duncan Forbes.]

دیوان سنائی

The Dīvān of Sanā'ī.

Beg. بس که شنیدی صفت روم وچین
خیز و بیا ملك سنائی به بین

It contains Kasīdahs, Ghazals, and Rubā'is, without alphabetical arrangement, or any apparent system, except that the Rubā'is are placed at the end, foll. 277—302. It includes some pieces in praise of Bahrāmshāh.

The Dīvān of Sanā'ī comprises, according to Daulatshāh, thirty thousand couplets. The present copy does not exceed eleven thousand.

Or. 269.

Foll. 75; 9½ in. by 5¾; 15 lines, 3⅝ in. long; written in Nestalik, apparently in India, in the 18th century. [Geo. Wm. Hamilton.]

دیوان احمد جام

The Dīvān of Aḥmad of Jām.

Beg. ای یاد تو بر دل و زبانها افتاده جو روح در روانها

Abu Naṣr Aḥmad B. Abul-Ḥasan, surnamed Zhandahpīl ژندهپیل, was called Nāmaḳī from his birth-place, Nāmaḳ, a village of the district of Jām, but his usual designation is Shaikh ul-Islām Aḥmad i Jām. His countryman Jāmī devotes to him a long notice in the Nafaḥāt ul-Uns, pp. 405—417, an abstract of which has been given by Sprenger in the Oude Catalogue, p. 323. He was born A.H. 441, adopted a religious life in his twenty-second year, brought thousands to repentance, and died in great renown of sanctity A.H. 536, a date fixed, as stated in the Javāhir ul-Asrār, fol. 148, by the chronogram احمد جامی قدس سره. Although illiterate, he composed several Sufi tracts, the best known of which is entitled سراج السائرین. Other notices will be found in the Majālis ul-'Ushshāḳ, fol. 57, Haft Iḳlīm, fol. 282, Ḥabib us-Siyar, II., Juz 3, p. 71, Riyāẓ ush-Shu'arā, fol. 9, Khulāṣat ul-Afkār, fol. 4, and Ātashkadah, p. 73.

The Dīvān comprises Ghazals alphabetically arranged, a few Maṣnavis, fol. 43 *a*, and some Rubā'is, foll. 54 a—60 *a*. The poet calls himself mostly Jāmī, and, in a a few places, Aḥmad i Jām.

The latter part of the volume contains—1. A letter written by Jahāngīr to his son Sultan Khūram (Shāhjahān), when he suspected him of treasonable plots, and Khūram's answer, the latter in Maṣnavi rhyme, fol. 60 *b*. 2. A love-poem, entitled محبت نامه سوز و گداز

Beg. الهی خنده ام را نالکی ده

The poem appears to have been written in the reign of Akbar, at the request of Prince Dāniyāl. The author designates

himself by the name of برهمن زاد محبت; see fol. 71 *a*. On the first page of the volume are the stamps of the kings of Oude.

Or. 327.

Foll. 70; 7½ in. by 4; 17 lines, 2⅝ in. long; written in small Nestalik, apparently in the 16th century. [Geo. Wm. Hamilton.]

دیوان ادیب صابر

The Dīvān of Adib Ṣābir.

Beg. ای زمین را در رخت جون آسمان فرو بها

Adib Ṣābir, a native of Tirmiz, was one of the favourite poets of Sanjar, and his great contemporary, Anvarī, ranked him, in a verse quoted in Jāmi's Bahāristān, above himself. Historians state that Adib Ṣābir was sent by Sanjar with a friendly message to Atsiz, and retained by the latter in Khwārazm. Having frustrated by a timely warning an attempt of that crafty vassal on the life of his sovereign, he thus incurred his anger, and was drowned by his order in the waters of the Jihūn. This event is placed in the Guzīdah, fol. 137, and the Rauẓat uṣ-Ṣafā, vol. iv. p. 107, before A.H. 542, and by Ṭaḳī Kāshī, Oude Catalogue, p. 16, in A.H. 540. Later dates are given in some Tazkirahs, viz. A.H. 546, in Daulatshāh, fol. 47, and the Ātashkadah, fol. 152, and A.H. 547 in the Haft Iḳlīm, fol. 248. See also Ḥabīb us-Siyar, vol. ii., Juz 4, p. 104, Riyāẓ ush-Shu'arā, fol. 10, Khulāṣat ul-Afkār, fol. 6, Hammer, Redekünste, p. 121, and Sprenger, Oude Catalogue, p. 313.

The Dīvān consists chiefly of Ḳaṣīdahs; it includes also a Tarji'-band, fol. 55 *a*, Muḳaṭṭa'āt, fol. 59 *b*, and Rubā'iyāt, fol. 68 *b*.

Some of the laudatory poems are addressed to the Sultans Sanjar and Atsiz (see foll. 23 *a*, 34 *a*, 15 *a*); but most of them are devoted to the praises of the poet's earliest patron, Sayyid Majd ud-Dīn Abu 'l-Ḳāsim 'Alī B. Ja'far, Ra'īs of Khorāsān, whom, as is stated, fol. 55 *a*, Sultan Sanjar used to call his brother. The same personage is called in some of the above notices Abu Ja'far 'Alī B. ul-Ḥusain ul-Mūsavī, Ra'īs i Khorāsān.

This copy bears the stamps of the kings of Oude.

Add. 10,588.

Foll. 227; 8½ in. by 5½; 19 lines, 3 in. long; written in Nestalik, apparently in the 17th century.

دیوان معزی

The Dīvān of Mu'izzī.

Beg. اغاز بتوحید کن ای مرد سخن دان
کاسوده بتوحید شود مرد مسلمان

Amīr Mu'izzī's original name was Muḥammad B. 'Abd ul-Malik. His birth-place is not ascertained. Daulatshāh names Nasā, the Haft Iḳlīm, fol. 309, Nīshāpūr, Taḳī Kāshī (Oude Catalogue, p. 16), and the Ātashkadah, fol. 157, Samarḳand. Niẓāmī 'Arūẓī, who knew him personally, relates, as quoted in the Haft Iḳlīm, and the Riyāẓ ush-Shu'arā, fol. 409, the following particulars of his life:—After the death of his father, Burhānī Samarḳandī, a poet of the court of Alp Arslān, he lived some time in obscurity, until he was introduced to the notice of Malak Shāh by the Amīr 'Alī B. Farāmurz (a vassal of the Saljūḳis, who ruled Yazd from A.H. 443 to 488, and to whom Alp Arslān had given his sister in marriage; see Jahānārā, fol. 66). The king, charmed with some impromptu verses of the poet, bestowed upon him a princely reward and the surname of Mu'izzī, derived from his own title, Mu'izz ud-Dīn. Mu'izzī rose still higher under Sanjar, who conferred upon him the title and office of Malik ush-Shu'arā. He was accidentally

killed by a stray arrow from the bow of Sanjar, A.H. 542. See also Guzīdah, fol. 242, Ḥabīb us-Siyar, vol. ii., Juz 4, p. 103, Khulāṣat ul-Afkār, fol. 260, Hammer, Redekünste, p. 77, and Sprenger, Oude Catalogue, p. 501.

The Divān of Mu'izzī contains, according to the Haft Iḳlīm, 15,000 couplets. The present copy does not exceed 8000. It consists chiefly of Ḳaṣīdahs, not alphabetically arranged, a few Ghazals and Ḳiṭ'ahs, fol. 216 *a*, and Rubā'is, fol. 224 *a*.

The first and last pages have been supplied by a later hand.

Add. 16,791.

Foll. 176; 9¼ in. by 4¾; 19 lines, 2½ in. long; written in Nestalik, with gold ruled margins and a 'Unvān; dated Ramaẓān, A.H. 1063 (A.D. 1653). [WM. YULE.]

ديوان رشيد وطواط

The Dīvān of Rashīd Vaṭvāṭ.

Beg. اى جاه تو فراخته اعلام كبريا
صافيست اعتقاد تو از كبر و از ريا

Rashīd ud-Dīn Muḥammad B. 'Abd ul-Jalīl ul-'Umarī (*i.e.* a descendant of the Khalif 'Umar), a native of Balkh, surnamed Vaṭvāṭ or "swallow," on account of his dwarfish size, held the post of chief secretary صاحب ديوان انشاء under two sovereigns of the Khwārazm Shāhī dynasty, viz. Atsiz (A.H. 535—551), and his son Il-Arslān (A.H. 551—568). The author of the Guzīdah, fol. 137, quotes verses composed by him on the accession of Atsiz, on his death, and on the accession of Tukush, which took place in A.H. 568. He died in his 97th year, A.H. 578, and left, besides the present Dīvān, a treatise on poetry حدائق السحر, a work entitled فوائد القلائد, and a metrical translation of the sentences of 'Alī ترجمه صد كلمه. Notices on his life will be found in the Guzīdah, fol. 243, Jāmi's Bahāristān, fol. 63, Daulatshāh, fol. 45, Ḥabīb us-Siyar, vol. ii., Juz 4, pp. 169, 174, Haft Iḳlīm, fol. 243, Riyāẓ ush-Shu'arā, fol. 178, Ātashkadah, fol. 138, and Khulāṣat ul-Afkār, fol. 100. See also Hammer, Redekünste, p. 119, and Sprenger, Oude Catalogue, p. 541.

This Dīvān consists of Ḳaṣīdahs in alphabetical order. At the end are found some Tarjī'- and Tarkīb-bands, fol. 136 *a*, and further on, Muḳaṭṭa'āt and Rubā'is, fol. 158 *b*. Most of the pieces are in praise of Sultan Atsiz, here called Abu l-Muẓaffar 'Alā ud-Dīn Muḥammad; a few are addressed to Il Arslān, to the Vazīr 'Alā ud-Dīn Muḥammad, and some other personages of the court of Khwārazm.

Or. 283.

Foll. 130; 10 in. by 5¼; 19 lines, 3 in. long; written in Nestalik, apparently in the 17th century. [GEO. WM. HAMILTON.]

The poems of Rashīd Vaṭvāṭ, not alphabetically arranged. The first Ḳaṣīdah, which is the second of the preceding copy, begins thus:

بهار جانفزا امد جهان شد تازه و زيبا
بباغ و راغ گستردند فرش حله و ديبا

This volume bears the stamps of the kings of Oude.

Add. 16,826.

Foll. 29; 7½ in. by 4¾; 6 lines, 2¾ in. long; written in fair Naskhi, with gold and with blue ink, and in neat Nestalik, with a rich 'Unvān and illuminated borders, probably in the 16th century. [WM. YULE.]

A hundred maxims of 'Alī B. Abu Ṭālib مائة كلمه عليه عاليه مرتضويه, with a paraphrase in Persian quatrains by Rashīd ud-Dīn Vaṭvāṭ. See the Arabic Catalogue, p. 511.

This is the work above mentioned as ترجمه صد كلمه, and edited by Fleisher in 1837. It forms the fourth part of a collection including

the sayings of the first four Khalifs, which was dedicated A.H. 559 to Sulṭān Shāh Abul-Ḳāsim Maḥmūd, son of Il Arslān Khwārazm Shāh. See Flügel, Vienna Catalogue, vol. i. p. 125, and the Leyden Catalogue, vol. i. p. 192.

Four leaves are wanting after fol. 12.

Copyist: عبد القادر بن عبد الوهاب الحسينی

Add. 25,019.

Foll. 360; 9 in. by 5; 17 lines, 3 in. long; written in Nestalik; dated Aḥmadābād, Gujrāt, Shavvāl, A.H. 1083 (A.D. 1672).

دیوان انوری

The Dīvān of Anvarī.

Beg. مقدري نه به آلت بقدرت مطلق
کند زشکل بخاری چو کنبذ ازرق

Auḥad ud-Dīn Anvarī, the first of Ḳaṣīdah writers, was born in Mahanah (Yāḳūt's Maihanah), in the district called Dasht i Khāvarān, near Abīvard, and took from his native province the poetical surname of Khāvarī, which he afterwards exchanged for Anvarī. In early life he applied himself to the pursuit of science in the Madrasah Manṣūriyyah of Ṭūs, but subsequently embraced the more lucrative profession of court-poet, and became a great favourite of Sultan Sanjar, to whom most of his Ḳaṣīdahs are addressed.

An incident related in the Tārīkh i Guzīdah, and repeated in the Rauẓat uṣ-Safā and Ḥabīb us-Siyar, shows that he lived on to the reign of Sultan Ṭughrul B. Arslān. A conjunction of the seven planets in the third degree of Libra was expected in the month of Rajab, A.H. 581,* and some astronomers, first and foremost of whom was Anvarī, predicted a terrific convulsion of nature, so that people fled in alarm to mountains and caves. When the dreaded day came, there was not enough wind to winnow corn or blow out a lamp. The historian remarks that the prophecy was fulfilled in another sense, for in that year Chingīzkhān became the chief of his people, while the prop of the empire, Atābak Muḥammad, was laid low. However, the discomfited astronomer, finding himself the butt of satirists, retired to Nīshāpūr, and afterwards to Balkh, where he spent the rest of his life. Various dates are assigned to Anvarī's death. Taḳī Kāshī, Oude Catalogue, p. 16, gives A.H. 587, Mir'āt ul-'Ālam, fol. 474, A.H. 592, and Daulatshah, A.H. 547. This last date is refuted by the fact recorded in the Guzīdah, and by the evidence afforded by several passages of the Dīvān, that the poet had survived Sanjar (see fol. 108 *a*).

Notices on Anvarī will be found in Jāmi's Bahāristān, fol. 62, Guzīdah, fol. 238, Ḥabīb us Siyar, vol. ii., Juz 4, p. 103, Haft Iḳlīm, fol. 228, Majālis ul-Mūminīn, fol. 536, Riyāẓ ush-Shu'arā, fol. 16, and Khulāṣat ul-Afkār, fol. 11. See also Hammer, Redekünste, p. 88, and Sprenger, Oude Catalogue, p. 331.

The Dīvān is divided as follows: Ḳaṣīdahs, without systematic arrangement, fol. 1 *a*. Shorter Ḳaṣīdahs, fol. 202 *b*. Muḳaṭṭa'āt, in alphabetical order, fol. 205 *a*. Muḳaṭṭa'āt, without alphabetical arrangement, fol. 287 *a*. Ghazals, not in alphabetical order, fol. 295 *a*. Maṣnavis, fol. 333 *a*. Rubā'is, fol. 338 *a*.

The names which recur most frequently in the laudatory poems are those of Sultan Sanjar, and the Vazīr of the latter part of his reign, Nāṣir ud-Dīn Abul-Fatḥ B. Fakhr ul-Mulk, who was a grandson of the great Niẓām ul-Mulk, and died A.H. 548 (see Kāmil, vol. xi. p. 121, and Ḥabīb us-Siyar, vol. ii. Juz 4, p. 103); of Ṭughrultigīn and 'Imād ud-Dīn Fīrūz Shāh, who both held sway in Balkh, of the Vazīr of Balkh, Ẓiyā ud-Dīn Maudūd B. Aḥmad 'Uṣmī, the Khwājah i Jahān Majd ud-

* A conjunction of five planets in Libra took place, according to the Kāmil. vol. xi. p. 348, on the 29th of Jumāda II., A.H. 582.

Dīn Abul Ḥasan 'Imrānī, and Ḳāẓī Ḥamīd ud-Dīn Balkhī, the author of the Maḳāmāt.

The same Dīvān, alphabetically arranged, has been lithographed in Tabrīz, A.H. 1266. Copies are mentioned in Stewart's Catalogue, p. 56, Mackenzie Collection, vol. ii. p. 139, the St. Petersburg Catalogue, p. 319, the Vienna Catalogue, vol. i. p. 502, the Münich Catalogue, p. 10, and the Gotha Catalogue, p. 83.

Add. 7732.

Foll. 329; 9½ in. by 6; 19 lines, 3 in. long; written in Nestalik, about the beginning of the 17th century. [Cl. J. Rich.]

The same Dīvān, in alphabetical order; containing—Ḳaṣīdahs, fol. 1 *b*. Muḳaṭṭa'āt, fol. 174. Maṣnavis, fol. 235 *b*. Ghazals (not alphabetically arranged), fol. 240 *a*. Ghazals, in alphabetical order, fol. 273. Rubā'is, fol. 309 *a*.

Beg. بار این چه جوانی و جمالست جهانرا

This beginning is by a later hand, and only imperfectly supplies the deficiency of the original MS., which has lost all the Ḳaṣīdahs in Alif but the last two. Foll. 11—31, 64—76, and 329 have been written by the same modern hand, A.H. 1200.

The margins contain some additional pieces of Anvarī, and, on foll. 126—217, the Tuḥfat ul-'Irāḳain and some other poems by Khāḳānī, written in the same handwriting as the text, and dated Ispahan, Zulḳa'dah, A.H. 1011 (A.D. 1603).

Add. 22,381.

Foll. 259; 9¼ in. by 5½; 15 lines, 2¾ in. long; written in small Nestalik, apparently in the 17th century.

Another copy of the Dīvān of Anvarī, containing Ḳaṣīdahs, fol. 1 *a*, and Muḳaṭṭa'āt, fol. 163 *a*, without alphabetical arrangement. It wants sixteen leaves at the beginning, a few in the body of the volume, and some at the end.

Add. 5617.

Foll. 280; 10½ in. by 6: 19 lines, 3 in. long; written in Nestalik, with gold-ruled margins and two 'Unvāns, dated Zulḳa'dah, A.H. 1087 (A.D. 1677). [Nath. Brassey Halhed.]

The Dīvān of Anvarī, containing Ḳaṣīdahs, fol. 1 *b*, and Muḳaṭṭa'āt, fol. 195 *b*, both in alphabetical order, with the exception of the first Ḳaṣīdah, which begins:

مقدری نه بآلت بقدرت مطلق

This copy was written, as stated in the subscription, for Shams ud-Dīn Muḥammad, Vazīr of the Ṣūbah of Tatah, by 'Abd ul-Majīd Kātib Tata'ī.

Add. 16,763.

Foll. 202; 9¼ in. by 5¼; 17 lines, 3½ in. long; written in Nestalik; dated the 6th year of Farrukhsiyar, A.H. 1129 (A.D. 1717). [Wm. Yule.]

قصائد انوري

The Ḳaṣīdahs of Anvarī, in alphabetical order, beginning like the preceding MS.

A curious feature of this collection is that, while consisting for the most part of authentic poems of Anvarī, it includes some Ḳaṣīdahs which are not found in the preceding copies, and which, according to what is known of the poet's life, cannot be attributed to him; for they bear internal evidence of having been composed in India, and many years after the latest date assigned to Anvarī's death. Thus we find a Ḳaṣīdah addressed to Shams ud-Dīn Iltatmish, who reigned in India from A.H. 607 to 633, fol. 60 *b*; four

poems in praise of his son Rukn ud-Dīn Fīrūz Shāh, who succeeded to his father, and was deposed after a reign of six months, A.H. 634, foll. 40 *b*, 42 *a*, 62 *a*, 135 *b*; one containing the name of another son of Iltatmish, Ghiyāṣ ud-Dīn Muḥammad, who at the time of his father's death was in possession of Oude, fol. 43 *a*; lastly, three Ḳaṣīdahs addressed to the Vazīr of Iltatmish and his successor, Niẓām ul-Mulk Muḥammad Junaidī (see Ṭabaḳāt i Nāṣirī, Raverty's translation, pp. 613, 639), foll. 44 *a*, 46 *b*, 62 *b*.

To the first of the above poems a precise date can be assigned; for it records the reception by Shams ud-Dīn Iltatmish of a robe of honour sent to him by the Abbaside Khalif Mustanṣir, an event which is stated by a contemporary historian to have taken place A.H 626; see Ṭabaḳāt i Nāṣirī, translation, p. 616.

The poet, whose name does not appear, says in the following lines, fol. 45 *a*, that he had come to India from Khorasan:

مولد و منشا مبین در خاك هندستان مرا
نظم و نثرم بین که بر آب خراسان امدست

Badāunī mentions in his Muntakhab, vol. i. p. 65, two poets who repaired from Iran to the court of Iltatmish, namely Nāṣirī and Amīr Rūḥānī.

Or. 362.

Foll. 153; 9 in. by 5; 15 lines, 2¾ in. long; written in Nestalik, apparently in the 17th century. [Geo. Wm. Hamilton.]

شرح قصائد انوری

A commentary on the Ḳaṣīdahs of Anvarī.

Author: Muhammad B. Dā'ūd 'Alavī Shādiyābādī, محمد بن داود علوی شادی آبادی

Beg. ستایش بحد ونیایش بیعد مرصانع قدیمیرا

The author states in the preface that, having once recited a poem of Anvarī before the exalted throne of Sultan Nāṣir ud-Dīn, who deigned to admit him to his assemblies, he received His Majesty's command to write a commentary upon the difficult verses of that poet. Hence the present work.

The author was apparently a native of Shādī-ābād, commonly called Mandu, the capital of Mālvah, and the above-named sovereign is, no doubt, Nāṣir ud-Dīn Khiljī, who reigned in Mālvah from A.H. 906 to 916. See Firishtah, vol. ii. p. 509.

The commentary does not follow the alphabetical order. The first three Ḳaṣīdahs commented upon are those which begin as follows: مقدری نه به آلت بقدرت مطلق, Tabrīz edition, p. 124, اکر محول حال جهانیان نه قضاست, ib., p. 26, and خردرا دوش میکفتم که ای اکسیر دانائی, ib., p. 197. The last is a Ḳiṭ'ah beginning ای رای مالك شه معظم, ib., p. 222.

Add. 25,820.

Foll. 129; 8¼ in. by 6; 15 lines, 3½ in. long; written in cursive Nestalik; dated Sha'bān, A.H. 1232 (A.D. 1817). [Wm. Cureton.]

The same commentary, with some marginal additions.

Or. 361.

Foll. 92; 9½ in. by 5½; 15 lines, 3¾ in. long; written in Nestalik, probably in the 17th century. [Geo. Wm. Hamilton.]

شرح قصائد انوری

A commentary on some Ḳaṣīdahs of Anvarī.

Author: Abul-Ḥasan, ابو الحسن

Beg. سپاسی که از روی کواهی خرد بر ذمهٔ جملهٔ افراد

Ṭāhir Naṣīrābādī, who in his Taẕkirah, composed A.H. 1089, mentions Mīr Abul-

Ḥasan, a Ḥusainī Sayyid of Farāhān, as a contemporary poet and the author of a commentary upon Anvarī, states that after staying some time in Naṣīrābād, a suburb of Ispahan, Abul-Ḥasan settled in Shīrāz, where he entered the service of the governor Imām Ḳulī Khān, but was eventually put to death. See Add. 7087, fol. 208, Sprenger, Oude Catalogue, p. 332, and Mélanges Asiatiques, vol. iv. p. 54.

The author states in a short preamble that he had confined himself to the explanation of the difficult verses and of some rare words. In conclusion he claims the readers' indulgence for what he calls the first literary attempt of his youth, and adds that the work had been circulated before he had intended to make it public.

The commentary follows the alphabetical arrangement, beginning with the first Ḳaṣīdah of the Tabrīz edition, and ending with the poem beginning اختيار سكندر ثانى, ib. p. 205.

Or. 298.

Foll. 56; 6¾ in. by 3; 14 lines, 1¾ in. long; written in small Nestalik, probably in the 16th century. [Geo. Wm. Hamilton.]

ديوان عمادى

The Dīvān of 'Imādī.

Beg. سبحان خالقى كه بياراست از دو حرف
اين هفت قبه را كه بشش روز بركشيد

The best account of 'Imādī is to be found in the Haft Iḳlīm, foll. 436—439, where he is called 'Imādī Shahriyārī, and placed among the natives of Rai, Shahriyār being the name of one of the richest Bulūks of that city. Some of the best authorities, we are told, identify him with 'Imādī Ghaznavī, while others hold that there are two distinct poets of that name. 'Aufī knows only one 'Imādī, whom he classes with the poets of Ghaznīn, although the verses he quotes under his name are, in some good copies, ascribed to 'Imādī Shahriyārī. The original Dīvān of 'Imādī is lost; but about two thousand Baits have been preserved. Among the numerous pieces inserted in the Haft Iḳlīm, several of which are found also in the present copy, are two in praise of Sultan Tughrul, the second of which contains, according to Aḥmad Rāzī, an allusion to Ḳizil Arslān. It was evidently written after Ṭughrul had thrown off the yoke of the Atābaks, as he did after the death of Jahān Pahlavān, A.H. 582; see the Kāmil, vol. ix. p. 437. The date assigned by Taḳī Kāshī, Oude Catalogue, p. 16, to the death of 'Imādī, namely A.H. 573, is accordingly too early.

Other notices on 'Imādī will be found in the Riyāẓ ush-Shu'arā, fol. 294, the Khulāṣat ul-Afkār, fol. 173, and the Ātashkadah, p. 102. See also Sprenger, Oude Catalogue, p. 439. In the first of the above works the poet is called Ḥakīm 'Imādī Ghaznavī, and described as the panegyrist of 'Imād ud-Daulah Dailamī. It is added that he was also called Sulṭānī and Shahriyārī, and that he was, according to some authors, a son of Mukhtārī Ghaznavī (see p. 543 *a*),—a very doubtful statement, repeated in the Ātashkadah.

The present collection, which contains little more than 1400 Baits, consists principally of Ḳaṣīdahs, arranged without any apparent system, with some Ghazals, Ḳiṭ'ahs and Rubā'īs. It affords no evidence of the poet's connexion with Ghaznīn, but much of his residence in Māzandarān and the adjoining countries. Two Ḳaṣīdahs are in praise of Sultan Tughrul, who was the nominal sovereign of Irak from A.H. 573 to 582, and an independent ruler from the latter date to his death in A.H. 590 (Kāmil, vol. xi. pp. 265, 347, vol. xii. p. 70). One is addressed to Jahān Pahlavān (the Atābak Muḥammad B. Ilduguz), who reigned

A.H. 568—582 (ib. vol. xi. pp. 255, 582), and another to Ṭughān (*i. e.* Ṭughān Shāh B. Muayyad, who ruled in Nīshāpūr A.H. 568—581 or 582; see Journal Asiatique, 4e Série, vol. vii. p. 446).

But by far the greater number of the laudatory poems are in praise of a prince of Māzandarān called Saif ud-Dīn 'Imād ud-Daulah B. Farāmurz, who appears to have been the poet's special patron, and from whose title he took, no doubt, his Takhalluṣ 'Imādī. He is thus designated, fol. 19 *a*.

شاه فرامرز زاد دولت و دین را عماد
خسرو مازندران سایه نیك اختری

and fol. 19 *b*.

شاه سیف الدین عماد الدوله

In a Ruba'i composed after his benefactor's death, fol. 54 *b*, the poet wonders at his beholding laid low in the dust him who had raised him from it:

اکنون که عماد دوله در خاك آسود
از دیده من خاك شود خون آلود
در خاك نهاده چون توانم دیدن
آنرا که مرا زخاك بر داشته بود

In a poem in praise of Farāmurz, apparently the father of 'Imād ud-Daulah, the poet describes himself as a humble follower in the prince's army, fol. 10 *a*:

سرمایه داد دین فرامرز
در لشکر او کمینه مائیم

Of 'Imād ud-Daulah no record has been found. His father was perhaps the same Farāmurz, who is mentioned by Ẓahīr ud-Dīn, Geschichte von Tabaristān, p. 223, about A.H. 512, as the nephew of the reigning Iṣpahbad, 'Alā ud-Daulah 'Alī.

Another prince called 'Abd ur-Raḥmān, described as a powerful sovereign in no less than three pieces, foll. 17, 36, 37, has not been identified.

The poet designates himself throughout by the Takhalluṣ of 'Imādī; but he refers in two passages, foll. 30 *a*, 34 *b*, to the change of that surname to Sulṭānī, as consequent upon his entering the service of Sultan Tughrul.

The first page bears the stamps of Tiket Rāi, the Oude minister, and of the kings of Oude.

Add. 25,808.

Foll. 386; 9¾ in. by 5½; 19 lines, 2¾ in. long; written in fair Nestalik, with gold-ruled margins, apparently in the 16th century. [Wm. Cureton.]

دیوان خاقانی

The Dīvān of Khāḳānī.

Beg. دل من پیر تعلیم است ومن طفل زبان دانش

Afẓal ud-Dīn B. 'Alī Najjār, or son of 'Alī the carpenter, a native of Shirvān, adopted in the first instance the poetical surname of Ḥaḳā'iḳī, but received subsequently that of Khāḳānī from his master Abul-'Alā Ganjavī. His original name was, according to most biographers, Ibrāhīm. But he says himself, in the following verse, quoted in the Haft Iḳlīm, fol. 529, that he had been called by his father Badīl, or "Substitute," because he filled the vacant place of Sanā'ī, the great mystic:

بدل من امدم اندر جهان سنائی را
ازآن سبب پدرم نام من بدیل نهاد

and he adds in another place, Add. 16,772, fol. 264, that one magician (Sanā'ī) had just been buried in Ghaznīn when Shirvān gave birth to another (Khāḳānī):

چون بغزنین ساحری شد زیر خاك
خاك شروان ساحری نو بر نزاد

Hence it may be inferred that he was born about A.H. 525 (see p. 549 *b*).

His life was principally spent at the court of two successive sovereigns of Shirvān, namely Khāḳān Kabīr Minūchihr, from whose title the poet's surname is derived, and his son

Akhsatān (in our MSS. Akhtashān اختشان),[a] who died after a long reign in, or shortly after, A.H. 584, the year in which Niẓāmī dedicated to him his Majnūn u Lailā. (See also Khanykov, Bulletin de la Classe Historique, tome xiv. pp. 353—370). Most of Khāḳānī's laudatory poems are addressed to Akhsatān.

Ḥamd Ullah says in the Guzīdah that Khāḳānī died in Tabrīz A.H. 582, and that statement has been repeated by Daulatshāh, fol. 76, by Aḥmad Rāzī, Haft Iklīm, fol. 529, and in the Ātashkadah, fol. 18. But there is in his Dīvān ample evidence that he lived on to a later period. He survived his patron Akhsatān (see Khanykov, l.c. p. 356); he composed several poems in praise of the Atābak Nuṣrat ud-Dīn Ḳizil Arslān, who reigned from A.H. 582 to 587; finally, as has been noticed by Khwānd Amīr, Ḥabīb us-Siyar, vol. ii. Juz 4, p. 176, he addressed a Ḳaṣīdah to Sultan Tukush Khwārazm Shāh after the taking of Isfahan, A.H. 590. The date assigned to his death inMir'āt ul-Khayāl, fol. 23, Khulāṣat ul-Afkār, fol. 78, and Natā'ij ul-Afkār (in the margin of Ḥabīb us-Siyar, l.c.), viz. A.H. 595, is probably correct.

Other notices on Khāḳānī will be found in Jāmī's Bahāristān, fol. 65, Nafaḥāt ul-Uns, p. 707, Majālis ul-Mūminīn, fol. 534, Mir'āt ul-Khayāl, fol. 23, and Riyāẓ ush-Shu'arā, fol. 153. See also Hammer, Redekünste, p. 125, Ouseley's Notices, p. 157, Sprenger, Oude Catalogue, p. 461, and Khanykov, Mémoire sur Khacani, Journal Asiatique, 6e Série, vol. iv. p. 137, vol. v. p. 296, and Mélanges Asiatiques, vol. iii. p. 114.

The Dīvān is arranged according to subjects. The following are the principal divisions:—Poems on religious or moral topics. Laudatory poems addressed to princes, vazīrs, and men of rank, fol. 55 *b*. Tarjī'-bands, fol. 182 *b*. Marāṣi, or funeral poems, fol. 204 *a*. Short pieces of ascetic character, epigrams, satires, etc., fol. 246.

Copies are described in the Jahrbücher, vol. lxvi., Anzeigeblatt, p. 26, the Vienna Catalogue, vol. i. p. 508, the St. Petersburg Catalogue, p. 328, etc.

[a] In Armenian, "Akhsartan." See Dorn, Caspia, p. 304.

Add. 16,773.

Foll. 379; 9½ in. by 5¾; 19 lines, 2¾ in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century. [Wm. Yule.]

The same Dīvān.

Add. 7726.

Foll. 310; 9¾ in. by 6; 15 lines, 1⅞ in. long, with about 30 half-lines written round the margins in continuation of each page, in neat Nestalik, with gold-ruled margins, apparently in the 16th century. [Cl. J. Rich.]

The same Dīvān.

Add. 7727.

Foll. 329; 10 in. by 5¾; 21 lines, 3¼ in. long; written in cursive Nestalik, with gold-ruled margins, apparently in the 17th century. [Cl. J. Rich.]

The same Dīvān, slightly imperfect at the end.

Beg. نثار اشك من هرشب كهر ريزست پنهانى

The first Ḳaṣīdah of this copy is the second of the preceding MSS.

Add. 25,809.

Foll. 402; 10 in. by 5½; 19 lines, 3¾ in. long; written in cursive Nestalik; apparently in the 17th century. [Wm. Cureton.]

The same Dīvān, slightly imperfect at the end, with many marginal notes, especially in the first half of the volume.

On the fly-leaf at the end, and in a later

hand, is written a ghazal popularly ascribed to Khāḳānī, beginning:

لاله رخا سمن برا سرو روان کیستی

It has been printed at the end of Dr. Forbes' Persian Grammar.

Add. 16,772.

Foll. 283; 12¾ in. by 6½; 25 lines, 3¾ in. long; written in Nestalik, apparently in the 18th century. [Wm. Yule.]

Another copy of the Dīvān of Khāḳānī, in which the Ḳaṣīdahs are alphabetically arranged.

Beg. جوشن صورت برون کن در صف مردان درا
دل طلب کز دار ملك دل توان شد پادشا

Add. 25,018.

Foll. 358; 8½ in. by 4¾; 14 lines, 2¼ in. long, with about 24 half-lines in the margins; written in neat Nestalik, with 'Unvāns and gold-ruled margins, apparently in the 16th century.

كليات خاقاني

The complete works of Khāḳānī, namely his Dīvān and the Tuḥfat ul-'Irāḳain. The MS. is divided into the following sections, each of which has a separate 'Unvān: I. Ḳaṣīdahs in alphabetical order, with the exception of the first, which begins:

دل من پیر تعلیمست ومن طفل زبان دانش

II. Muḳaṭṭa'āt in alphabetical order, fol. 206 *b*.

Beg. یاصفوة الرحمن شافع خلقه
انی اتیتك عبد رزق عانیا

III. Ghazals in alphabetical order, with some Ruba'is at the end, fol. 239 *b*.

Beg. جام می تا خط بغداد ده ای یار مرا

IV. Preface دیباجه of the Tuḥfat ul-'Irāḳain, fol. 296 *b*.

Beg. خبرما اعتصم المرء بحباله كلمة العجز تقصور باله

The preface concludes with a dedication to the Vazīr Jamāl ud-Dīn. This was the title of Muḥammad B. 'Alī ul-Iṣpahānī, who was at the head of the government of Mauṣil from A.H. 541 to 558, when he was deposed by the Atābak Ḳuṭb ud-Dīn Maudūd. See the Kāmil, vol. xi. pp. 74 and 202, and Ibn Khallikān's translation, vol. iii. p. 295.

V. Tuḥfat ul-'Irāḳain, تحفة العراقين, fol. 299 *b*.

Beg. مائیم نظارکان غمناك زین حقه سبز ومهرهٔ خاك

The "Present to the two Iraks" is a Maṣnavi poem, in which the poet describes his journey from Shirvān to Mecca and his return. Its precise date is not stated; but in his ode to Ispahan (Journal Asiatique, 6e Série, vol. v. p. 329) Khāḳānī says that he was in Mauṣil, where he stayed some time on his return journey, in A.H. 551.

An abstract of the contents has been given by Khanykov, Journal Asiatique, 6e Série, vol. iv. pp. 173—179. See also the Jahrbücher, vol. 64, Anzeigeblatt, pp. 16—18, and the Vienna Catalogue, vol. i. p. 506. A selection from the Tuḥfat ul-'Irāḳain has been printed in Lahore, 1867.

Add. 7728.

Foll. 124; 8 in. by 4¼; 13 lines, 2⅛ in. long; written in small Nestalik, with gold-ruled margins, apparently in the 16th century. [Cl. J. Rich.]

The Tuḥfat ul-'Irāḳain. See the preceding MS., art. v.

Add. 25,810.

Foll. 118; 10 in. by 6¼; 15 lines, 3 in. long; written in Nestalik; dated Ḥaidarābād, Deccan, Muḥarram, the 20th year of 'Ālamgīr, A.H. 1088 (A.D. 1677). [Wm. Cureton.]

The same work, with marginal annotations in the hand of the copyist.

Add. 23,553.

Foll. 103; 9¾ in. by 5½; 17 lines, 2⅞ in. long, in a page; written in Nestalik; dated Rājpūr, district of Kālpī, Rajab, A.H. 1096 (A.D. 1685). [Rob. Taylor.]

The same work, with corrections, various readings, and glosses, in the same handwriting as the text.

Foll. 2—8 *a* contain extracts from Ḥāfiẓ and other poets.

Add. 16,776.

Foll. 93; 7¾ in. by 4; 17 lines, 2⅝ in. long; written in a cursive hand, apparently in the 17th century. [Wm. Yule.]

The same poem, imperfect at the beginning and wanting a few lines at the end.

It begins with ای عین حیات و عالم عین (Add. 25,810, fol. 6 *a*).

Add. 16,775.

Foll. 116; 7¼ in. by 4¼; 15 lines, 2½ in. long; written in Nestalik, apparently in the 17th century. [Wm. Yule.]

The same poem, with the prose preface noticed p. 560 *a*.

This copy belonged to Muhammad Shāhid, son of Raḥmat Khān Dā'ūdzai, whose seal and signature are found on the last page.

Add. 16,774.

Foll. 114; 7 in. by 4; 15 lines, 2⅛ in. long; written in Nestalik, apparently in the 17th century. [Wm. Yule.]

The same work, with marginal notes.

The prose preface, written by a later hand, occupies foll. 1 *b*—6 *b*.

Add. 25,811.

Foll. 235; 8½ in. by 5½; 17 lines, 3⅞ in. long; written in cursive Nestalik; dated Shavvāl, A.H. 1080 (A.D. 1670). [Wm. Cureton.]

شرح دیوان خاقانی

A full commentary on forty-four Ḳaṣīdahs from the Dīvān of Khāḳānī.

Author: Muḥammad B. Dā'ūd B. Muḥammad B. Maḥmud Shādiyābādī, محمد بن داود بن محمد بن محمود شادیابادی

Beg. جواهر زواهر سپاس بی قیاس نثار

The author, who has been already mentioned, p. 556 *a*, says that he had acquired considerable skill in unfolding the abstruse meaning of ancient poets, and had been urged by some intimate friends to write the present commentary. The Ḳaṣīdahs selected for explanation do not follow the alphabetical order, nor the usual arrangement of other copies. The first three are those which begin as follows:

دل من پیر تعلیم است و من طفل زباندانش
شب روان از صبح صادق کعبه جان دیده‌اند
صبح خیزان بین بصدر کعبه مهمان آمده

See Add. 25,808, foll. 1, 21, 29.

Or. 363.

Foll. 357; 9½ in. by 4½; 19 lines, 2⅞ in. long; written in Nestalik, with gold-ruled margins, apparently in the 17th century. [Geo. Wm. Hamilton.]

Another copy of the same commentary, including about twenty minor poems not found in the preceding.

On the first page are some seals of the reign of Shāhjahān, the earliest of which is dated A.H. 1045.

Add. 27,315.

Foll. 210; 8¾ in. by 5; 19 lines, 3¼ in.

long; written in cursive Nestalik; dated Zulka'dah, A.H. 1107 (A.D. 1696).

[Duncan Forbes.]

A commentary on some Ḳaṣīdahs of Khāḳānī.

Author: 'Alavī Lāhijī, علوی لاهجی.

Beg. حمدی که تصاویر مبدعان سراپرده غیبی.

The author, who calls himself in the preface an old servant of Jahāngīr, says that at the time of the Emperor's accession he was staying in Mecca. After a long sojourn there he returned to India by way of Irak and Khorasan, and presented to His Majesty the above commentary, together with some Ḳaṣīdahs in his praise.

This preface is the only part of the work which is 'Alavi's original composition. For the commentary is simply transcribed, with some trifling alterations, and without any acknowledgment, from the preceding work. It contains, however, towards the end, some minor poems and a few verses from the Tuḥfat ul 'Irāḳain, which are not to be found in Add. 25,811, and which differ from the additional pieces of Or. 363.

A Ḳaṣīdah in praise of Jahāngīr, with which, according to the preface, the work was to conclude, is not found in the present copy.

Add. 8993.

Foll. 44; 6⅝ in. by 3¼; 14 lines, 2 in. long, in a page; written in minute Nestalik, with gold-ruled margins; dated Sha'bān, A.H. 1016 (A.D. 1607).

دیوان مجیر الدین بیلقانی

The Dīvān of Mujīr ud-Dīn Bailaḳānī.

Mujīr ud-Dīn, born in Bailaḳān, a town of the province of Arrān, was a dependent of the Atābaks of Āẕarbāijān, namely Ilduguz, and his son Ḳizil Arslān, who is the principal object of his panegyrics. He left the latter, however, according to the Haft Iḳlīm, fol. 543, to attach himself to Sultan Tughrul. In the latter part of his life he was employed in the revenue collection in Isfahan, where he made fierce enemies by his satires. He was finally assailed in a bath by an infuriated mob, and put to death. 'Aufi, quoted in Riyāẓ ush-Shu'arā, fol. 403, states that Ḳizil Arslān, displeased by Mujīr's remissness in his attendance, called two rival poets, Aṣīr Akhsīkatī and Jamāl ud-Dīn Ashharī, to his court, and bestowed his favour upon them.

Mujīr's death is placed by Taḳī Kāshī, Oude Catalogue, p. 16, in A.H. 594, and by the author of the Riyāẓ, l. c., in A.H. 568. As his Dīvān contains, fol. 27, an elegy on the death of Ḳizil Arslān, which took place A.H. 587, the latter date is evidently wrong.

Other notices on Mujīr will be found in Daulatshāh, fol. 99, Ātashkadah, fol. 14, and Khulāṣat ul-Afkār, fol. 267. See also Hammer, Redekünste. p. 129, and Sprenger, Oude Catalogue, p. 503. Amīr Khusrau, who mentions Mujīr in the preface of his Ghurrat ul-Kamāl, places him above Khāḳānī, who is generally called his master.

The present copy, which is imperfect at the beginning, contains Ḳaṣīdahs, which are not in alphabetical order, with a few Ḳiṭ'ahs and two Rubā'is at the end. The first complete Ḳaṣīdah, probably the second of the Dīvān, begins thus:

مساز حجره وحدت درین مضیق خراب
که روی صبح سلامت بماند زیر نقاب

Copyist: محمد میرك فراهی

Add. 19,498.

Foll. 115; 7½ in. by 5; 14 lines, 3½ in. long; written in neat Nestalik, on gold-sprinkled paper, with gold-ruled margins, probably in the 16th century.

دیوان ظهیر فاریابی

The Dīvān of Ẓahīr ud-Dīn Fāryābī.

Beg. ستاره سجده برد طالع منیر ترا
زمانه بوسه زند پایه سریر ترا

Zahīr ud-Dīn Abul-Fazl Ṭāhir B. Muḥammad, born at Fāryāb, in the province of Balkh, applied himself to the sciences, especially to astronomy, as well as to poetry. He composed in early life poems in praise of Ṭughān Shāh, who ruled in Nīshāpūr from A.H. 569 to 581, and of Ḥusām ud-Daulah Ardashīr, who reigned in Māzandarān from A.H. 567 to 602 (see Ibn Isfandiyār, Add. 7633, fol. 69). From the latter country he proceeded to the court of the Atābaks of Āzarbāijān, and lived in great honour under Muḥammad B. Ilduguz (A.H. 568—582), and under his brother and successor, Ḳizil Arslān (A.H. 582—587), whom he left to attach himself to the former's son, Nuṣrat ud-Dīn Abu Bakr. He ended his life in retirement, and died, according to the Guzīdah, fol. 241, in Tabrīz, A.H. 598.

He is noticed in Jāmi's Bahāristān, fol. 66, Daulatshāh, fol. 95, Ḥabīb us-Siyar, vol. ii., Juz 4, p. 127, Haft Iḳlīm, fol. 245, Riyāẓ ush-Shu'arā, fol. 280, and Ātashkadah, fol. 144. See also Hammer, Redekünste, p. 130, Ouseley's Notices, p. 154, and Sprenger, Oude Catalogue, pp. 16 and 579.

Contents: 1. Ḳaṣīdahs in alphabetical order, fol. 1 *b*. 2. Two Tarjī'bands, fol. 86 *b*. 3. Ghazals, not alphabetically arranged, fol. 90 *a*. 4. Muḳaṭṭa'āt, fol. 93 *b*. 5. Rubā'īs, fol. 110 *a*.

Copies of the Dīvān are mentioned by Krafft, p. 62, in the Upsala Catalogue, p. 102, and in Bibliotheca Sprenger., No. 1523.

The first page bears the Persian seals of Mr. Henry Vansittart, and of Mr. Charles Boddam.

Add. 7733.

Foll. 140; 6¼ in. by 3¾; 14 lines, 2⅜ in. long; written in cursive Nestalik, with gold-ruled margins; dated Shavvāl, A.H. 1035 (A.D. 1626). [Cl. J. Rich.]

The same Dīvān, differently arranged.

Beg. سفیده دم که شدم محرم سرای سرور
شنیدم آیت توبوا الی الله از لب حور

This copy comprises the following classes in which the alphabetical order is not observed:—1. Ḳaṣīdahs, fol. 1 *b*. 2. Muḳaṭṭa'āt, fol. 90 *b*. 3. Ghazals, fol. 127 *b* 4. Rubā'īs, fol. 131 *a*.

Or. 268.

Foll. 188; 10½ in. by 6; 12 lines, 3 in. long; written in fine Nestalik, with 'Unvān and gold-ruled margins, apparently in the 15th century. [Geo. Wm. Hamilton.]

دیوان اثیر اخسیکتی

The Dīvān of Aṣīr Akhsīkatī.

Beg. جهانرا هم جهان بانیست بیدا بین بنهان دان
که زیر کنبد نیلی بدید اورد جار ارکان

Aṣīr ud-Dīn, a native of Akhsīkat, a town of Farghānah, is placed by most Persian critics in the same rank of excellence as his great contemporaries, Anvarī and Khāḳānī. The fame of the latter attracted him to Irak, and he soon became a favourite court-poet of Sultan Arslān B. Tughrul, who reigned from A.H. 555 to 571. After a time he retired to Khalkhāl, a mountainous canton of Āzarbāijān, whither he had been called by the local ruler, and where he spent the remainder of his life in seclusion. See Daulatshāh, fol. 101, and Haft Iḳlīm, fol. 602. Taḳī Kāshī places his death in A.H. 608. He is noticed in the Guzīdah, fol. 239, the Riyāẓ ush-Shu'arā, fol. 8, and the Ātashkadah, fol. 147. See also Hammer, Redekünste, and Sprenger, Oude Catalogue, pp. 16 and 345.

The Dīvān contains Ḳaṣīdahs, arranged according to the persons to whom they are addressed, Ghazals, fol. 84 *a*, Muḳaṭṭa'āt, and some additional Ḳaṣīdahs, fol. 140 *b*. In the

first class are found poems in praise of Arslān B. Ṭughrul, (see foll. 9 *a*, 11 *a*, 11 *b*, 71 *b*, 73 *a*, etc.), of Ḳizil Arslān, son of Atābak Ilduguz (see fol. 63 *a*), and of 'Alā ud-Daulah Fakhr ud-Dīn Shāh, who is styled king of Ḳuhistān, and appears to have been the poet's special patron (see foll. 16 *b*, 18 *a*, 19 *b*, 22 *a*, etc.). The last is probably the ruler of Khalkhāl mentioned in the above notices.

Add. 7729.

Foll. 316; 7½ in. by 5; 22 lines, 3½ in. long; written in small Persian Naskhi, in four columns, with six 'Unvāns; dated Shavvāl, A.H. 802 (A.D. 1400). [Cl. J. Rich.]

خمسهٔ نظامی

The five poems of Niẓāmī.

Niẓāmī (Niẓām ud-Dīn Abū Muḥammad Ilyās[a] B. Yūsuf) is universally acknowledged as the greatest of Maṣnavi-writers, and his poems have remained to the present day the classical standards of that kind of composition. He is mentioned in the Haft Iḳlīm, fol. 398, among the poets of Ḳum; and the Atashkadah, fol. 102, names Tafrish, in the province of Ḳum, as the birth-place of the poet, or of his father. Niẓāmī himself refers, in the Iskandar Nāmah, to the hilly district of Ḳum as his place of origin, ولی از کهستان شهر قمم. But he spent nearly the whole of his life in Ganjah, a town of Arrān, the modern Elisabetpol, where he died in great renown for sanctity. It is said of him that he never courted the favour of kings, but that kings vied with each other for the honour of being named in his poems. His writings show, however, that, although he shunned the courts, he lavished praises with no sparing hand on those princes from whom he expected some return.

[a] Niẓāmī gives his proper name Ilyās in the prologue of Lailā u Majnūn, fol. 90 *b*.

Most conflicting statements have been made regarding the date of Niẓāmī's death. Daulatshāh, fol. 104, gives A.H. 576, the Atashkadah, A.H. 586, the Jahānārā, fol. 111, A.H. 597, Ḥaj. Khal., vol. iii. p. 176, A.H. 596, the Ṣubḥ i Ṣādiḳ (marginal note to Ḥabīb us-Siyar, vol. ii., Juz 4, p. 112), A.H. 602, and Taḳī Kāshī, Oude Catalogue, p. 17, A.H. 606.

An ingenious attempt to reconstruct Niẓāmī's life from his own writings has been made by Dr. Wilhelm Bacher, in his Memoir on the poet, published in German, Leipzig, 1871, and in an English translation, London, 1873. Although his results, owing to the insufficiency of his materials, are not free from errors of detail, it cannot be denied that he has succeeded in establishing the chronology of the poet's life and writings on a safe basis.

Of several references made by Niẓāmī in various passages to his age the most precise is found in the prologue of Majnūn u Lailā, fol. 90 *a*, where he says that he counted then seven times seven years:

زان سحر سحرگهی که رانم
مجموعهٔ هفت سبع خوانم

As the whole poem was written in the course of A.H. 584, it follows that the poet was born in A.H. 535.

We have, on the other hand, a contemporary record of Niẓāmī's death in a short rhymed epilogue added to the second part of the Iskandar Nāmah by an unknown person, who evidently stood in a close relation to the poet, and witnessed his last moments. It is there stated that he did not long survive the completion of that poem, and that, at the time of his death, he had reached the age of sixty-three years and six months. See fol. 313 *b*, Add. 25,900, fol. 317 *b*, and Sprenger's edition, p. 182:

نظامی چو این داستان شد تمام
بعزم شدن نیز بر داشت گام

نه بس روزگاری بر این بر گذشت
که تاریخ عمرش ورق در نوشت
فزون بود شش مه ز شصت و سه سال
که بر عزم ره بر دهل زد دوال

If Niẓāmī was born A.H. 535, and lived 63½ years, he must have died A.H. 598 or 599.

Besides the works above referred to Niẓāmī is noticed in the Guzīdah, fol. 243, Bahāristān, fol. 66, Nafaḥāt ul-Uns, p. 708, Ḥabīb us-Siyar, vol. ii., Juz 4, p. 112, the Riyāẓ ush-Shu'arā, fol. 449, and Haft Āsman, pp. 25—44. See also Hammer, Redekünste, p. 105, Ouseley's Notices, p. 43, and Sprenger, Oude Catalogue, p. 519.

The Khamsah of Niẓāmī, which is often called Panj Ganj, "The Five Treasures," has been lithographed in Bombay, 1834 and 1838, and in Teheran, A.H. 1261. Copies are described in Fleischer's Dresden Catalogue, p. 1, the Vienna Catalogue, vol. i. p. 503, the St. Petersburg Catalogue, p. 32, the Copenhagen Catalogue, p. 34, and the Munich Catalogue, p. 10.

It contains the following poems:—

I. Fol. 1 *b*.

مخزن الاسرار

"The Storehouse of Mysteries," a Sufi poem, in which moral and religious maxims are illustrated by anecdotes.

Beg. بسم الله الرحمن الرحيم
هست کلید در گنج کریم

The poem is divided into twenty sections (Maḳālat), the subjects of which have been stated by Hammer, l. c., p. 106. It was, as stated by Niẓāmī in the Iskandar Nāmah, the author's first composition. The prologue contains, fol. 5, a dedication to Fakhr ud-Dīn Bahrām Shāh, son of Dā'ūd, who is described as king of Armenia and Rūm.

This Bahrām Shāh, a grandson of a Saljūḳī Amīr, Mangūchaḳ Ghāzī, was the hereditary ruler of the principality of Arzanjān, and a vassal of Ḳilij Arslān (A.H. 558—578), who had given him a daughter in marriage. He died after a long reign A.H. 622. See the Kāmil, vol. xii. pp. 279, 312, Jahānārā, fol. 111, and Haft Iḳlīm, fol. 399.

The poet refers in the same passage, fol. 6 *b*, to two books bearing the name of Bahrām Shāh,

نامه دو آمد ز دو ناموس گاه
هر دو مسجل بدو بهرام شاه

namely, his own, and another (the Ḥadīḳah of Sanā'ī; see p. 549 *a*), dedicated to a sovereign of the same name, who reigned in Ghaznīn. The allusion has not been understood by Dr. Bacher, who translates, l. c., p. 20: "Two letters came to me from two renowned places," etc.

One of the following copies, Or. 1216, fol. 31, contains in the conclusion two couplets stating that the poem was completed on the 24th of Rabī' I., A.H. 559:

بود حقیقت بشمار درست
بیست و چهارم زربیع نخست
از که هجرت شده تا این زمان
پانصد و پنجاه ونه افزون بران

The same lines are given in a full notice on the Makhzan ul-Asrār by Aghā Aḥmad 'Alī, in the Haft Āsman, pp. 53—63, and the date has been also recorded by Haj. Khal., vol. v. p. 365. Another copy, Add. 19,500, has in the last line A.H. 582: پانصد و هشتاد دو افزون ازان. The correct reading is probably هفتاد دو or هفتاد سه, for the poem is undoubtedly anterior to the Khusrau u Shīrīn, dated A.H. 576. It must be noticed, however, that these verses, which are wanting in the best copies, are of very doubtful authenticity. The earlier date is, besides, highly improbable; for it can hardly be supposed that Bahrām Shāh, who died A.H. 622, had begun to reign sixty-three years before.

A safer indication of the time of composition is to be found in Niẓāmi's allusion to his age in the prologue, fol. 8 *a* : درس جهل سالکی اکنون خوان. If the poet was then about forty years old, the poem cannot have been written much before A.H. 575.

The Makhzan ul-Asrār has been edited by Nathaniel Bland, London, 1844, and lithographed in Cawnpore, 1869. An English translation by J. Haddon Hindley is preserved in manuscript, Add. 6961.

II. Fol. 29 *b*.

خسرو و شیرین

Khusrau and Shīrīn.

Beg. خداوندا در توفیق بکشای
نظامی‌را ره تحقیق بنمای

In the present copy the prologue occupies only three pages, and has no dedication. But in Add. 25,900, 16,780, in the Teheran edition, and other copies, it contains extensive eulogies on the reigning Sultan Tughrul, Add. 25,900, fol. 33 *b*, on Shams ud-Din Abu Ja'far Muḥammad, in whom, the poet says, fol. 34 *b*, the departed soul of his mighty father, Atābak Ilduguz, اتابك الدكز, had come to life again, and thirdly, fol. 35 *a*, on Ḳizil Shah, قزل شه کاخرش بالاي ماهست evidently meant for Ḳizil Arslān, the brother, and afterwards successor, of Atabak Muḥammad, whose full name could not be made to fit into the metre. The work is dedicated to the second of the above-mentioned personages, to whom the poet offers apologies for not attending his court in person.

The poem must, therefore, have been written between the accession of Sultan Ṭughrul B. Arslān, in A.H. 573, and the death of the Atabak Muḥammad, surnamed Jahān Pahlavān, who ruled in the Sultan's name, and died A.H. 582. The following lines in the conclusion of the poem, fol. 81 *a*, contain its precise date, A.H. 576:

گذشته پانصد و هفتاد و شش سال
نزد بر خط خوبان کس چنین خال

The same reading is found in Add. 25,900, fol. 97 *b*, Add. 27,260, fol. 109 *b*, and other old copies, as well as in the Teheran edition.

In an epilogue, which must have been subsequently added, foll. 81—83, Niẓāmī, after referring to the death of Atābak Muḥammad, relates how he was summoned to the presence of his successor, Ḳizil Arslān (A.H. 582—587), and describes the gracious reception he met there, and the favours conferred upon him by the new sovereign. He concludes with a eulogy on the heir-apparent, Nuṣrat ud-Dīn Abu Bakr B. Muḥammad.

The Khusrau u Shīrīn has been lithographed in Lahore, A.H. 1288. See for the contents Hammer's "Schirin, ein persisches romantisches Gedicht nach morgenländischen Quellen," Leipzig, 1809.

III. Fol. 83 *b*.

ليلي و مجنون

Lailā and Majnūn.

Beg. ای نام تو بهترین سرآغاز
بی نام تو نامه کی کنم باز

The author had received, as he states in the prologue, a letter from the Shirvānshāh, requesting him to take for his next theme, after the completion of his Khusrau and Shīrīn, the loves of Lailā and Majnūn. He hastened to comply with the king's desire, and wrote, as he states in the introduction, fol. 88 *a*, the present poem, consisting of upwards of four thousand couplets, in the space of four months. He adds that it was completed at the end of Rajab, A.H. 584:

کاراسته شد به بهترین حال
در سلخ رجب بثی و فا دال
تاریخ عیان که داشت با خود
هشتاد و چهار بعد پانصد

Further on is found a panegyric on the above king and his presumptive heir Minūchihr.

The king's name is given in full as follows: Jalāl i Daulat u Dīn Abul-Muẓaffar Akhtashān اختشان (in Add. 16,780, fol. 109, اختسان), son of Minūchihr. This king of Shirvān, whose real name appears to have been Akhsatān, has been already mentioned, p. 559 *a*, as the special patron of Khāḳānī.

The Lailā u Majnūn has been lithographed in Lucknow, A.H. 1286, and an English translation has been published by James Atkinson under the title "Laili and Majnun, a poem from the original of Nazami," London, 1836.

IV. Fol. 136 *b*.

هفت پیکر

"The seven images," a poem comprising seven tales told by the seven favourites of the king Bahrām Gūr.

Beg. ای جهان دیده بود خویش از تو
هیچ بودی نبود بیش از تو

It is stated in the concluding lines, fol. 192 *b*, Add. 16,780, fol. 211 *a*, Add. 25,900, fol. 205 *a*, Or. 1363, fol. 224 *a*, that the poem was completed on the 14th of Ramaẓān, A.H. 593.

از بس بانصد و نود سه قران
کفتم این نامرا جو ناموران
روز بر جارده ز ماه صیام
جر ساعت زروز رفته تمام

It was composed, as stated in the prologue, fol. 139 *a*, at the desire of a sovereign called 'Alā ud-Dīn Karb [?] Arslān, the pride of the lineage of Aḳsunḳur:

عمدة المملکت علاء الدین
حافظ و ناصر زمان وزمین
شاه کرب ارسلان کشورکیر
به رالب ارسلان بتاج وسریر
نسل اقسنقری موید ازو
جد و ابا کمال امجد ازو

The name is written as above in some of the earliest copies, as Add. 25,900, fol. 154 *a*, and Add. 27,260, fol. 174 *b*, کربه ارسلان, in Add. 23,547, fol. 163 *b*, and به ارسلان in Or. 1363, fol. 165 *b*. In other copies the more familiar names الب ارسلان (as in the present MS.), and قزل ارسلان, have been substituted for it. Towards the end of the chapter devoted to his praise his two sons are also mentioned. The first is called Nuṣrat ud-Dīn Muḥammad, the second Aḥmad.

No record has been found of that king, who is described by Niẓāmī as giving prosperity to the fifth climate پنجمین کشور از تو آبادان levying tribute on Greeks and Russians, جزیتش داده روم و روس خراج, and having the Shāh of Dailam for one of his servants, شاه دیلم کله که چاکر تست. His successful encounters with the Georgians are alluded to in the following verse, Or. 1363, fol. 166 *b*, and Or. 1578, fol. 6 *a*:

کرکیان را بطالع فرخ
هفت خوان برد با دوازده رخ

The main branch of the line of Aḳsunḳur, to which he belonged, was represented at that period by the Atābaḳ of Mauṣil, Nūr ud-Dīn Arslān, who succeeded to his father, 'Izz ud-Dīn Mas'ūd, A.H. 589, and died A.H. 607. See the Kāmil, vol. xii. p. 191, and Ibn Khallikān's translation, vol. i. p. 174.

It has been stated by Sir G. Ouseley, Flügel, and others, that the Haft Paikar was dedicated to Ḳizil Arslān. But a comparison of dates suffices to disprove it; for the poem was written A.H. 593, while the Atābak died A.H. 587. Dr. Bacher's assertion that it was written for the Atābak Nuṣrat ud-Dīn is not confirmed by any of our copies.

The Haft Paikar has been lithographed in Bombay, 1849, and in Lucknow, A.H. 1290. One of the seven tales has been published

with a German translation by F. von Erdmann, "Behramgur und die Russische Fuerstentochter," Kasan, 1844.

V. Fol. 193 *b*.

اسکندر نامه

The Book of Alexander.

Beg. خدایا جهان باد شاهی تراست
زما خدمت اید خدائی تراست

The poem consists of two distinct parts. The first treats of the career of Alexander as a conqueror. The second describes him in the character of sage and prophet; it relates also his journeys to the end of the world and his adventures at sea. That those two parts form only one and the same poem is shown by a line at the end of the first, in which Niẓāmī says that he has now completed one half of the book, جو از نیمهٔ نامه برداختم

The Iskandar Nāmah is frequently designated by the titles of Sharaf Nāmah and Iḳbāl Nāmah i Iskandarī. The first is taken from شرف نامهٔ خسروان, a name applied by Niẓāmī in the prologue to a poem which he once contemplated writing as a complement to the Shāhnāmah, and from another passage in the beginning of the second part (fol. 275 *a*, Sprenger's edition, p. 8) شرفنامه را تازه کردم نورد, in which Sharaf Nāmah designates the Iskandar Nāmah itself. The second is borrowed from this verse of the same prologue, fol. 203 *a*, in which the poet refers to the present work under the title of Iḳbāl i Iskandarī,

کنون بر بساط سخن کستری
زنم کوس اقبال اسکندری

and from another passage in the epilogue of the second part, fol. 314 *b*, in which he designates it by the name of Iḳbāl.

Much confusion has been created by the arbitrary application of those titles by transcribers to one or the other of the two parts of the poem. The second part has also been called Khirad Nāmah, from the word خرد with which it begins.

The prologue of the first part contains a glowing eulogy on a king designated by his title, Nuṣrat ud-Dīn,

جهان بهلوان نصرت الدین که هست
بر اعداء خود جون فلك جیره دست

who had desired the poem to be dedicated to him:

جو فرمان جنین امد از شهریار
که برنام ما نقش بند این نکار

The prince's proper name (ابو بکر) is only alluded to as one consisting of six letters:

کواه سخن نام شش حرف تست

Nuṣrat ud-Dīn Abu Bakr, son of Jahān Pahlavān Muḥammad, succeeded to his uncle the Atābak Ḳizil Arslān, in Tabrīz, A.H. 587, and died A.H. 607.

The date of composition, A.H. 597, is stated in the following verses quoted in the Haft Asmān, p. 29, but which the author thinks to be of doubtful authenticity:

بکفتم من این نامه را درجهان
که تا دور اخر بود درجهان
بتاریخ پانصد نود هفت سال
جهارم محرم بوقت زوال

The same date is found in some late copies, as Add. 26,147, fol. 226, Add. 26,146, fol. 143, and Add. 25,799, fol. 176.

There can be no doubt, however, that the Iskandar Nāmah, or at all events the present recension, was written subsequently to the Haft Paikar, viz. after A.H. 593; for that poem is mentioned in the prologue, fol. 203 *a*, as the last of the previous compositions of Niẓāmī:

جو از عشق مجنون بپرداختم
سوی هفت بیکر سبك تاختم

There are, however, some copies, as for instance Add. 26,144, fol. 169 *b*, in which

the enumeration of the former poems concludes with Lailā u Majnūn.

The second part of the Iskandar Nāmah begins on fol. 273 *b*, as follows:

خرد هر کجا گنجی ارذ بدیذ
زنام خدا سازد انرا کلید

It is called in the heading شرف نامه. The prologue contains in the present copy, fol. 276 *b*, a panegyric addressed to the ruler of Mauṣil, Malik Ḳāhir 'Izz ud-Dīn Abul-Fatḥ Mas'ūd B. Nūr ud-Dīn (Arslān):

طرفدار موصل بمردانگی
قدر خوان شاهان بفرزانگی
سر سرفرازان و گردنکشان
ملك عز الدين قاهرشه نشان
بطغرای دولت جو طغرل تکین
ابو الفتح مسعود بن نور الدين

The same verses are found in Add. 16,780, fol. 214 *b*, and in Add. 6613, fol. 267 *b*.

Nūr ud-Dīn Arslān Shāh died on the 28th of Rajab, A.H. 607. His son al-Malik al-Ḳāhir 'Izz ud-Dīn Mas'ūd, who was then seventeen years of age, was immediately seated on the throne. He died A.H. 615. See Ibn Khallikān's translation, vol. i. p. 174, vol. iii. p. 361, and the Kāmil, vol. xii. pp. 191, 217.

If the above lines were really written by Niẓāmī, it follows that he was still alive at the close of A.H. 607. The death of his former patron, the Atābak Naṣr ud-Dīn Abu Bakr, which took place in that very year (Ḥabīb us-Siyar, vol. ii., Juz. 4, p. 127), would naturally account for his dedicating the poem to the youthful sovereign who had just been seated on the throne of Mauṣil; and the recurrence of the same name, 'Izz ud-Dīn Mas'ūd, in the epilogue which will be presently mentioned, would not require any other explanation.

On the other hand, the great weight of evidence in favour of an earlier date for Niẓāmī's death must throw some doubt on the authenticity of that dedication. It is wanting in most of the early copies, as well as in the printed texts, and a suspicious circumstance is that it is found on examination to be almost entirely transcribed, with the exception of the proper names, from the eulogy on Nuṣrat ud-Dīn prefixed to the first part of the Iskandar Nāmah.

In other copies the second part is dedicated, like the first, to Nuṣrat ud-Dīn. The prologue contains also, fol. 273 *b*, a mournful reference to the death of Shāh Arslān, *i.e.* Ḳizil Arslān, the uncle and predecessor of Nuṣrat ud-Dīn, who died A.H. 587,

جو شاه ارسلان رفت و در خاك خفت
سخن جون توان در جنين حال گفت

and the description of a recent earthquake (Sprenger's edition, p. 16). We learn from the Kāmil, vol. xii. p. 72, that a destructive earthquake took place in Irac and the neighbouring countries in the month of Rabī I., A.H. 590.

At the end of the second part, fol. 314 *a*, is found an epilogue addressed to a king called 'Izz ud-Dīn,

ملك عز الدين انكه جرخ بلند
باو داذ اورنك خودرا كمند

whose proper name Mas'ūd is given further on, fol. 315 *a*, جو نام شهش فال مسعود باذ. After describing the splendours of 'Izz ud-Dīn's court, the poet says that he sends to the king "two pearls brought up from his ocean," namely his son and his poem, here designated by the names of Muḳbil and Iḳbāl, and claims for both a favourable reception.

'Izz ud-Dīn Mas'ūd, son of Ḳuṭb ud-Dīn Maudūd, succeeded to his brother Saif ud-Dīn Ghāzī on the throne of Mauṣil A.H. 576, and died in Sha'bān, A.H. 589. See Ibn Khallikān's translation, vol. iii. p. 356, and Kāmil, vol. xii. p. 66.

Dr. Bacher looks on the above epilogue as a fragment of an earlier recension of the Iskandar Nāmah, and finds its date in an incidental reference to the age of Niẓāmī's

son, who was then seventeen years old شده هفده ساله بدین سان که هست. As the same son is described in Lailā u Majnūn, A.H. 584, as a youth of fourteen, fol. 90 *b*, ای چاردهٔ ساله قرة العین, the present epilogue must have been written three years later, viz., in A.H. 587, the very year in which Ḳizil Arslān was found murdered in his bed. It was apparently the unsettled state of Āẕarbāijān after the Atābak's death which induced Niẓāmī to look for a new patron in the neighbouring state of Mauṣil.

Passages of later dates, however, have been mixed up with that earlier epilogue. Thus in the following verse, fol. 315 *a*, and Add. 25,900, fol. 319 *a*, Niẓāmī says that he had reached the age of sixty years: بشست آمد اندازهٔ سال من

In other copies, as Add. 26,144, fol. 280 *a*, Add. 17,329, fol. 367 *b*, and in the Calcutta edition, p. 182, the epilogue is addressed, as well as the prologue, to Nuṣrat ud-Dīn. In the Calcutta edition, it is stated in one of the last lines, p. 190, that the poem had been completed on the tenth day of Ayār, A.H. 599. The same date is found in Add. 16,782, fol. 117: نود نه گذشته زپانصد شمار.

The first part of the Iskandar Nāmah has been edited with a commentary in Calcutta, 1812, and reprinted in 1825. The text alone has been printed in Calcutta, A.H. 1269, and lithographed editions with marginal notes have been published in Lucknow, A.H. 1282, and in Bombay, A.H. 1277 and 1292. Extracts will be found in Franz von Erdmann's work, "De Expeditione Russorum Berdaam versus," Casan, 1826, and in Charmoy's "Expédition d'Alexandre contre les Russes," St. Petersburg, 1829. See also Spiegel, "die Alexandersage bei den Orientalen," Leipzig, 1851, pp. 33—50.

The second part has been edited under the title of Sikandarnāmah i Baḥri, by Dr. Sprenger, Calcutta, 1852, and 1869. A short statement of the contents will be found in Erdmann's work, vol. i. p. 24, and a fuller abstract in Bacher's Memoir, pp. 101—171. See also Dr. Ethé, Alexander's Zug zum Lebensquell, Sitzungsberichte der Bayerischen Akademie, 1871, pp. 343—405.

Add. 25,900.

Foll. 316; 7¼ in. by 4¾; 25 lines, 2⅝ in. long; written in a minute and elegant Nestalik, in four gold-ruled columns, with illuminated borders and headings, dated A.H. 846 (A.D. 1442); bound in painted covers.

The five poems of Niẓāmī, viz. Makhzan ul-Asrār, fol. 5 *b*. Khusrau u Shīrīn, fol. 31 *b*. Lailā u Majnūn, fol. 101 *b*. Haft Paikar, fol. 151 *b*. Iskandar Nāmah, Part 1, called Sharaf-Nāmah i Iskandarī, fol. 206 *b*; Part 2, fol. 279 *b*.

The MS. contains twenty whole-page miniatures in Persian style, of the highest degree of finish, on foll. 1, 2, 16, 39, 42, 68, 75, 118, 112, 119, 138, 159, 171, 187, 230, 233, 244, 249, 268, 279. Four pages at the beginning are covered with rich ornamentation.

On the fly-leaf is found the last owner's name, "James R. Ballantyne, Nov. 1837."

Add. 16,780.

Foll. 326; 10¼ in. by 7; 23 lines, 4 in. long; written in neat Nestalik, in four gold-ruled columns, with a rich border enclosing the first two pages, five smaller 'Unvāns and ornamental headings; dated Muḥarram, A.H. 936 (A.D. 1529). [Wm. Yule.]

The same poems, viz. Makhzan ul-Asrār, fol. 1 *b*. Khusrau u Shīrīn, fol. 27 *b*. Lailā u Majnūn, fol. 104 *b*. Haft Paikar, fol. 155 *b*. Iskandar Nāmah, Part 1, fol. 211 *b*; Part 2, fol. 254 *b*.

The second part of the Iskandar Nāmah

contains, fol. 214 *b*, the dedication to Malik Ḳāhir 'Izz ud-Dīn Mas'ūd, which has been noticed p. 569 *a*.

Copyist: ابو طاهر الكاتب

Sixteen miniatures in Persian style occupy about half a page each.

It appears from a Persian note, dated A.H. 1183, that this MS. came from a library in Kashmīr, and was given to the writer in Dehli. It bears the seal of the Oude minister, Mahārājah Tiket Rāi.

Or. 1216.

Foll. 391; 9 in. by $5\frac{3}{4}$; 18 lines, $3\frac{1}{4}$ in. long; written in four gold-ruled columns, in small Nestalik, with five 'Unvāns and ornamented headings; dated Ramazān, A.H. 961 (A.D. 1554). [Alex. Jaba.]

The same poems, viz. Makhzan ul-Asrār (wanting the first three pages), fol. 1 *a*. Khusrau u Shirin, fol. 32 *b*. Lailā u Majnūn, fol. 122 *b*. Haft Paikar, fol. 186 *b*. Iskandar Nāmah, Part 1, headed شرف نامه, fol. 245 *b*; Part 2, entitled اقبال نامه اسكندرى, fol. 339 *b*.

The last lines of the Makhzan, fol. 31 *a*, written in a different handwriting, apparently in the 15th century, include the date of composition, A.H. 559, mentioned p. 565 *b*. The Haft Paikar is dated A H. 598 in the following lines, fol. 245 *a*:

از بس تا [ثا] وصاد وحا هجرت
كفتم اين نامه را جو المجزت

The volume contains fifteen miniatures in Persian style, occupying about two-thirds of a page, on foll. 11, 17, 49, 57, 80, 135, 149, 160, 201, 220, 231, 279, 301, 323, and 354.

Copyist: قانى الكاتب

Add 26,144.

Foll. 282; $9\frac{1}{4}$ in. by 7; 21 lines, $4\frac{3}{8}$ in. long; written in small Nestalik, in four gold-ruled columns, with five 'Unvāns; dated Jumāda II., A.H. 968 (A.D. 1561). [Wm. Erskine.]

The four following poems of Niẓāmī: Makhzan ul-Asrār, fol. 4 *b*. Khusrau u Shīrīn, fol. 32 *b*. Lailā u Majnūn, fol. 104 *b*. Iskandar Nāmah, Part 1, endorsed Sharaf-Nāmah, fol. 160 *b*; Part 2, endorsed Khirad Nāmah, fol. 238 *a*.

In the record of the author's death, fol. 280 *a*, his age is stated to have been sixty-two years and six months,

فزون بود شش مه ز شست و دوسال

Copyist: مقصود كاتب

Add. 17,329.

Foll. 369; $9\frac{3}{4}$ in. by 7; 19 lines, $4\frac{1}{8}$ in. long; written in small Nestalik, with six 'Unvāns, and gold-ruled margins; dated Muḥarram, A.H. 994 (A.D. 1585).

The five poems of Niẓāmī, viz. Makhzan ul-Asrār, fol. 1 *b*. Khusrau u Shīrīn, fol. 32 *b*. Lailā u Majnūn, fol. 107 *b*. Haft Paikar, fol. 169 *b*. Iskandar Nāmah, Part 1, fol. 234 *b*; Part 2, entitled Khirad Nāmah, fol. 324 *b*.

The Iskandar Nāmah is dated at the end, fol. 369 *a*, A.H. 590:

جهان بر دهم روز بود از ابار
نود در كذشته ز پانصد شمار

Copyist: رمضان بن سلطان محمد مروى

Add. 27,260.

Foll. 362; 12 in. by 7; 21 lines, 4 in. long, in a page; written in a small and neat Nestalik, in four gold-ruled columns, with six rich 'Unvāns, and ornamental headings, apparently in the 16th century. Bound in gilt and stamped leather.

[Sir John Malcolm.]

The same poems, viz. Makhzan ul-Asrār, fol. 2 *b*. Khusrau u Shīrīn, fol. 32 *b*. Lailā

u Majnūn, fol. 113 *b*. Haft Paikar, fol. 171 *b*. Iskandar Nāmah, Part 1, with the heading Sharaf-Namah i Iskandarī, fol. 235 *b*; Part 2, fol. 292 *b*. Owing apparently to a transposition in the MS. from which this copy was taken, the latter half of the first part of Iskandar Nāmah is followed, without any break, by the latter half of Part 2, foll. 270 *b* —292 *a*, and, *vice versa*, the former half of Part 2 by the latter half of Part 1, foll. 315—362.

There are eighteen miniatures, in good Persian style, occupying about two-thirds of a page each.

Or. 1363.

Foll. 347; 11¾ in. by 6¾; 22 lines, 4 in. long; written in fair Nestalik, in four gold-ruled columns, with six 'Unvāns and gold-headings, apparently in the 16th century. [Sir Charles Alex. Murray.]

The same poems, as follows: Makhzan ul-Asrār, fol. 3 *b*. Khusrau u Shīrīn, fol. 30 *b*. Lailā u Majnūn, fol. 106 *b*. Haft Paikar, fol. 162 *b*. Iskandar Nāmah, Part 1, fol. 224 *b*; Part 2, fol. 310 *b*.

The volume contains twenty-nine whole-page miniatures in Persian style.

Add. 23,547.

Foll. 307; 10½ in. by 6½; 21 lines, 4½ in. long; written in small Nestalik, with five Unvāns and gold-ruled margins, probably in the 17th century. [Robert Taylor.]

The same poems, viz. Makhzan ul-Asrār, fol. 2 *b*. Khusrau u Shīrīn, fol. 31 *b*. Lailā u Majnūn, fol. 107 *b*. Haft Paikar, fol. 160 *b*. Iskandar Nāmah, Part 1 only, fol. 224 *b*.

Add. 26,145.

Foll. 375; 9½ in. by 6½; 21 lines, 4 in. long, in a page; written in cursive Nestalik, in three columns; dated Rabī' II., A.H. 1042 (A.D. 1632). [Wm. Erskine.]

The same poems, viz. Makhzan ul-Asrār, fol. 2 *b*. Khusrau u Shīrīn, fol. 39 *b*. Lailā u Majnūn, fol. 121 *b*. Haft Paikar, fol. 194 *b*. Iskandar-Nāmah, Part 1, slightly imperfect at the end, fol. 273 *b*.

Add. 6613.

Foll. 300; 10¾ in. by 6; 25 lines, 3⅝ in. long; written in fine Nestalik, with five double-page 'Unvāns, gold-ruled margins, and gold-headings; dated Rabī' II., A.H. 1076 (A.D. 1665). [J. F. Hull.]

The same poems: Makhzan ul-Asrār, fol. 1 *b*. Khusrau u Shīrīn, fol. 28 *b*. Lailā u Majnūn, fol. 90 *b*. Haft Paikar, fol. 138 *b*. Iskandar Nāmah, Part 1, fol. 196 *b*; Part 2, fol. 264 *b*.

The MS. contains forty-one miniatures, in fair Persian style, each of which occupies about two-thirds of a page.

It was written for Tājā Mīrzā Abul-Ḥasanā تاجا میرزا ابو الحسنا, by a copyist who calls himself ابن ابراهیم محمد موخر المعلم الکاتب الشیرازی.

Add. 25,800.

Foll. 112; 9¾ in. by 6¼, 21 lines, 4⅝ in. long; written in fair Nestalik, with two 'Unvāns and gold-ruled margins, probably in the 15th century. [Wm. Cureton.]

This volume, which is endorsed خمسه شیخ نظامی, contains only the first two poems of the Khamsah, viz. Makhzan ul-Asrār, fol. 2 *b*, and Khusrau u Shīrīn, fol. 31 *b*.

At the end is impressed the seal of a court librarian, بندهٔ درگاه زرقوم کتابدار, with the date A.H. 934. The first page is covered with 'Arz-Dīdahs of the time of Aurangzīb.

Add. 25,801.

Foll. 36; 12¼ in. by 8; 18 lines, 4¼ in. long; written in four columns, in fine Nes-

talik, with 'Unvān, gilt headings, and gold-ruled margins; dated Jumāda II., A.H. 865 (A.D. 1461). The broad margins are covered with designs of flowers and animals in gold and colours. [Wm. Cureton.]

The Makhzan ul-Asrār by Nizāmī (see p. 565 *a*).

Copyist: سلطان علی المشهدی

This celebrated calligrapher died in Herat A.H. 919. See Ḥabīb us-Siyar, vol. iii., Juz 3, p. 344.

There are two miniatures in fair Persian style at the end, and two more in unfinished outline at the beginning.

Add. 16,781.

Foll. 76; $7\frac{3}{4}$ in. by $4\frac{3}{4}$; 13 lines, $2\frac{3}{4}$ in. long; written in plain Indian Nestalik; dated Rabī' I., A.H. 1028 (A.D. 1619). [Wm. Yule.]

The same poem.

In the concluding verses A.H. 559 is given as the date of composition (see p. 565 *b*).

Add. 19,500.

Foll. 168; 8 in. by 5; 7 lines, $2\frac{3}{4}$ in. long; written in cursive Indian Nestalik; dated Muḥarram, the 29th year of Aurangzīb, A.H. 1097 (A.D. 1686).

The Makhzan ul-Asrār, with copious marginal notes.

In the concluding lines the poem is said to have been completed on the 24th of Rabī' I., A.H. 582 (see p. 565 *b*).

بود حقیقت بشمار درست
بیست و چهارم زربیع نخست
از سنه هجرت تا این زمان
پانصد وهشتاد دو افزون ازان

Add. 23,548.

Foll. 95; $8\frac{1}{4}$ in. by $5\frac{1}{2}$; 12 lines, 3 in. long; written in a cursive Indian character, about the close of the 18th century. [Robert Taylor.]

The same poem.

Add. 26,149.

Foll. 227; $9\frac{3}{4}$ in. by 5; 19 lines, 3 in. long; written in Nestalik, apparently in the 17th century. [Wm. Erskine.]

شرح مخزن الاسرار

A commentary upon the Makhzan ul-Asrār.

Author: Muḥammad B. Ḳivām B. Rustam etc., ul-Balkhī, commonly called Karkhī, محمد بن قوام بن رستم بن احمد بن محمود بدر حرانة [خزانه] البلخی المعروف بکرخی

Beg. حمد و سپاس مر فتاحیرا که فاتحه کتاب او

The author, who states that he had previously written glosses to the Sikandar-Nāmah, professes to explain in the present work 1310 difficult dystichs, out of 3263 of which the entire poem consists He appears to have lived in India, and quotes a poetical extract on Nizāmī's writings from the Badī' ul-Ḥikāyāt by Mughīṣ ud-Dīn Hansavī, whom he calls the most eminent man of the age. According to the Oude Catalogue, p. 521, the time of composition is expressed in a versified chronogram by the words زهی شرح گلستان = A.H. 1091. The present MS. must contain an earlier recension; for it bears on the first page a note of purchase dated A.H. 1089.

The text breaks off fol. 216 *b*, shortly before the end of the thirteenth Maḳālat.

The next following leaves, foll. 217—229, contain miscellaneous extracts.

Add. 6966.

Foll. 82; $7\frac{3}{4}$ in. by $6\frac{1}{4}$; written by John Haddon Hindley, on paper water-marked 1806.

انتخاب از کلیات نظامی

"Instructive Apologues from Nizāmi."

This volume contains twenty short narratives, all from the Makhzan ul-Asrār, with

an English version written under the text. Another MS. by the same hand, Add. 6963, contains the English of the first eleven stories, with the same title, to which is added "by a young student."

Or. 1578.

Foll. 71; 13½ in. by 8¾; 19 lines, 4 in. long; written in minute and elegant Nestalik, in four gold-ruled columns, with gold headings, and gilt designs on the margins; dated A.H. 952 (A.D. 1545).

[SIR HENRY C. RAWLINSON.]

Haft Paikar by Niẕāmī (see p. 567 *a*).

This fine copy is the work of a known calligrapher, who signs Shāh Maḥmūd Nishāpūrī, شاه محمود نشابوری.

Shāh Maḥmūd of Nīshāpūr was a pupil of his maternal uncle Mullā 'Abdī, who was himself a pupil of the famous penman Sulṭān-'Alī Mashhadī, and died about A.H. 955. Shāh Maḥmūd, who took in verse the poetical surname of Mukhliṣ, was still alive in A.H. 957. See Tuḥfah i Sāmī, fol. 76. Shāh Maḥmūd is also mentioned in the Ā'īn i Akbarī, Blochmann's translation, p. 102.

The MS. having lost eleven leaves, viz. foll. 1, 28, 39, 40, 43, 47, 49, 51—54, which apparently contained miniatures, they have been replaced by a clever imitation of the original writing. We learn from a note on the first page, and from the subscription, that this was done A.H. 1264 by Aḥmad Khān B. 'Abd ul-Ḥusain Khān, grandson of Muḥammad Ḥusain Khān Ṣadr i A'ẕam Iṣfahānī, for the owner of the MS., the deputy-governor Farhād Mīrzā, son of the heir apparent.

Harleian 503.

Foll. 199; 7¾ in. by 5; 17 lines, 3¼ in. long, in a page; written in plain Nestalik about the close of the 16th century.

The first part of the Iskandar-Nāmah (see p. 568 *a*).

Add. 26,147.

Foll. 226; 9¼ in. by 5¼; 15 lines, 3½ in. long; written in a cursive Indian character; apparently in the 17th century. [WM. ERSKINE.]

The same part, wanting about three leaves at the beginning.

Foll. 224—226 have been supplied by another hand. They contain the date of composition, بتاریخ پانصد نود هفت سال (see p. 568 *b*), and, at the end, the date of transcription, 7 Rabī' I., A.H. 1090 (A.D. 1679).

Add. 26,146.

Foll. 143; 9¼ in. by 5½; 13 lines, 2½ in. long, with 24 oblique lines in the margins; written in Indian Nestalik; dated Kūnjarī, Jumādā I., A.H. 1117 (A.D. 1705).

[WM. ERSKINE.]

The first part of the Iskandar Nāmah, with the same date of composition, A.H. 597, as in the preceding copy.

Add. 6614.

Foll. 202; 8 in. by 4½; 17 lines, 3¼ in. long; written in Nestalik, probably in the 17th century. [J. F. HULL.]

The same part.

Some leaves at beginning and end have been supplied by a later hand.

Add. 16,783.

Foll. 162; 9 in. by 6¼; 13 lines, 3¾ in. long; written in a cursive Indian character, in the 18th century. [WM. YULE.]

The same part, wanting some leaves at the end.

Add. 26,148.

Foll. 226; 9¾ in. by 5¾; 15 lines, 3 in. long; written in a cursive Nestalik, probably in the 18th century. [WM. ERSKINE.]

The same part, wanting about five leaves at the beginning.

Add. 25,799.

Foll. 176; 10½ in. by 6½; 20 lines, 3½ in. long; written in plain Nestalik; dated Sūrat, Zulhijjah, A.H. 1227 (A.D. 1816).
[Wm. Cureton.]

The same part.

This copy was written for Lieut. Rigby by Munshī Ghulām Muḥammad.

Add. 16,782.

Foll. 117; 8½ in. by 5½; 15 lines, 3¼ in. long; written in plain Indian Nestalik, probably in the 18th century. [Wm. Yule.]

The second part of the Iskandar Nāmah (see p. 569 *a*).

Add. 7731.

Foll. 57; 7¾ in. by 5; 10 lines, 2⅜ in. long; written in fair Nestalik, on gold-sprinkled paper, with 'Unvān, gilt headings, and gold-ruled margins, probably in the 16th century; bound in gilt and stamped leather covers. [Cl. J. Rich.]

خلاصة الخمسة

Select verses from the Khamsah of Niẓāmī, with a short preface in prose.

Beg. بر اصحاب دولت و ارباب مکنت واجب ولازمست

The verses are arranged under thirty-seven heads according to the religious or moral sentiments they express, and under each head in the order of the poems from which they are taken.

Copyist: محمد قوام

See Bibliotheca Sprenger., No. 1476.

Add. 7730.

Foll. 48; 8½ in. by 5½; 12 lines, 3¼ in. long, in a page; written in plain Nestalik; dated Baghdād, Ṣafar, A.H. 1231 (A.D. 1816).
[Cl. J. Rich.]

The same work, without preface.

This copy was written for Mr. Rich by his Munshī Muḥammad 'Alī ul-Ḥasanī ul-Lārījānī.

Grenville xxxviii.

Foll. 39; 10½ in. by 6½; 12 lines, 3½ in. long; written in a fine Nestalik, with illuminated borders on every leaf, apparently in the 17th century.

Another recension of the same work.

The table contained in the preface enumerates thirty-five chapters, which, however, are not distinguished in the body of the work.

Copyist: عماد الحسني

Appended is a letter of Lord Clare, dated April 18th, 1831, from which it appears that the MS. had been sent to him by the Imaum Muscat.

Add. 27,270.

Foll. 158; 11½ in. by 7; 17 lines, 4½ in. long, in a page; written in Indian Nestalik, on coarse Indian paper, about A.D. 1815.
[John Macdonald Kinneir.]

سرود خسروي

The story of Khusrau and Shīrīn, after the poem of Niẓāmī (see p. 566 *a*), told in easy Persian prose, interspersed with poetical extracts, by Ghulām Ḥusain Khān Munshī, غلام حسین خان منشی

Beg. حمد صانعی که چراغ عشق و محبت در دلهای عاشقان بر افروخته

The author states in a short preface that he had written the present work at the

request of some English officers in the reign of Muḥammad 'Azīz ud-Dīn Pādishāh Ghāzī, A.H. 1230, A.D. 1815.

On the first page is written: "From Gholam Hussein [the author] to John Macdonald Kinneir."

Add. 16,787.

Foll. 413; 9 in. by 5¾; 21 lines, 3¾ in. long; written in fair Nestalik, in four gold-ruled columns, with 'Unvāns; dated Sha'bān, A.H. 1191 (A.D. 1777). [Wm. Yule.]

ستة فريد الدين عطار

Six Maṣnavī poems by Farīd ud-Dīn 'Aṭṭār (see p. 344 *a*), as follows:—

I. Fol. 3 *b*, منطق الطير, "The language of birds," an allegorical poem.

Beg. آفرين جان آفرين پاك را
آنكه جان بخشيد و ايمان خاك را

The contents have been described by Hammer, Redekünste, pp. 141—154, and Jahrbücher, vol. 65, Ang. Bl. p. 5. The text has been edited by Garcin de Tassy, Paris, 1857, and lithographed in Lucknow, A.H. 1288.

II. Fol. 64 *b*, آلهى نامه, Ilāhī Nāmah, a Ṣūfī poem.

Beg. آلهى نامه را آغاز كردم
بنامت باب نامه را بازكردم

(In other copies) دركهٔ سعادت بازكردم

See Sprenger, Oude Catalogue, p. 357, and Stewart's Catalogue, p. 61.

III. Fol. 144 *b*, اسرار نامه, "The book of mysteries."

Beg. بنام آنكه جانرا نور دين داد
خردرا در خداداني يقين داد

See the Oude Catalogue, p. 358, the Vienna Catalogue, vol. i. p. 510, and the St. Petersburg Catalogue, p. 332.

IV. Fol. 184 *b*, مصيبت نامه, "The book of affliction."

Beg. حمد پاك از جان پاك آن پاك را
كه خلافت داد مشتى خاك را

See the Oude Catalogue, p. 349, the Gotha Catalogue, p. 85, and the Upsala Catalogue, p. 100, clxii., where the same work is noticed under the title of Nuzhat Nāmah.

V. Fol. 277 *b*, خسرو وكل, "Khusrau and Gul," an abridgment of 'Attār's previous poem, خسرو نامه

Beg. بنام آنكه كهٔ جسم و جان ساخت
طلسم كهٔ جان هردو جهان ساخت

See the Oude Catalogue, p. 352.

VI. Fol. 370 *b*, مختار نامه, "Mukhtār Nāmah" (see p. 577 *b*).

Beg. اى پاكى تو منزه از هرپاكى
قدوسى تو مقدس از ادراكى

Three of the above poems, viz. Ilāhī Nāmah, Mukhtār Nāmah, and Manṭiḳ uṭ-Ṭair, are to be found in a volume entitled Kulliyāt i Farīd ud-Dīn 'Aṭṭār, lithographed in Lucknow, 1872. They occupy respectively pp. 771—943, 946—1047, and 1050—1165.

The MS. bears the seal of Mahārājah Tiket Rāi, the Oude minister, with the date 1203.

Or. 353.

Foll. 240; 13 in. by 10; 25 lines, 7¼ in. long, with two transversal lines in the margin; written in fair Naskhi; dated Ṣafar, A.H. 877 (A.D. 1472).

[Geo. Wm. Hamilton.]

Three poems by 'Aṭṭār, viz.:—

I. Fol. 2.

جوهر الذات

A Maṣnavi poem, treating of mystic love,

and correctly described by Hammer, Redekünste, p. 154, and by Sprenger, Oude Catalogue, p. 351, as a rhapsody full of the most tedious repetitions.

The Jauhar uz-Ẕāt occupies pp. 2—582 in the Lucknow edition of the Kulliyāt. See also Stewart's Catalogue, p. 60, the Vienna Catalogue, vol. i. p. 518, and Sprenger, Oude Catalogue, p. 351.

The present copy wants five pages at the beginning, corresponding to pp. 2—8 of the printed text, and two pages at the end, corresponding to pp. 686—770. The deficiency at the beginning has been supplied, in appearance only, by foll. 2 and 3, written by a modern hand in imitation of the original character, and containing the beginning of the Ilāhī Nāmah (p. 576 *a*, ii.).

This poem, the title of which occurs in the following line, fol. 191 *a*, کنون عطار کفتی جوهر الذات, is also designated more than once by the name of Javāhir Nāmah, as in this line, Lucknow edition, p. 581:

جواهر نامه کفتم از دل و جان

II. Foll. 200—234 *a*. The latter half of the Hailāj Nāmah, هیلاج نامه, a Maṣnavi poem.

The Hailāj Nāmah occupies pp. 583—770 of the Lucknow edition, where it begins thus:

بنام کردکار فرد بیچون
که مارا از عدم آورد بیرون

The present fragment corresponds to pp. 686—770. The poem treats of the absorption of the soul into the Divine essence, and is a complement to the Jauhar uz-Ẕāt, in the conclusion of which it is announced. Hailāj, which is, according to the Būrhān Ḳaṭi', a Greek word meaning "water of life," is here an arbitrary alteration of the name of the famous mystic, Manṣūr Ḥallāj, whom 'Aṭṭār introduces in the prologue as the revealer of divine mysteries, and to whose inspiration the poem is by him ascribed. Thus we read, pp. 599 and 600:

مرا شد منکشف اسرار حلاج
نمودم نام او درعشق هیلاج
جوابم داد من منصور حلاج
مرا نامست در آفاق هیلاج

See "Hellaj Nameh," Stewart's Catalogue, p. 60.

III. Foll. 4—234, in the margins, and foll. 234 *b*—240, in the body of the page.

مختار نامه

A collection of Rubā'is (see p. 576 *b*), with a prose-preface, foll. 2—15.

In the preface, which wants a few lines at the beginning, the author enumerates his previous works, apparently in the order of composition, viz. Khusrau Nāmah, Asrār Nāmah, Manṭiḳ uṭ-Ṭair, Muṣībat Nāmah, and a Dīvān. They are designated as follows: جون سلطنت خسروانه در عالم ظاهر کشت و اسرار اسرار نامه منتشر شد و بزبان مرغان مقامات طیور ناطقه ارواح را بمحل کشف رسید و مصیبت مصیبت نامه از حد و غایت درکذشت و دیوان دیوان ساختن بتمام داشته شد که شرح القلب هر دو منظوم بردند از سر سودای نا منظوم ماند که جری و علی بدان هر دو راه یافت

He adds that the Dīvān had not yet been properly arranged, and that the six thousand Rubā'is which it comprised had been reduced by him to five thousand, out of which he made, at the request of some friends, the present selection. The preface concludes with a table of the fifty sections (Bāb) into which the work is divided. See Sprenger, Oude Catalogue, p. 353.

Add. 7735.

Foll. 208; 9½ in. by 6¼; 11 lines, 3 in. long; written in fair Nestalik on gold-sprinkled paper, with 'Unvān and gold-ruled margins, probably in the 16th century.

[Cl. J. Rich.]

Manṭiḳ uṭ-Ṭair (see p. 576 *a*, i.).

The volume contains nine whole-page miniatures in Persian style.

According to a note written on the first page, and dated A.H. 1117, this MS. had been the property of Allah Verdī Khān, the late Beglerbegi of Shirvān.

Or. 1227.

Foll. 165; 6 in. by 4¼; 15 lines, 2½ in. long; written in fair Nestalik, apparently in the 16th century. [ALEXANDRE JABA.]

The same poem.

Seven leaves at the beginning and five at the end have been supplied by later hands.

Some additional verses at the end give the date of composition, A.H. 573, as follows:

روز سه شنبه بوقت استوا
بیستم روزی بد از ماه خدا
پانصد و هفتاد و سه بگذشته سال
هم ز تاریخ رسول ذو الجلال

Add. 16,788.

Foll. 149; 9 in. by 5½; 14 lines, 3½ in. long; written in Nestalik; dated Muḥarram, A.H. 1051 (A.D. 1641). [WM. YULE.]

The same work.

The date of composition at the end is A.H. 570:

پانصد و هفتاد بود این دم ز سال
هم ز تاریخ رسول ذالجلال

Harleian 3285.

Foll. 178; 9 in. by 6; 15 lines, 2¾ in. long; written in Indian Nestalik, apparently in the 18th century.

The same poem.

Add. 7089.

Foll. 148; 8½ in. by 5; 12 lines, 2 in. long, in a page, with 26 half-lines round the margins, in continuation of each page; written in Indian Nestalik, with 'Unvān and gold-ruled margins, apparently in the 17th century.

Ilāhī Nāmah (see p. 576 *a*, ii.).

The usual beginning is preceded by four couplets, the first of which is:

بنام آنکه ملکش بی زوالست
بوصفش عقل صاحب نطق لالست

At the end are found twenty additional distichs beginning thus:

شبی یحیی معاذ ان مرد مردان

Or. 332.

Foll. 185; 9¾ in. by 6¼; 25 lines, 4¼ in. long; written in small Nestalik, in four columns, with three 'Unvāns and gold-ruled margins; dated Balkh, A.H. 1000—1004 (A.D. 1592—1596). [GEO. WM. HAMILTON.]

Three Maṣnavi poems by 'Aṭṭār, as follows:—

I. Fol. 2 *b*. Ilāhī-Nāmah (see p. 576 *a*, ii.).

II. Fol. 67 *b*. Muṣībat-Nāmah (see p. 576 *b*, iv.).

III. Fol. 150 *b*. Asrār-Nāmah (see p. 576 *a*, iii.)

Add. 7736.

Foll. 172; 8¼ in. by 6; 15 lines, 3⅝ in. long; written in Naskhi, in two columns; dated Sha'bān, A.H. 968 (A.D. 1532). [CL. J. RICH.]

Two Maṣnavi poems by 'Aṭṭār, as follows:—

I. Fol. 2 *b*.

اشتر نامه

Ushtur-Nāmah, or the Book of the Camel.

Beg. ابتدا بر نام حی لا یزال
صانع اشیاء ابداع جلال

The poem has in the present copy the heading کتاب خردنامه شیخ عطار; but its real title occurs in the following line, fol. 21 *a*:

درگذر از ننك و نام عامه را
گوش کن تو رمز اشتر نامه را

It treats of mystic love, and its name is derived from a comparison of the yearning soul with the pilgrim's camel represented as longing for the Ka'bah. In the introduction 'Aṭṭār mentions some of his previous works, namely Manṭiḳ uṭ-Ṭair, Muṣībat Nāmah, Khusrau u Gul, and Ilāhī-Nāmah, adding that, although these had been circulated, the present work was to be kept secret. See the Oude Catalogue, p. 352, and the Leyden Catalogue, vol. ii. p. 114.

II. Fol. 130 *a*.

وصلت نامه

"Vaṣlat-Nāmah, or the Book of Union," a Sufi poem.

Beg. ابتدا کردم بنام کردگار
خالق هفت و شش و پنج و چهار

The title of the poem is found in the following line, fol. 132 *b*:

گوش کن تو رمز وصلت نامه را

See the Oude Catalogue, p. 355.

Add. 6621.

Foll. 74; 12½ in. by 7¼; 25 lines, 4¼ in. long, in a page; written in four columns in small and fair Nestalik, with 'Unvān and gold-ruled margins, probably in the 17th century. [J. F. Hull.]

مظهر العجائب

"The theatre of marvels," a Sufi poem by Aṭṭār.

Beg. آفرین جان آفرین بر جان جان
زانکه هست او آشکارا و نهان

The title of the work, which is given in the following line of the prologue, fol. 3 *a*,

این کتابم از غرایب آمدست
مظهر سر عجایب آمدست

alludes to 'Alī, the true "theatre of marvels," to whom the poem is dedicated:

مظهر کل عجایب حیدر است
در میان سالکان او منبر است
ختم کردم این کتب برنام او
زانکه دارم مستیها از جام او

In the same passage the author refers the reader to several of his previous works, namely Jauhar uẕ-Ẕāt, Ushtur-Nāmah, Manṭiḳ uṭ-Ṭair, Asrār Nāmah, Muṣībat-Nāmah, Khusrau u Gul, Ilāhi-Nāmah, Pand-Nāmah, and Taẕkirat ul-Auliyā. See the Oude Catalogue, p. 353.

This MS. has been evidently detached from a larger volume. It is folioed with Arabic figures from 77 to 149, and at the end is a separate leaf numbered 558, containing the concluding part of a poem probably due to the same author. It treats of the feelings of a true devotee, and the last section begins thus:

بعد از این انس است و هیبت ای فقیر
سالکان و طالبانرا دستگیر

The first page bears the Persian seal of Archibald Swinton, with the date 1174.

Sloane 3588.

Foll. 94; 8 in. by 5¾; 19 lines, 2¾ in. long; written in a cursive Turkish character; dated Zulḥijjah, A.H. 1083 (A.D. 1673).

I. Foll. 1—24. پند نامه عطار

The "book of advice," or moral precepts in Maṣnavi rhyme, by Farid ud-Dīn 'Aṭṭār.

Beg. حمد بی حد آن خدای پاك را
انکه ایمان داد مشتی خاك را

This is the most popular of the poems of 'Aṭṭār. It has been repeatedly printed in Calcutta, Lahore, Bulak, and Constantinople. It has been edited by J. H. Hindley, London, 1809, and translated into French by S. de Sacy, Paris, 1819, and into German by G. H. F. Nesselmann.

II. Foll. 25—94. A Turkish commentary on the above work by Sham'ī. See Haj. Khal., vol. ii. p. 68.

Sloane 3264.

Foll. 221; 12 in. by 7; 12 lines, 4 in. long; written on one side of the paper, in large Naskhi, about the beginning of the 18th century.

The Pand-Nāmah of 'Aṭṭār, with a Latin translation by Salomon Negri. See the Arabic Catalogue, p. 335.

Add. 7734.

Foll. 52; 7¾ in. by 5¾; 9 lines, 3¾ in. long; written in Turkish Naskhi; dated Shavvāl, A.H. 1193 (A.D. 1779).

[Cl. J. Rich.]

The same work, with Turkish glosses.

Harleian 5447.

Foll. 60; 6¾ in. by 4¼; 15 and 17 lines, 3 in. long; written in a Turkish hand, apparently in the 17th century.

I. Foll. 1 *b*—29 *b*. The Pand-Nāmah of 'Aṭṭār (see p. 579 *b*).

II. Foll. 31 *a*—60 *b*.

A translation of the above in Turkish verse.

Beg. ابتدا کردم بنام ان کریم
مبدع کونین و سلطان قدیم

The translator, whose name does not appear, states in the introduction, fol. 32 *b*, that he had written this version in obedience to the behest of his benefactor, the Pādishāh Bāyazīd B. Sulaimān Khān.

On the fly-leaf is a short notice of the Pand Nāmah written in Latin by Salomon Negri.

Add. 6960.

Foll. 133; 10¼ in. by 8; 15 lines in a page; written by the Rev. John Haddon Hindley on paper water-marked 1802.

I. Foll. 5—34. The Turkish version of the Pand-Nāmah [transcribed from the preceding MS.]

II. Foll. 35—44. Collation of three copies of the Persian Pand-Nāmah, namely Harleian 5447, Harleian 5464, and Sloane 3264.

III. Foll. 45—109. The Pand-Nāmah, [transcribed from Sloane 3264], with English glosses.

IV. Foll. 110—133. Glossary to the Turkish version, and alphabetical list of words occurring in the Persian text.

Prefixed to the volume, foll. 1—4, are Sylvestre de Sacy's notices on the Pand-Nāmah and the Bulbul-Nāmah, translated into English.

Or. 473.

Foll. 361; 8¾ in. by 6; 17 lines, 3½ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins; dated Rabī' II., A.H. 1007 (A.D. 1598).

[Geo. Wm. Hamilton.]

دیوان کمال اصفهانی

The Dīvān of Kamāl Iṣfahānī.

Beg. ای جلال تو بیانهارا زبان انداخته
عزت ذاتت یقین را درگمان انداخته

Kamāl ud-Dīn Ismā'īl, surnamed, on account of the fertility of his fancy, Khallāķ ul-Ma'ānī, or "the great inventor of concetti," was the son of a poet of note, Jamāl ud-Dīn Muḥammad B. 'Abd ur-Razzāķ Iṣfahānī, who died, according to Taķī Kāshānī, A.H. 588. He was, like his father, a panegyrist of the noble Ṣā'id family, especially of Rukn ud-Dīn Ṣā'id B. Mas'ūd, the Ṣadr of Iṣfahān. He perished, according to Daulatshāh, in a general slaughter of the inhabitants of Iṣfahān by the Moghul army under Oktāi Ķā'ān, A.H. 635. His death is placed, however, by the Mirāt ul-'Ālam, fol. 691, in A.H. 639, and by the Khulāṣat ul-Afkār, fol. 229, in A.H. 628. Other notices will be found in the Guzīdah, fol. 242, Bahāristān, fol. 67, Ḥabīb us-Siyar, vol. ii., Juz 4, p. 190, Haft Iķlīm, fol. 356, Riyāẓ ush-Shu'arā, fol. 356, and Ātashkadah, fol. 80. See also Hammer, Redekünste, p. 156, and Sprenger, Oude Catalogue, p. 454.

This Dīvān, which is not alphabetically arranged, contains Ķaṣīdahs and Ķiṭ'ahs, fol. 2 *b*, Ghazals, fol. 300 *a*, and Rubā'īs, fol. 344 *b*.

Some Ķaṣīdahs in the early part of the Dīvān are addressed to the following sovereigns: Sultan 'Alā ud-Dīn Tukush, who reigned in Irak from A.H. 590 to 596, and his grandsons Jalāl ud-Dīn (A.H. 621—628) and Ghiyāṣ ud-Dīn, the Atābak Sa'd B. Zingī (A.H. 599—623), and his successor Abū Bakr B. Sa'd (A.H. 623—658), lastly the Ispahbad Ḥasan of Māzandarān. Most of the laudatory poems are in praise of the above mentioned Ṣadr, Rukn ud-Dīn Ṣā'id.

Add. 18,414.

Foll. 443; 8¼ in. by 4¾; 15 lines, 2⅝ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Ramaẓān, A.H. 1029 (A.D. 1620). [Wm. Yule.]

The same Dīvān.

Add. 7092.

Foll. 312; 9¼ in. by 5¼; 19 lines, 3 in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Shavvāl, A.H. 1036 (A.D. 1627).

The same Dīvān.

This copy contains only fourteen Rubā'īs.

Copyist: نظام الدین قنوجی

Add. 7748.

Foll. 365; 9¾ in. by 5½; 19 lines, 3¼ in. long; written in Nestalik, probably in the 17th century. [Cl. J. Rich.]

The same Dīvān, wanting the first page.

This copy contains a more copious text than any of the preceding. It is furnished through the first half with headings.

The last page of the MS. contains records of the birth of the owner's children, the earliest of which is dated A.H. 1043.

Or. 287.

Foll. 174; 9¼ in. by 6; 15 lines, 3⅜ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Muḥarram, A.H. 1007 (A.D. 1598). [Geo. Wm. Hamilton.]

دیوان سیف اسفرنکی

Dīvān of Saif ud-Dīn Isfarangī.

Beg. اشك را زانرا نهم در كفهٔ ميزان خويش
تا پديد آيد بوقت امتحان معيار من

The poet's native place Isfarang, or Isfarah, is, according to Amīn Rāzī, a hilly tract nine farsangs to the south-west of Marghīnān. As to the period in which he lived there is a wide divergence in the statements of biographers. Daulatshāh says that he flourished in the reign of Ilarslān B. Atsiz Khwārazm Shāh (A.H. 551—567). He is followed by the Haft Iķlīm, fol. 599, and

also by the authors of the Riyāz ush-Shu'arā, fol. 206, and the Khulāsat ul-Afkār, fol. 206, who place Saif ud-Dīn's death in A.H. 573 and 583. On the other hand, Taki Kāshī, Oude Catalogue, p. 17, states that he was born A.H. 581 and died A.H. 666. We read in the Atashkadah, fol. 147, in agreement with the last writer, that Saif ud-Dīn of Isfarang, surnamed al-A'raj, or the lame, grew up in Khwārazm, attended in his youth the court of Sultan Muḥammad B. Tukush (A.H. 596—617), and died A.H. 666, at the age of eighty-five years. See also Hammer, Redekünste, p. 123, and Sprenger, Oude Catalogue, p. 561.

The evidence of the Dīvān is altogether in favour of the later date; for it contains poems addressed to 'Alā ud-Dīn Muḥammad Khwārazm Shāh, and designating him by the title of Sanjar, a surname which the Sultan assumed in consequence of his victory over the Ḳarā Khitāis, A.H. 606 (D'Ohsson, Histoire des Mongols, vol. i. p. 182). There are also Ḳaṣīdahs in praise of Niẓām ul-Mulk Muḥammad B. Ṣāliḥ, who was Vazīr to the same Sultan during the latter part of his reign, A.H. 606—613 (see Ḥabīb us-Siyar, vol. ii., Juz 4, p. 183), and of Ḳuṭb ud-Dīn Mīr 'Amīd Ḥabash, who was at the head of the government of Māvarā un-Nahr under Chaghatāi Khān and his successors, Ḳarā Hulāgū and Bīsū-Mungā, A.H. 617—649 (see Jahānkushāi, fol. 81, and Ḥabīb us-Siyar, vol. iii., Juz 1, p. 46).

The Dīvān contains Ḳaṣīdahs and some Tarjī'-bands arranged according to subjects, and a few Rubā'is at the end. Copies are mentioned in the St. Petersburg Catalogue, p. 330, and in the Bibliotheca Sprenger, No. 1514.

Add. 7790.

Foll. 283; 9¾ in. by 5½; 17 lines, 3 in. long; written in Nestalik, apparently in the 16th century. [Cl. J. Rich.]

Another collection of the poems of Saif Isfarangī, richer than the preceding, endorsed زبدة القصاید سیف الدین اسفرنك

Beg. شب جو بردارد حجاب از هودج اسرار من
خفته کیرد صبح را چشم و دل بیدار من

Contents: Ḳaṣīdahs, fol. 1 *b*. Muḳaṭṭa'āt, fol. 207 *a*. Ghazals, fol. 247 *a*. Rubā'is, fol. 269 *a*.

Add. 7766.

Foll. 109; 10 in. by 6¾; 21 lines, 5¼ in. long; written in four columns in small Persian Naskhi; dated Zulḳa'dah, A.H. 863 (A.D. 1459). [Cl. J. Rich.]

كتاب كليله و دمنه

A poetical version of the book of Kalīlah and Dimnah, in the epic metre, the author of which is called in the heading and in the subscription, Aḥmad B. Maḥmūd uṭ-Ṭūsī, known as Ḳāni'ī, احمد بن محمود الطوسی المشهور بقانعی

Beg. خدایا توئی زندهٔ جاودان
فرازندهٔ این سپهر روان

The work was composed for a king called Kā'ūs, to whom a few laudatory verses are addressed at the end of each section. He is designated as the sovereign of Rūm, and the worthy successor of Kaikhusrau and Kaiḳubād.

'Izz ud-Dīn Kaikā'ūs, who is here meant, succeeded as the eldest son to his father Kaikhusrau, at the time of the Moghul invasion of Asia Minor, A. H. 642, and carried on for about twenty years a fitful rule under the control of the Moghul sovereigns, and in a state of constant struggle with his brother Rukn ud-Dīn Ḳilij Arslān, with whom he had to divide the kingdom. Ousted at last by the latter he repaired to Constantinople, and was shortly after, A.H. 662, confined by the emperor Michael Paleo-

logus in the castle of Ænos. He was subsequently released by the Moghul Berekāi Khān, and obtained from him a principality in the Crimea, where he died A.H. 678. See Abulfaraj, Historia Dynastiarum, pp. 319—332, Abulfeda, vol. v. p. 11, D'Ohsson, Histoire des Mongols, vol. iii. pp. 92, 479, and Hammer, Geschichte der Goldenen Horde, pp. 174—181.

The author gives in the prologue, fol. 8 *b*, a brief account of his career. He lived, he says, in Khorasan in joy and comfort, a matchless poet sought after by all,

من آن روزها در خراسان بدم
زایام شاد و تن آسان بدم
سخن کوي مانند من کس نبود
نبد کس که جوینده من نبود

when the Moghuls overran the country, shedding blood by torrents, and drove the Khwārazm Shāh in wild flight to the sea of Māzandarān (A.H. 617). Having escaped to India, he took ship to 'Adan, and, after visiting Medina and the holy shrines of Mecca, and passing through Baghdād, he repaired to Rūm, where "in his distress his heart was rejoiced by the sight of the sovereign of the world, Kaiḳubād" (A.H. 616—634):

دران بی نوائی دلم کشت شاد
بدیدار شاه جهان کیقباد

He became his panegyrist, lived, thanks to his bounty, in great opulence, and composed a poetical record of the dynasty, entitled Saljūḳ Nāmah, the bulk of which was not much less than a camel's load. He enjoyed also the favour of Kaiḳubād's glorious successor, Kaikhusrau (A.H. 634—641).

The poet says in two other passages, foll. 95 *a*, 108 *a*, that he had, during forty years, celebrated the praises of three sovereigns of the house of Saljūḳ (Kaiḳubād, Kaikhusrau, and Kaikā'ūs), that his poems filled thirty volumes, and amounted to about three hundred thousand distichs:

که جون تیغ بران کشادم زبان
چهل سال درمدح این دودمان
چنان مدح سه شاه کفتم بمهر
که تحسین کند برفلك ماه و مهر
همانا بود سی مجلد سخن
بمدح سلاطین بکفتار من

همانا جهل سال باشد تمام
که مداح سلجوقیان ام مدام
بمن زنده شد نام شاهان داد
جهاندار کیخسرو و کیقباد
بود سی مجلد سخن بیشتر
که آنرا بشاید نوشتن بزر
که ماند زکفتار من یادکار
بود قرب آن بیت سیصد حزار

If, therefore, the arrival of Ḳāni'ī at the court of Kaiḳubād took place, as appears probable, in A.H. 618, the composition of the present work must be placed about A.H. 658.

The author's name is preceded in the heading by the pompous titles املح الشعرا وافصح الفصحا, and in the subscription he is called ملك الشعرا و افصح الفصحا. He was still living in Ḳūniyah A.H. 672; for he is mentioned by Aflākī, the author of Manāḳib ul-'Ārifīn, Add. 25,025, fol. 142, who calls him Amīr Bahā ud-Dīn Ḳāni'ī Malik ush-Shu'arā, as one of those who paid a last tribute to the saint Maulānā Jalāl ud-Dīn Rūmī, deceased in that year. He may be identical with a Ḳāni'ī called like him Bahā ud-Dīn Aḥmad, and also entitled Malik ush-Shu'arā, who is mentioned in the Gotha Catalogue, p. 68, as the author of a Ḳābūs Nāmah. The latter, however, is designated as Kāzarūnī, or native of Kāzarūn, while our author came from Khorasan.

The prologue of Ḳāni'ī treats at considerable length of the virtues and accomplishments which befit a king, of each of which the author shows his royal master to be the true

paragon. An easy transition to Nūshīrvān, the traditional pattern of a just and wise ruler, introduces, fol. 9 *b*, the main subject of the work. At his court appears an Indian envoy bringing the tribute of his country. Questioned by Nūshīrvān about a wonderful herb said to grow in India and to give eternal life to those who eat it, he explains its true nature. The herb is but an emblem of the book of wisdom which the kings of India keep as a sacred heirloom in their treasury.[a] He entreats the king, however, not to betray to his master that he has disclosed his secret. Here follows, fol. 10 *b*, a detailed account of Barzūyah's mission to India, and of the means by which he succeeded in obtaining a copy of the precious book.

The work proper begins on fol. 13 *a* with the rubric اغاز کتاب کلیله و داستان برزویه طبیب. The first section contains the life of Barzūyah, the physician, as told by himself, and drawn up by Buzurjmihr. The nature and arrangement of the remainder of the contents will appear from the following headings: The ox and the lion, fol. 17 *a*. Damnah and the lion, fol. 20 *a*. The lion repents killing the ox, fol. 40 *a*. The merchant's wife, the parrot, the slave, and the men of Balkh, fol. 49 *a*. The pigeon with a collar, fol. 50 *b*. The worldly friends, دوستان ابنای زمان (the crows and the owls), fol. 61 *b*. The ape and the tortoise, کپی و سنك پشت, fol. 74 *a*. The hermit and the weasel, زاهد و راسوا, fol. 78 *b*. The mouse and the cat, fol. 80 *a*. The king and the bird Ḳabrah, ملك و قبره, fol. 83 *b*. The lion and the jackal, fol. 87 *a*. The lion, the jackal, and the huntsman, fol. 93 *a*. The hermit and the traveller, fol. 97 *a*. The dream of the king of India, fol. 97 *a*. The snake, the ape, the leopard, and the well, fol. 102 *a*. The king's son and his companions, fol. 103 *a*.

The arrangement is very similar to that of the Persian version of Naṣr Ullah. But the author does not give any information as to the original which he had followed. He merely says that he was turning prose into verse:

من انرا کنون خواهم آغاز کرد
برآرم بنظم از سر نثر کرد

[a] A similar answer is recorded in the preface of Naṣr Ullah's Persian version, where it is put in the mouth of a Brahman in India. See Notices et Extraits, vol. x. p. 107.

Add. 27,263.

Foll. 417; 13¼ in. by 9; 17 lines, 5½ in. long; written in fair Nestalik, in four gold-ruled columns, with rich 'Unvāns and gilt headings, apparently in the 16th century. Bound in stamped leather.

[Sir John Malcolm.]

مثنوي مولانا جلال الدين رومي

The Maṣnavī of Jalāl ud-Dīn Rūmī.

Beg. بشنو از نی جون حکایت میکند
وز جدائیها شکایت میکند

Maulānā Jalāl ud-Dīn Muḥammad Rūmī, the founder of the order of Darvishes called after him Maulavis, is by general consent the greatest of the Sufi poets of Persia. His life forms the main subject of Manāḳib ul-'Ārifīn (see p. 344 *b*), from which the following particulars are extracted. He was born in Balkh on the sixth of Rabī' I., A.H. 604, and died in Ḳūniyah on the fifth of Jumāda II., A.H. 672. His father, Muḥammad B. ul-Ḥusain ul-Khaṭībī ul-Bakrī (a descendant of the Khalif Abu Bakr), commonly called Bahā ud-Dīn Valad, son of a daughter of Sultan 'Alā ud-Dīn B. Khwārazm Shāh, had acquired by his learning and his religious character so much influence in Balkh as to rouse the jealousy of the Sultan, and was obliged in consequence to leave his native city. He proceeded with

his son Jalāl ud-Dīn, who was then five years old, by way of Baghdād to Mecca, from thence to Malaṭiyah, where he stayed four years, and to Lārindah, where he sojourned seven years. Subsequently, yielding to the instances of the Sultan of Rūm, 'Alā ud-Dīn Kaiḳubād, he settled in the royal residence, Ḳūniyah, where he died on the 18th of Rabī' II., A.H. 628.

After Bahā ud-Dīn's death Jalāl ud-Dīn received his spiritual instruction from Sayyid Burhān ud-Dīn Tirmiẕī, a disciple of his father, who joined him in Ḳūniyah in A.H. 629, and, afterwards, from a wandering Sufi, Shams ud-Dīn Tabrīzī, who from A.H. 642 to his death in A.H. 645, was Jalāl ud-Dīn's constant companion, and whose name the poet adopted, as a Takhalluṣ, in his Ghazals. In the latter part of his life Maulānā was worshipped as a saint by a crowd of devoted disciples, and was treated with the utmost regard by the Moghul governor, Mu'īn ud-Dīn Parvānah, who was at that time the virtual ruler of the Saljūki empire. The only son who survived him was Bahā ud-Dīn, better known as Sulṭān Valad, born A.H. 623, who became, ten years after his father's death, the head of the Maulavis, and died A.H. 712.

Other notices will be found in Nafaḥāt ul-Uns, p. 530 (translated in Mines de l'Orient, vol. vi. p. 429), Daulatshāh, fol. 96, Ḥabīb us-Siyar, vol. iii., Juz 1, p. 66, Majālis ul-Mūminīn, fol. 330, Haft Iḳlīm, fol. 235, Riyāẓ ush-Shu'arā, fol. 400, and Ātashkadah, fol. 142. See also Ouseley, Notices, p. 112, Hammer, Redekünste, p. 163, Sprenger, Oude Catalogue, p. 489, and George Rosen's Mesnewi, preface, pp. 13—26.

The Maṣnavī, or, as it is often called مثنوی معنوی, the "Spiritual Maṣnavī," is the favourite text book of the Sufis. It is a vast, and somewhat rambling, collection of moral precepts and religious reflexions, with comments on texts from the Coran, and sayings of the Prophet, illustrated by numerous anecdotes.

Chalabī Ḥusām ud-Dīn, whom the author addresses by name in several passages of the Maṣnavī, was his favourite disciple. His proper name was Ḥasan B. Muḥammad B. Akhī Turk. He had been appointed Khalīfah after the death of Ṣalāḥ ud-Dīn Zarkūb in A.H. 657, and remained for ten years, from the decease of Maulānā to his own death, which took place A.H. 383, the acknowledged head of the order. Ḥusām ud-Dīn had no small share in the production of the poem. It was he who, having noticed with how much delight the disciples read the Maṣnavis of Sanā'ī and Farīd ud-Dīn 'Aṭṭār, suggested to his master the composition of a poem similar to the Ilāhī Nāmah of Sanā'ī (*sic*), but in the measure of the Manṭiḳ uṭ-Ṭair of 'Aṭṭār, and who, when Maulānā carried out that idea, wrote down the poem from his master's dictation, reading it aloud to him after each sitting, and correcting the text. The work was interrupted during two years, in consequence of the death of Ḥusām ud-Dīn's wife; but it was resumed, as stated at the beginning of Daftar II., in A.H. 662, and continued to the end. See Manāḳib ul-'Ārifīn, fol. 176.

The poem, which is divided into six books called Daftars, has been the text of many commentaries enumerated by Haj. Khal., vol. v. p. 375. It has been repeatedly printed in the East, viz. in Bombay, A.H. 1262, 1266, 1273, 1280, and 1294, in Lucknow, A.H. 1282, in Tabrīz, A.H. 1264, in Bulak, with a Turkish translation, A.H. 1268, and in Constantinople, A.H. 1289. The contents have been stated by Hammer, Jahrbücher, vol. 65, Anz. Blatt, pp. 7—26. Portions have been translated into German verse by M. V. Hussard, Mines de l'Orient, vol. ii. p. 162, etc., and by George Rosen, Leipzig, 1849. A version in English verse, by J. W. Redhouse, Esq., is being prepared for publication.

In the present copy the six Daftars begin respectively on foll. 2 *b*, 69 *b*, 131 *b*, 212 *b*, 275 *b*, and 347 *b*. A rich border enclosing the beginning of the poem contains the following lines in its praise:

تا قیامت کر بپی صورت روی
تا قیامت بوی معنی نشنوی
جان جاویدان اکر خواهی بخوان
مثنوی معنوی مولوی

The volume contains nineteen whole-page miniatures, in fair Persian style.

Add. 26,151.

Foll. 471; 9½ in. by 5½; 21 lines, 2¼ in. long, and 20 lines in the margin; written in Nestalik, in two gold-ruled columns, with 'Unvāns, apparently in the 16th century. [Wm. Erskine.]

The same poem.

This copy contains short prose prefaces to the several Daftars. Those of the first, third, and fourth are in Arabic, the others in Persian. They are to be found on foll. 2 *b*, 73 *b*, 138 *b*, 235 *b*, 304 *b*, and 383 *b*.

At the end of Daftar IV. is a subscription stating that the MS. had been written near the shrine of the holy Shāh of Ghaznī نزدیک روضه شاه غزنی قدس سره, by Sayyid Kabīr B. Sayyid Rājū B. Husainī.

On the first page are the Persian seal and the signature of Edward Galley.

Or. 1211.

Foll. 506; 10½ in. by 6; 27 lines, 4⅞ in. long; written in a large and cursive Persian character, in two columns, probably early in the 15th century. [Alex. Jaba.]

The Maṣnavī, with the prose prefaces. The six Daftars begin respectively on foll. 1 *b*, 80 *b*, 154 *a*, 248 *b*, 324 *b*, and 409 *b*.

Foll. 1—5, and 502—506, have been supplied by a later hand.

Or. 1364.

Foll. 313; 12½ in. by 8; 23 lines, 4½ in. long; written in small and neat Nestalik, in four gold-ruled columns, with six 'Unvāns; dated Rajab, A.H. 982 (A.D. 1574). Bound in stamped leather covers. [Sir Chas. Alex. Murray.]

The Maṣnavī, with the prefaces, beginning respectively on foll. 3 *b*, 50 *b*, 94 *b*, 150 *b*, 197 *b*, and 254 *b*.

Add. 26,153.

Foll. 205; 11¼ in. by 6½; 17 lines, 2½ in. long, with 32 lines in the margins; written in Nestalik, A.H. 1043 (A.D. 1633). [Wm. Erskine.]

Daftars I.—III. of the Maṣnavī.

The MS. was written, according to the subscription, by Ilahyār for Minuchihr Beg.

Add. 16,767.

Foll. 318; 12½ in. by 8¼; 23 lines, 4⅝ in. long; written in Nestalik, in four gold-ruled columns, with six 'Unvāns; dated A.H. 1049 (A.D. 1639); bound in stamped and gilt leather. [Wm. Yule.]

The same work, with three prefaces, viz. those of Daftar II., fol. 52 *b*, Daftar V., fol. 205 *b*, and Daftar VI., fol. 258 *b*.

Egerton 1107.

Foll. 362; 14¼ in. by 9½; 21 lines, 5¼ in. long; written in cursive Indian Nestalik, in four columns; dated Jumāda II., A.H. 1077 (A.D. 1666). [Adam Clarke.]

The Maṣnavī, with the same prefaces as in the preceding copy.

The copyist, Muḥammad Shafī', describes himself as tutor to the son of Farīdūn Beg, Vāḳi'ah-Navīs to Amīr Khān, Ṣūbahdār of Kābul.

Add. 7740.

Foll. 241; 14¼ in. by 7¼; 31 lines, 4¾ in. long; written in Nestalik, in four columns; dated Shāhjahānābād, Zulka'dah, A.H. 1077 (A.D. 1667). [Cl. J. Rich.]

The Masnavī, with all the prefaces but that of Daftar I.

The transcriber, محمد صادق ولد نعمت الله مهونوی, states in the subscription that he had written this copy for Mīr Muḥammad Vāẓiḥ, son of Irādat Khān.

At the end of Daftar IV. it is stated that the text had been corrected, A.H. 1083, on the copy of Shāh 'Abd ul-Fattāḥ Gujrātī, who had collated a large number of MSS.

Add. 5605.

Foll. 324; 11½ in. by 7; 22 lines, 4¼ in. long; written in Nestalik, in four columns; dated Rabī' I., A.H. 1082, the 13th year of [Aurangzīb's] reign (A.D. 1671).

[N. Brassey Halhed.]

The Masnavī. The prefaces of Daftars II.—VI. have been added by another hand.

Add. 5606.

Foll. 434; 10¼ in. by 6¾; 19 lines, 2¾ in. long, in a page, with 32 half-lines in the margin, in continuation of each page; written in two columns, in common Indian Nestalik; dated Rabī' I., A.H. 1185 (A.D. 1771).

The same poem. [N. Brassey Halhed.]

Add. 26,152.

Foll. 583; 10 in. by 6¾; 21 lines, 5 in. long; written in Nestalik, in four gold-ruled columns; dated the 24th year of Aurangzīb (A.H. 1091-2, A.D. 1680-1).

[Wm. Erskine.]

The Masnavī, with the prefaces of Daftars IV. and VI., and copious notes written partly in the margins, partly on inserted slips.

Add. 16,769.

Foll. 229; 9 in. by 5¼; 17 lines, 2½ in. long, with 30 lines in the margins; written in small Nestalik, in two columns; dated Ujjain, Mālvah, Rabī' II., A.H. 1093 (A.D. 1682.) [Wm. Yule.]

Daftars III—V. of the Masnavī, with the first five folios of Daftar VI. Daftar III. wants sixteen folios at the beginning.

Add. 25,802.

Foll. 275; 11½ in. by 6¾; 25 lines, 4⅝ in. long; written in Naskhi, in four gold-ruled columns, with 'Unvāns, probably in the 17th century. [Wm. Cureton.]

The Masnavī, with all the prefaces but that of Daftar V.

Add. 16,768.

Foll. 255; 13 in. by 7¾; 27 lines, 4¾ in. long; written in cursive Indian Nestalik, in four columns; apparently in the 18th century.

[Wm. Yule.]

The Masnavī, with the prefaces, and marginal additions.

According to a Persian note on fol. 1, this MS. was bought in Jainagar, A.H. 1203.

Or. 1214.

Foll. 24; 9 in. by 7; 21 lines, 4¾ in. long; written on four columns in small Nestalik, probably in the 18th century.

[Alexandre Jaba.]

The seventh Daftar of the Masnavī, with a prose preface.

Beg. ای ضیا الحق حسام الدین سعید
دولتت پاینده فقرت بر مزید

This seventh Daftar, which has been printed at the end of the Bulak edition, was first brought to light, A.H. 1035, by a commentator of the Masnavī, Ismā'īl Dadah (Rusūkh ud-Dīn Ismā'īl B. Aḥmad ul-Ankiravī), who gave out that he had found it in a copy dated A.H. 814, and who stood out for its genuineness, which, however, was generally disbelieved. See Haj. Khal. vol. v. p. 377, Hammer Redekünste, p. 167, and Flügel, Vienna Catalogue, vol. i. p. 518.

Copyist: محمد شریف بن داملا محمد سلیم مرحوم بخاری

Add. 14,051.

Foll. 508; 11 in. by 6½; 21 lines, 4¾ in. long; written in cursive Nestalik; dated Muḥarram, A.H. 1081 (A.D. 1670).

جواهر الاسرار وزواهر الانوار

The first volume of a commentary on the Masnavi, by Ḥusain B. Ḥasan, حسین بن حسن.

Beg. حمد بحد و غایت و ثنائی بیعد و نهایت

The author, whose full name is Kamāl ud-Dīn Ḥusain B. Ḥasan Khwārazmī, has been already mentioned, p. 144 *b*. He states in the preface that he had, from his youth upwards, eagerly studied the Masnavī, and that he was constantly consulted by the learned as to its meaning. He had already written on that subject a work entitled كنوز الحقایق فی رموز الحقائق, and was at length induced by his friends' prayers, as well as by the desire of the ruler of Khwārazm, to write a fuller commentary, the present work. He frequently mentions, as still living, his spiritual guide Khwājah Abu'l-Vafā (a celebrated Ṣūfī, who died A.H. 835; see Nafaḥāt ul-Uns, p. 499, and Ḥabib us-Siyar, vol. iii., Juz 3, p. 144). The work is mentioned by Haj. Khal. vol. v. pp. 375, 376, and Sprenger, Oude Catalogue, p. 493.

Contents: Preface, fol. 1 *b*. Ten preliminary discourses, as follows:—1. On the great Ṣūfīs from 'Alī to Jalāl ud-Dīn, fol. 8 *a*. 2. On Ṣūfī terms, fol. 36 *b*. 3. On the degrees of spiritual knowledge, fol. 41 *a*. 4. On the essence of the Divinity, fol. 43 *b*. 5. God's names and qualities, fol. 48 *a*. 6. On the worlds, fol. 49 *b*. 7. On creation, fol. 51 *a*. 8. On the great spirit, fol. 52 *b*. 9. On the soul's return to the spirit, fol. 55 *a*. 10. On the essence of love, fol. 64 *a*. Commentary on Daftar I., fol. 71 *b*; on Daftar II., fol. 203 *b*; on Daftar III., including the Arabic preface, fol. 314 *b*.

On the first page is written, "Geo. Jervis, Ahmudabad, 1814."

Add. 25,804.

Foll. 497; 12½ in. by 8¼; 22 lines, 6 in. long; written in large Naskhi, with ruled margins, apparently in the 17th century.

[Wm. Cureton.]

كشف اسرار معنوي در شرح ابيات مثنوي

A full commentary on the first two Daftars of the Masnavī, with the text.

Author: 'Abd ul-Ḥamīd B. Mu'īn ud-Dīn Muḥammad B. Muḥammad Hāshim ul-Ḥusainī ul-Kattālī ur-Rifā'ī ut-Tabrīzī, عبد الحمید بن معین الدین محمد بن محمد هاشم الحسینی القتالی الرفاعی التبریزی

Beg. حمد بحد و ثنای بیعد ذات احدیت سمات

The commentary is preceded by a short preamble and nine preliminary chapters (Muḳaddimah), foll. 5—17, treating of the principles of theosophy and the definition of its technical terms. The entire text is inserted by paragraphs. Each of these is followed by short verbal explanations of rare words لغات, and by extensive comments. The most recent authors quoted appear to be Khwājah Abul-Vafā, who died A.H. 835 (see the preceding no.), fol. 139 *a*, and 'Abd ul-

Karīm ul-Jīlī, author of al-Insān ul-Kāmil, who was born A H. 767 (Haj. Khal., vol. i. p. 459), fol. 143 *b*. At the end of Daftar I., fol. 265, is found a transcript of the subscription of the author's original draft.

The first part of the same commentary is described by Dr. Sprenger, Oude Catalogue, p. 403.

On the first page is a seal of Muḥammad Mahdī dated A.H. 1141, and the Persian seal of Archibald Swinton.

Or. 1213.

Foll. 222; 12 in. by 8½; 31 lines, 5¼ in. long; written in a small Turkish hand, probably in the 17th century.

[ALEXANDRE JABA.]

A Turkish commentary upon the fourth Daftar of the Maṣnavī, by Sham'ī شمعی, with the text.

Beg. حمدهای متوافرهٔ صدق آمیز و شکرهای متکاثره

The author states, in the preamble, that he had undertaken the work by order of Sultan Murād Khān B. Salīm, and, at the end, that he had completed the present portion on the 15th of Jumādā II., A.H. 999. See Haj. Khal., vol. v. p. 375.

Or. 1210.

Foll. 464; 11¼ in. by 6½; 19 lines, 3⅝ in. long; written in Nestalik, in four columns, with 'Unvāns and gold-ruled margins, apparently in the 17th century.

[ALEXANDRE JABA.]

نسخهٔ ناسخهٔ مثنویات سقیمه

A revised edition of the Maṣnavī, by 'Abd ul-Laṭīf B. 'Abd Ullah ul-'Abbāsī, عبد اللطيف بن عبد الله العباسی, with marginal notes.

Mullā 'Abd ul-Laṭīf, a native of Gujrāt, was a dependent of Lashkar Khān Mashhadī, Dīvān of Kābul under Jahāngīr, and afterwards Ṣūbahdār of the same province under Shāhjahān. He passed into the imperial service in the fifth year of the latter reign as Dīvān i Tan, with the title of 'Aḳīdat Khān, and was some time employed as court-chronicler. He died in old age in the 12th year of the reign (A.H. 1048—9). See 'Amal Sāliḥ, fol. 708, where his commentary on the Maṣnavī is mentioned with praise, and Taẕkirat ul-Umarā, fol. 70.

In a preface entitled مرآة المثنوی, and dated by the chronogram دیباجه لطیف انصرام یافته, *i. e.* A.H. 1032, foll. 10—19, the editor gives an account of the labour he had bestowed upon the text. He collated it with an authenticated copy in Kābul, A.H. 1024, and with several MSS. in Yūlam Guẕar, near Pashāwar, A.H. 1025, subjected it to a critical examination, with the help of a friend, while on a journey to the Deccan in A.H. 1030, and collated it again with four copies in Burhānpūr, A.H. 1031. He also verified the passages of the Coran and the Ḥadīṣ referred to by the poet, and gave their original text with interpretation in the margin, corrected the Arabic prefaces which he found sadly corrupt, and explained all the rare words and difficult verses. He adds that his comments had been compiled in a detached shape, and formed two separate works, entitled Laṭā'if ul-Ma'ānī and Laṭā'if ul-Lughāt.

Tables of contents, drawn up by the editor, are prefixed to the several Daftars. The preface is repeated in a condensed form at the beginning of Daftars II.—VI.

It is stated, at the end of Daftars III. and IV., that the MS. had been collated in Burhānpūr, A.H. 1100.

Add. 25,803.

Foll. 312; 12½ in. by 8; 25 lines, 4½ in. long; written in Nestalik, in four columns;

dated Katak (Bengal), A.H. 1113 (A.D. 1701). [WM. CURETON.]

The same revised text, with the editor's preface and marginal notes.

Add. 16,766.

Foll. 240; 15½ in. by 9¼; from 25 to 27 lines, 5 in. long, with as many lines in the margin; written in fair Nestalik, in four gold-ruled columns, with 'Unvāns, probably in the 17th century; bound in stamped and gilt leather. [WM. YULE.]

The Maṣnavī, with copious marginal notes extracted from the Laṭā'if ul-Ma'navī (see p. 589 *b*).

This MS. contains the following prefaces: Persian preface to Daftar II., fol. 38 *a*. Arabic prefaces to Daftar III. and IV. with Persian paraphrase, foll. 70 *a*, and 112 *b*.

The preface of 'Abd ul-Laṭīf to his recension of the Maṣnavi is prefixed to Daftar V., fol. 148 *b*, and again to Daftar VI. fol. 192 *b*. It is followed in each place by his statement of the contents of the respective Daftars.

Add. 16,770.

Foll. 206; 10½ in. by 6¾; 19 lines, 4¼ in. long, in a page; written in plain Nestalik; dated Jumāda II., A.H. 1080 (A.D. 1669).

لطائف المعنوي من حقائق المثنوي

A Commentary on the Maṣnavī, by 'Abd ul-Laṭīf B. 'Abd ullah ul-'Abbāsī (see p. 589 *b*), slightly imperfect at the end.

Beg. شرح بعضى ابيات مشكله فارسى

The commentator states that he had brought together in this work, with some additions, the explanations of difficult verses and Arabic texts, written in the first instance on the margins of his revised copy of the Maṣnavī.

An edition lithographed in Cawnpore, 1876, contains a dedication to Shāhjahān, which is not found in the present copy. See also Stewart's Catalogue, p. 59.

Royal 16 B. XIX.

Foll. 324; 7¾ in. by 5½; 14 and 15 lines, 3½ in. long; written in cursive Indian Nestalik; dated Sūrat, Sha'bān, A.H. 1081 (A.D. 1670). [THOMAS HYDE.]

لطائف اللغات

A Glossary to the Maṣnavī, by the same 'Abd ul-Laṭīf.

Beg. اين فرهنكيست مشتمل بر حل لغات غريبه

The author, who calls himself 'Abd ul-Laṭīf B. 'Abd Ullah Kabīriyyah كبيريه, enumerates in the preface some well known Arabic and Persian dictionaries, and the Sufi glossaries of Ibn 'Aṭṭār, and 'Abd ur-Razzāḳ Kāshī, which he had used, and states that the present work was the result of twelve years of study, and had been compiled in view of his revised edition of the text (see p. 589 *b*). It comprises all the words found in the Maṣnavī, with the exception of those which belong to common speech, and is alphabetically arranged according to the initial and final letters. 'Abd ul-Laṭīf adds that he had been assisted in the compilation by his friend Maulānā Ibrāhīm Dihlavī, who had attended his lectures.

This glossary, known as Farhang i Maṣnavī, has been lithographed in Lucknow, 1877. See also Stewart's Catalogue, p. 132, and Ouseley's Collection, No. 384.

Add. 6612.

Foll. 162; 14 in. by 10½; 25 and 23 lines, 6 in. long; written in Nestalik; dated Rabī' I., the first year of Jahāndār Shāh, A.H. 1124 (A.D. 1712). [J. F. HULL.]

I. Foll. 1—94. The first two Daftars of the Maṣnavī, with marginal notes.

II. Foll. 95—162. The glossary described under the preceding number.

Or. 369.

Foll. 175; 9 in. by 5¼; 23 lines, 3 in. long; written in small and close Nestalik; dated Ramaẓān, A.H. 1100 (A.D. 1689).

[Geo. Wm. Hamilton.]

An extensive commentary, entitled Mughnī, مغنى, upon the third Daftar of the Maṣnavī, by Muḥammad 'Abid.

Beg. الدفتر الثالث من المثنوى للمولوى افاض الله بركاته

The author's name and the title are found in this endorsement, دفتر سيوم از مثنوى حضرت مولوى قدس الله سره حامل المتن از شرح محمد عابد رحمة الله عليه مسمى بمغنى

In a Persian note on the same page it is stated that this MS. is the author's first draught واين مسودهٔ مصنف مذكور است, and that he began to write the commentary on Daftar I. in A.H. 1100. Many mistakes, however, corrected in the margins, show this copy to be the work of a scribe. Extensive marginal additions in a more cursive character may have been written by the author.

The commentary of Shaikh 'Abd ul-Laṭif (p. 590 *a*), is frequently quoted. Reference is also made to the Muntakhab ul-Lughat, which was written A.H. 1046 (see p. 510 *a*).

Or. 370.

Foll. 141; 8¼ in. by 4¾; 21 lines, 3 in. long; written in Nestalik; dated Muḥarram, the 36th year of the reign (of Aurangzīb, *i.e.* A.H. 1104, A.D. 1692).

[Geo. Wm. Hamilton.]

A Commentary on the Maṣnavī, by Muḥammad Na'īm, محمد نعيم

This commentary, which is confined to the explanation of some difficult verses, is slightly imperfect at the beginning; the first line quoted is the ninth of the poem:

آتش است اين بانك ناي و نيست باد
هر كه اين آتش ندارد نيست باد

يعنى اين بانك نى آتش عشق و سوز جدا ئيست نه افسانه و باد پيمائى

Daftars II.—VI. begin respectively on fol. 34 *a*, fol. 56 *b*, fol. 83 *a*, fol. 104 *b* and fol. 133 *b*. The last line commented upon is دلوهاي ديكر از چه آب جو (Bulak edition, vol. vi. p. 171).

The author's name appears in the subscription:

تمام شد مسودهٔ چند ابيات مثنوى مولوى از دست اميدوار كرم كريم فقير حقير محمد نعيم

Transcriber: عبد الله بن شيخ لطف الله لاهورى

A leaf prefixed to the MS. by a later hand contains the beginning of the preface of 'Abd ul-Laṭīf to his revised text of the Maṣnavī (see p. 589 *a*).

This MS. bears the seals of the kings of Oude.

Or. 367.

Foll. 230; 12 in. by 8¼; 23 lines, 6 in. long; written in Nestalik; dated Ramaẓān, the 50th year of Aurangzīb (A.H. 1117, A.D. 1705). [Geo. Wm. Hamilton.]

A full commentary upon the Maṣnavī, with the text. On the first page is found the following title: فتوحات المعنوى تصنيف مولانا عبد العلى صاحب سنه ١١١٠, and the name of the author, Maulānā 'Abd ul-'Alī Ṣāḥib, has been written by the same hand at the end of Daftar I., fol. 137 *b*.

It begins with the first verse of the poem, followed by a poetical paraphrase, the first line of which is:—

يعنى اندر قصهاى مثنوى
مينمايم شرح حال معنوى

The commentator quotes frequently Jāmi's Nafaḥāt ul-Uns, and occasionally the com-

mentary of his predecessor, Shaikh 'Abd ul-Laṭīf (p. 590 *a*).

The present volume contains the first two Daftars.

Or. 368.

Foll. 125; 12½ in. by 8½; 26 and 23 lines, from 5 to 7 in. long; written by two different hands, in cursive Nestalik; dated A.H. 1103 (A.D. 1692). [Geo. Wm. Hamilton.]

The same author's commentary upon Daftar VI., endorsed شرح میر عبد العلی بر مجلد ششم مثنوی معنوی

This volume contains only short portions of the text, preceded by the word قوله.

Add. 16,771.

Foll. 328; 8¼ in. by 5¾; 17 lines, 3⅝ in. long; written in cursive Nestalik; dated Zulka'dah, A.H. 1143, the 15th year of Muḥammad Shāh (A.D. 1731). [Wm. Yule.]

I. Foll. 1—176. A Commentary on the Maṣnavī, by Muḥammad Nūr Ullah Aḥrārī, محمد نور الله احراری

Beg. الحمد لله العلی الاعلی الوهاب الذی انزل علی عبده الکتاب

The author, who is called in the subscription Mīr Nūr Ullah Akbarābādī, states in the preface that, having applied himself from his youth upwards to the study of the Maṣnavī, he had been in the habit of putting down on the margins of his copy any new meaning that occurred to him, until, yielding to the solicitations of his friends, he wrote out those notes in a connected form.

The commentary deals only with detached passages. The author frequently quotes his predecessor 'Abd ul-Laṭīf (p. 590 *a*), mostly in order to correct him.

See Sprenger, Oude Catalogue, p. 495, where the author, who is called Shāh Mīr Muḥammad Nūr Ullah Aḥrārī, is said to have resided in Arcot.

II. Foll. 177—328. حل مثنوی

Another commentary on the same poem, by Afẓal, of Ilāhābād, افضل الهابادی

A summary of the contents of Daftar I. is followed by a prologue in verse beginning thus:

مر خدا را شکر کز لطف قوی
داد توفیقم بحل مثنوی

The author says that he wrote this work as a supplement to the commentaries of his predecessors, 'Abd ul-Laṭīf 'Abbāsī (p. 590 *a*), and Mīr Nūr Ullah Aḥrārī.

The present copy contains only the commentary on the first Daftar, including the Arabic Preface.

Or. 1212.

Foll. 144; 8¼ in. by 5½; 15 lines, 3⅝ in. long; written in Nestalik, in two columns; dated Ramaẓān, A.H. 923 (A.D. 1517). [Alexandre Jaba.]

انتخاب مثنوي

Select verses of the Maṣnavī, beginning with the first verse of Daftar I., and ending with the last of Daftar VI.

Copyist: علیخان برهانی

Add. 9999.

Foll. 112; 8¼ in. by 5½; 17 lines, 3¼ in. long, in a page; written in cursive Nestalik, apparently in the 17th century.

گلشن توحید

The "Rose Garden of Unity," a selection from the Maṣnavī.

Author: Shāhidī Maulavī, شاهدي مولوی (see p. 513 *b*).

Beg. حمد لا يحصى ثناي بى قياس
بى نهايت منت و بى حد سپاس

The author had extracted, as he states in the prologue, some detached lines, six hundred in number, from the Maṣnavī. At the request of a friend he connected them by means of additional verses, inserting five distichs of his own between each two of the original. The date of composition, A.H. 937, is conveyed by the following chronogram, fol. 2 *b*:

بلبلى كو كلشن توحيد جو

See Haj. Khal., vol. v. p. 232, where A.H. 927 is given as the date of composition, Orientalia, vol. i., p. 319, the Vienna Catalogue, vol. iii. p. 429, and the Leyden Catalogue, vol. ii. p. 112.

Add. 7738.

Fol. 365; 13 in. by 7; 19 lines, 3½ in. long, with 36 lines in the margins; written in Nestalik, apparently in the 16th century.

[Cl. J. Rich.]

ديوان جلال الدين رومى

The Dīvān of Jalāl ud-Dīn Rūmī, often called "Dīvān i Shams i Tabrīz," because the poet takes in it the name of his spiritual guide, Shams ud-Dīn Tabrīzī (see p. 585 *a*), as his takhalluṣ.

The contents of the present copy, which is slightly imperfect at beginning and end, are—Ghazals in alphabetical order, fol. 1 *a*. Tarjī'-bands, fol. 346 *b*. Rubā'īs, foll. 352 *b*—359 *b*.

Foll. 360—365 contain a portion of the editor's preface. It is extremely wordy, confused, and, moreover, very incorrectly written. The editor, whose name does not appear, describes himself as a devoted admirer of Jalāl ud-Dīn, whom, however, he had never seen. He says that he had spent a year or two in collecting the scattered poems written by scribes from Maulānā's dictation, revising them, and arranging them in alphabetical order, adding that the collection comprised thirty thousand distichs.

Copies of the Dīvān are described by Hammer, Redekünste, p. 172, by Flügel, Vienna Catalogue, vol. i. p. 522, by Sprenger, Oude Catalogue, p. 497, and Bibl. Sprenger., No. 1458. For extracts, see Krafft, p. 65, Leyden Catalogue, vol. ii. p. 113, Gotha Catalogue, p. 69, Munich Catalogue, p. 16, and St. Petersburg Catalogue, p. 214. Select poems have been edited, with a translation in German verse, by V. von Rosenzweig, Vienna, 1838.

Or. 289.

Foll. 255, leaves 17 lines, 4½ in. long; written in Persian Naskhi; dated Zulka'dah, A.H. 824 (A.D. 1421).

[Geo. Wm. Hamilton.]

ديوان شمس تبريز

The latter part of the same Dīvān, with the heading, جلد دويم ديوان حضرت شمس تبريز

Beg. چشم تو با چشم من هردم بى قيل وقال

It contains the Ghazals from ل to ى, some Tarjī'-bands, fol. 246 *a*, and a few Rubā'īs, fol. 253 *a*.

Copyist: غياث الدين بن خواجه شرف الدين البرسوى

Add. 7749.

Foll. 193; 5¾ in. by 3½; 15 lines, 2 in. long; written in a small and neat Shikastah-Āmīz; dated Baghdād, Zulka'dah, A.H. 1208 (A.D. 1794). [Cl. J. Rich.]

The following works of Fakhr ud-Dīn 'Irāḳī, فخر الدين عراقى

Fakhr ud-Dīn Ibrāhīm B. Shahriyār 'Irāḳī

left at the age of eighteen his native city Hamadān, went in the guise of a wandering ḳalandar to India, and attached himself in Multān to Shaikh Bahā ud-Dīn Zakariyyā, with whom he stayed twenty-five years. After his master's death, which took place A.H. 666 or 661, he performed the pilgrimage, and proceeded from Mecca to Ḳūniyah, where he found another spiritual guide in the well-known mystic, Ṣadr ud-Dīn Ḳūniyavī, who died A.H. 672 (Arabic Catalogue, p. 779 *b*). It was there, and while attending Ṣadr ud-Dīn's lectures on the Fuṣūṣ ut-Ḥikam, that he composed his Ṣufi tract, Lama'āt, which was approved by his Shaikh. He left Rūm after the death of his patron Mu'īn ud-Dīn Parvānah (A.H. 677; see Geschichte der Ilchane, vol. i., p. 299), and spent his latter years in wanderings through Egypt and Syria. He died in Damascus, A.H. 686, according to the Guzidah, fol. 241, or A.H. 688, as stated in the Nafaḥat ul-Uns, p. 700, Majālis ul-'Ushshāḳ, fol. 91, Firishtah, vol. ii. p. 760, Haft Iḳlīm, fol. 413, and Riyāẓ ush-Shu'arā, fol. 291. Daulatshāh, however, followed by Taḳī Kāshī, Oude Catalogue, p. 17, places his death in A.H. 709. See Hammer, Redekünste, p. 226, and Sprenger, Oude Catalogue, p. 440.

I. Fol. 1 *b*. A Dīvān, containing—1. Ḳaṣidahs and some Tarjī'-bands, without alphabetical arrangement. 2. Ghazals in alphabetical order, fol. 46 *b*. 3. Rubā'is, fol. 125 *b*.

Beg. ای جلالت فرش عزت جاودان انداخته
هکوی در میدان قصدت کامران انداخته

Some of the Ḳaṣidahs are in praise of the poet's Shaikh, Bahā ud-Dīn Zakariyyā.

II. Fol. 138 *b*. عشاق نامه, the "Book of Lovers," a poem in Maṣnavī verse, varied by Ghazals, treating in ten sections (Faṣl) of mystic love.

Beg. هر کـه جان دارد روان دارد
واجبست آنکه درد جان دارد

The prologue contains a eulogy on the celebrated Vazīr, Shams ud-Dīn Muḥammad Ṣāḥib Dīvān.

III. Fol. 176 *b*. لمعات, "Lama'āt," a tract in prose and verse on mystic love (see the preceding column, and Haj. Khal., vol. v. p. 333.

Beg. الحمد لله الذى نور وجه حبيب بتجليات الجمال

Add. 16,822.

Foll. 84; 6½ in. by 3¾; 17 lines, 2¼ in. long; written in small and neat Nestalik, with 'Unvān and gold-ruled margins, probably in the 16th century. [Wm. Yule.]

اشعة اللمعات

A commentary on the preceding work, "Lama'āt," by Nūr ud-Dīn 'Abd ur-Raḥmān Jamī (see p. 17 *a*).

Beg. لولا لمعات برق نور القدم
من محو حيي الجود وحي الكرم

The commentator says in his preface that he had been, like many others, prejudiced against the soundness of the Lama'āt, until, requested by his friend, Amīr 'Alīshīr, to revise the text, he had found in it a rich storehouse of spiritual truths, which he undertook to elucidate in the present work. The date of composition, A.H. 886, is expressed in a versified chronogram at the end by the word اتمته : واذ قال اتممته قد بدا بها قال تاريخ اتمامه

This work is generally called شرح اللمعات. See Haj. Khal., vol. v. p. 335, and Dorn, St. Petersburg Catalogue, p. 371.

Copyist: خسرو

Add. 24,944.

Foll. 357; 14½ in. by 9½; 9 lines, 3½ in. long, with 22 lines in the margin; written in elegant Nestalik, with rich 'Unvāns, ornamental headings, and illuminated borders on every page; dated A.H. 974 (A.D. 1566); bound in gilt and stamped leather. [G. Libri.]

كليات سعدي

The Kulliyāt, or complete works of Sa'dī.

Sa'di, the most popular of Persian poets, took his name from the Atābak of Fārs, Sa'd B. Zingī, who died A.H. 623. after a reign of twenty-three years, and to whose service his father was attached. He is generally called Muṣliḥ ud-Dīn; but there is reason to believe that his original name was Musharrif ud-Dīn, and that Muṣliḥ ud-Dīn was the name of his father. In a copy of the Kulliyāt, dated A.H. 905, lately belonging to Col. C. S. Guthrie, there is a subscription to the Būstān, purporting to have been transcribed from the author's autograph, in which he calls himself مشرف بن مصلح السعدى. In an early collection of his works, Add. 18,411, in Or. 5601, and in the present copy, his name is written مشرف الدين بن مصلح, and in Bisutūn's preface مشرف الملة والحق و الدين مصلح الاسلام و المسلمين. In the Guzīdah the names are inverted مصلح بن مشرف, while in the Nafaḥāt ul-Uns they are combined, with a trifling alteration, to شرف الدين مصلح

Sa'di refers frequently to Shirāz as his native place. The date of his birth is not accurately known. In the Būstān, which he wrote A.H. 655, he addresses himself as septuagenarian,

بيا اى كه عمرت بهفتاد رفت
مگر خفته بودى كه بر باد رفت

from which it may be inferred that he was born about A.H. 585. But if the Shaikh *Shams ud-Dīn* Abul-Faraj B. Jauzi, whom he mentions in the Gulistān, Bāb ii., 20, as the preceptor of his youth, is really identical, as has been asserted, with the celebrated doctor *Jamāl ud-Dīn* Abul-Faraj Ibn ul-Jauzī, who died in Baghdād A.H. 597, a still earlier date must be adopted.

After completing his studies in Baghdād, Sa'dī entered upon a long course of distant travels, which took him through the length and breadth of the world known to the Muslims, from Tartary to Abyssinia, and from India to Barbary. He visited Kāshghar, as he states in the Gulistān, Bāb v., 15, in the year in which Sultan Muḥammad Khwārazm Shāh had made peace with the Khiṭāis. This must have been shortly after the great victory which the Sultan won over the Ḳarā Khiṭāis A.H. 606 (see the Kāmil, vol. xii. p. 177), and the anecdote shows that even at that early period the fame of the young poet of Shīrāz had spread to that remote region.

Sa'dī returned to his native city shortly before A.H. 655, and composed in that year and the next his two most popular works, the Būstān and the Gulistān, in both of which he immortalized the name of the reigning Atābak, Abu Bakr B. Sa'd B. Zingī (A.H. 623—658), whose wise rule had restored peace and prosperity to Fārs. There he spent in peace and seclusion the latter part of his long life, treated with respect by the Moghul governors who had superseded the Atābaks and receiving frequent marks of the regard and liberality of the great Vazīr, Shams ud-Dīn Ṣaḥib Dīvān, who from the reign of Hulāgū to the accession of Arghūn, A.H. 683, was at the head of the civil administration of the Moghul empire.

Ẕiyā i Baranī states that Muḥammad Sulṭān, son of Sultan Ghiyāṣ ud-Dīn Balaban, who in the seat of his government at Multān (A.H. 670-683) surrounded himself with poets, twice sent messengers to Shīrāz for the purpose of inducing Sa'dī to settle in Multān, but that the poet, excusing himself on the plea of old age, sent to the prince some autograph verses. See Tārīkh Fīrūzshāhī, p. 68.

Sa'dī died on the seventeenth of Zulḥijjah, A.H. 690. This is the date given by Ḥamd Ullah Mustaufī in his Guzīdah written forty years later. Daulatshāh and Jāmī give A.H. 691, and the former adds that the poet had reached at his death the age of one hundred and two lunar years. Amīn Rāzī states that

he was then one hundred and ten years old, an estimate which, according to what has been above stated respecting the probable date of his birth, must be nearer the truth.

The principal notices on Sa'dī are those of Daulatshāh (translated into English by J. H. Harington, Works of Sadee, pp. ii.—x., and into German by K. H. Graf, Rosengarten, pp. 229—234), of Jāmi, Nafaḥāt ul-Uns, p. 699, Ḥabīb us-Siyar, vol. ii., Juz 4, p. 180, Majālis ul-Mūminīn, fol. 332, Haft Iḳlīm, fol. 92, and Riyāẓ ush-Shu'arā, fol. 198. See also Hammer, Redekünste, p. 204, Ouseley's Notices, p. 5, Sprenger, Oude Catalogue, p. 545, Defrémery, Nouvelle Biographie Générale, vol. xlii., p. 1002, and, above all, Dr. W. Bacher, who in his introduction to "Sa'di's Aphorismen und Sinngedichte, Strassburg, 1879," has ingeniously combined all the information which was to be extracted from a careful perusal of the poet's works.

The Kulliyāt have been edited by J. H. Harington, Calcutta, 1791—1795. Many other editions have since appeared in the East, as in Bombay, A.H. 1267 and 1280, Dehli, 1269, Cawnpore, 1280, Lucknow, 1287, Tabrīz, 1257, and Teheran, 1268. The contents have been stated in the Vienna Jahrbücher, vol. 64, Anz. Blatt., p. 5, Vienna Catalogue, vol. i. p. 527, Oude Catalogue, p. 546, and, with great fullness and accuracy, by Dr. W. Bacher, in his Sa'di-Studien, Zeitschrift der D. Morgenländischen Gesellschaft, vol. xxx. pp. 81—106.

Contents: Preface of 'Alī B. Aḥmad B. Abu Naṣr [in other copies Abu Bakr*] B. Bīsutūn, fol. 3 *b*.

Beg. شکر و سپاس معبودی را جلت قدرته

The writer states that in A.H. 726 he had arranged the Ghazals of Sa'dī alphabetically according to the initial letters, and had subsequently, A.H. 734, compiled an alphabetical index to the same, based on the letters of the rhyme. It is added at the end that the Majlis i Hazl, or mock-homily, had been transferred to the section inscribed Khabīṣāt. An English translation of the preface will be found in the Introduction of Harington's edition, pp. 24—26.

* Shī'ah scribes frequently substitute Abu Naṣr for the hateful name of Abu Bakr.

I. Fol. 8 *b*, رساله اول در تقریر دیباجه, Sa'dī's preface. See Bacher, Sa'dī-Studien, p. 84.

Beg. سپاس بی غایت و ستایش بی نهایت

II. Fol. 17 *b*, رساله ثانی در مجلس جارکانه [read پنجگانه], "the five sittings or homilies."

Beg. الحمد لله الذی خلق الوجود من العدم

The fifth Majlis has been translated by James Ross, Bombay Transactions, vol. i. pp. 146—158.

III. Fol. 58 *b*, رساله صاحب دیوان, "The questions of the Lord of the Dīvān," *i.e.* the Vazīr Shams ud-Dīn Muḥammad Juvainī, to Sa'dī, with the answers of the latter.

Beg. خواجه صاحب قران زمان نیکو سیرت

This tract, which was not drawn up by Sa'dī, has been translated by Harington, Introduction, pp. 14—17, and by Graf, Lustgarten, vol. ii. pp. 136—142.

IV. Fol. 62 *a*, رساله چهارم درعقل و عشق, a Ṣufi tract on reason and love, in answer to a question of Maulānā Sa'd ud-Dīn.

Beg. سالك راه خدا پادشه ملك سخن

V. Fol. 67 *a*, رساله پنجم در نصیحت ملوك, "Advice to kings."

Beg. الحمد لله تعالی وهو اولی من حمده

This tract was written, as Sa'dī states in the beginning, at the request of a friend, یکی از دوستان, whom he addresses further on as "son," فرزند. According to Dr. Bacher, "Sa'dī-Studien," pp. 93—102, and "Aphorismen und Sinngedichte," Vorwort, it was addressed to the Ṣāḥib Dīvān, together with the collec-

tion of ethical poems known as Ṣāḥibiyyah (see art. xviii.). It is, however, highly improbable that Sa'dī should have familiarly referred to the all-powerful Vazīr as "one of his friends," or that he should have presented him with a work avowedly composed for another person. In an early recension of the Kulliyāt, Add. 18,411, the Risālah i Ṣāḥib Dīvān (art. iii.) is found to precede immediately the Kitāb i Ṣāḥibiyyah.

VI. Fol. 88 *b*. Three short pieces, as follows: 1. رساله سلطان اباقا, Sa'dī's interview with Sultan Abāḳā, drawn up from the poet's oral relation by an anonymous writer. It has been translated by Harington, Introduction, pp. 17—19, and by Graf, Lustgarten, vol. ii. pp. 142—146. 2. رساله دوم در نصیحت انکیانو, Sa'dī's advice to a ruler, addressed to Ankiyānū, who was Moghul governor of Fārs, A.H. 667—670. See the Shīrāz-Nāmah, fol. 75, and Ḥāfiẓ Abrū, fol. 98. 3. حکایت ملک شمس الدین. An anecdote relating to Malik Shams ud-Dīn, and the remonstrances made to him by Sa'dī, told by an anonymous writer; translated by Harington, pp. 19—21, and by Graf, Lustgarten, vol. ii. pp. 146—148.

Malik Shams ud-Dīn B. Mālik was placed, A.H. 676, at the head of the revenue collection صاحب مقاطعه in Fārs. See the Shirāz Nāmah, fol. 76, and Ḥāfiẓ Abrū, fol. 98.

VII. Foll. 98 *b*—284 *a*. گلستان, the Gulistān.

Beg. منت خدایرا عزو جل که طاعتش

This is the most popular Persian work in the East, and the best known in Europe. Two of the latest and most correct of its innumerable editions have been published by Dr. Sprenger, Calcutta, 1851, and by Mr. John Platts, London, 1874. It has been translated into Latin by Gentius, 1651, into English by Fr. Gladwin, 1806, by Dumoulin, 1807, by Eastwick, 1852, and by Platts, 1873, into German by Graf, 1846, into French by A. du Ryer, 1634, D'Alégre, 1704, Gaudin, 1789, and C. Defrémery, 1858.

The following articles, viii.—xvii., are written in the margins.

VIII. Fol. 4 *b*. بوستان, the Būstān, a moral poem, scarcely less known than the preceding work.

Beg. بنام خداوند جان آفرین

The Būstān has been printed in Calcutta, 1810 and 1828, in Lahore, 1863, Cawnpore, 1868, and Tabrīz, A.H. 1285. It has been edited, with the Turkish commentary of Surūrī, by Graf, Vienna, 1850, translated into German by the same scholar, Jena, 1850, and by Schlechta Vszerd, Vienna, 1852, and into English by H. W. Clarke, London, 1879.

IX. Fol. 108 *a*. قصائد عربی, the Arabic Ḳaṣīdahs.

X. Fol. 116 *b*. قصائد فارسی, the Persian Ḳaṣīdahs, in alphabetical order.

XI. Fol. 147 *a*. مراثی, elegies, or funeral poems. Some pieces of this and the preceding section have been translated by Graf, Zeitschrift der D. Morg. Gesellschaft, voll. ix., xii. and xv.

XII. Fol. 151 *b*. ملمعات, Ḳaṣīdahs in alternating Persian and Arabic verses.

XIII. Fol. 157 *a*. ترجیعات, poems with refrains.

XIV. Fol. 164 *a*. طیبات, Ghazals called Ṭayyibāt, or "pleasant," in alphabetical order. Some of these have been translated by Graf, Zeitschrift, voll. xiii. and xv.

XV. Fol. 262 *b*. بدائع, Ghazals composed in the ornate or artificial style, also alphabetically arranged.

XVI. Fol. 306 *a*. خواتیم, Ghazals called Khavātim, or signets, in alphabetical order.

XVII. Fol. 322 *b*. غزلیات قدیم, the early Ghazals, alphabetically arranged.

XVIII. Fol. 284 *b*. کتاب صاحبیه, short moral and epigrammatic poems, in the form of Mukaṭṭa'āt, called Ṣāḥibiyyah, from their dedication to the Ṣāḥib Divān (see above, art. v.). They have been edited, with a translation in German verse, by Dr. W. Bacher, under the title of "Sa'di's Aphorismen und Sinngedichte," Strassburg, 1879.

Beg. الحمد لله على نعمة زايدة المستزيدة من كرمه

In the present copy, contrary to what is found in most MSS., the Mukaṭṭa'āt of the Kitāb Ṣāḥibiyyah are arranged in alphabetical order. They are followed by some pieces in Maṣnavī, foll. 322—335.

XIX. مقطعات, Mukaṭṭa'āt. This section, which in most copies, and in the printed editions, follows the Ṣāḥibbiyah, and comprises a few pieces in alphabetical order, does not appear as a separate section in the present copy; but its contents are found distributed according to their rhymes in the alphabetical series of the preceding book.

XX. Facetious and licentious pieces in verse and in prose, viz. 1. مطائبات, jocular poems, generally called خبیثات, or "wicked," foll. 339 *b*—340 *a*, margins. 2. مضحکات, comic pieces in prose, consisting of three mock homilies, called مجالس هزل, and some facetiæ لطائف, foll. 335 *b*—355 *a*.

XXI. Fol. 340 *b*, margins. رباعیات, Ruba'is, or quatrains.

XXII. Foll. 350 *a*—355 *a*, margins. فردیات, detached distichs.

Copyist: محمد القوام الکاتب الشیرازی

This MS. contains two whole-page miniatures at the beginning, two at the end, and sixty-seven of smaller size in the body of the volume. They are in the Persian style and of the highest degree of finish. The first two pages contain a table of contents, disposed in two ornamental circular designs. The last two pages, also richly illuminated, contain versified chronograms giving A.H. 974 as the date of transcription, and A.H. 976 as the year in which the ornamentation was completed.

On the last page is a note of purchase dated Dehli, A.H. 1149.

Add. 7741.

Foll. 337; 11½ in. by 6½; 19 lines, 2½ in. long, with 12 lines in the margin; written in neat Nestalik, with gold-ruled margins; dated Jumada II., A.H. 901 (A.D. 1496).

[Cl. J. Rich.]

The Kulliyāt of Sa'dī, with the preface of Ibn Bisutūn.

This copy contains the Mukaṭṭa'āt alphabetically arranged, foll. 320 *b*, 322 *a*; but it wants the sixth of the prose works (see above, art. vi.), and has two lacunes, viz. one of about thirty-four leaves after fol. 213, extending from the latter part of the Tarji'-band to the Ṭayyibāt in د, Calcutta edition, vol. ii. pp. 259—300, and another of about fifteen leaves after fol. 229, extending from غ to ن of the same section. A portion of the Ruba'is and Fardiyyāt is also wanting. The first thirty-one leaves are in a later hand, and want the rubrics.

Copyist: منعم الدین الاوحدی

Or. 1365.

Foll. 459; 15 in. by 9¼; 12 lines, 3⅜ in. long, with 24 lines in the margin; written in fair Nestalik, with rich 'Unvāns, and mar-

ginal ornaments on every page, apparently in the 16th century; bound in stamped leather. [Sir Charles Alex. Murray.]

The Kulliyāt of Sa'dī.

Contents: Preface of Ibn Bīsutūn, fol. 3 *b*. The five prose works, fol. 7 *b*. Gulistān, fol. 82 *b*. Būstān, fol. 3 *b*, margins. Arabic and Persian Ḳaṣīdahs, and Elegies, foll. 238 *b*—245 *a*, margins. Mulamma'āt, wrongly headed غـزليات قديم, fol. 238 *b*. Tarjī'āt, fol. 244 *b*. Ṭayyibāt, fol. 251 *b*. Badā'i', fol. 347 *b*. Khavātīm, fol. 383 *b*. Ghazaliyyāt i Ḳadīm, without heading, fol. 399 *a*. Ṣāḥibiyyah, with the heading كتاب مقطعات, alphabetically arranged as in the first copy, fol. 407 *a*. Muḳaṭṭa'āt, fol. 429 *b*. Muẓḥikāt, or facetiæ in verse and in prose, fol. 431 *b*. Rubā'iyyāt, fol. 440 *b*—455 *a*, margins. Fardiyyāt, foll. 453 *b*—458 *a*.

Copyist: عنايت الله الكاتب الشيرازى

The MS. contains a richly illuminated table of contents, and two whole-page miniatures in Persian style at beginning and end. In a note written on the fly-leaf by Sir C. A. Murray, it is stated to have belonged "to Zulfekar Khan, the commander-in-chief of the army in the reign of Fath Ali Shah." In the margin of fol. 9 is found an entry relating to the birth of a grandson of that officer in A.H. 1236. At the end is found the seal of Bābā Khān (afterwards Fatḥ 'Alī Shāh; see Malcolm, vol. ii. p. 184).

Add. 16,764.

Foll. 377; 9½ in. by 5¾; 12 lines, 2½ in. long, with 24 lines in the margins, written in Nestalik, with 'Unvān, illuminated headings, and gold-ruled margins; dated (fol. 99 *a*) Zulḳa'dah, A.H. 984 (A.D. 1577). [Wm. Yule.]

The Kulliyāt of Sa'dī, wanting the Arabic Ḳaṣīdahs. The Ṣāḥibiyyah, foll. 338 *b*—353 *a*, and the following sections, are not, as in the preceding copies, alphabetically arranged. Fol. 134 has a whole-page miniature in the Persian style.

Add. 5601.

Foll. 349; 15½ in. by 10¼; 9 lines, 3 in. long, with 20 lines in the margins, written in neat Nestalik, with fifteen rich 'Unvāns, and ornamental borders on every page, apparently in the 16th century; bound in stamped and gilt leather.

The Kulliyāt of Sa'dī.

This copy contains the Muḳaṭṭa'āt, foll. 312 *b*—316 *a*, but wants the Ṣāḥibiyyah. It has four whole-page miniatures at beginning and end, and twenty-one of lesser size in the body of the volume. They are finely executed in the Indian style. Foll. 2 *b* and 3 *a* contain the first words of Bīsutūn's preface, and a table of contents written within richly illuminated borders with the heading: فهرست كليات شيخ مشرف الدين بن مصلح الدين السعدى

On the first page is an 'Arẓdīdah dated Lucknow, the first year of Shāhjahān II. (A.H. 1173).

Add. 17,961.

Foll. 426; 12¾ in. by 8½; 11 lines, 3 in. long, with 24 lines in the margins; written in Nestalik, with 'Unvān and ruled margins, about the close of the 16th century.

The Kulliyāt of Sa'dī, wanting the Fardiyyāt. At the beginning is the first half of a table of contents, richly illuminated. On the first page is a partly obliterated note, in which the name of Ibrāhīm 'Ādilshāh (A.H. 988—1037), and lower down the date A.H. 1014, are still legible.

Add. 7742.

Foll. 376; 12 in. by 7¾; 18 lines, 3 in. long, with 14 lines in the margin; written in fair

Nestalik, with 'Unvāns and gold-ruled margins, apparently in the 17th century.

[Cl. J. Rich.]

The Kulliyāt of Sa'dī, wanting the Rubā'is. It has a whole-page miniature in Persian style at the beginning.

Add. 7743.

Foll. 399; 9⅜ in. by 5½; 18 lines, 2½ in. long, with 12 lines in the margin; written in Nestalik, with 'Unvāns, illuminated headings, and gold-ruled margins, apparently in the 17th century. [Cl. J. Rich.]

The Kulliyāt of Sa'dī, wanting the Arabic Ḳaṣidahs, the Muḳaṭṭa'āt, and the comical pieces in prose.

Add. 18,412.

Foll. 233; 10 in. by 6; 21 lines, 2⅜ in. long, with 18 lines in the margin; written in Nestalik, with gold-ruled margins; dated Zulḳa'dah, A.H. 1076 (A.D. 1666).

[Wm. Yule.]

A portion of the Kulliyāt, containing—the Būstān, fol. 1 *b*. The Persian Ḳaṣidahs, without alphabetical arrangement, fol. 62 *b*. The Tarjī'-band, fol. 82 *b*. The Ṭayyibāt, fol. 87 *b*. The preface of Ibn Bisūtūn and the six prose tracts, fol. 152 *b*. The Gulistān, fol. 179 *b*.

Add. 18,411.

Foll. 197; 11¼ in. by 6; 20 lines, 2¼ in. long; with 44 lines in the margin, written in minute Nestalik, with illuminated headings and gold-ruled margins, probably in the 17th century. [Wm. Yule.]

An earlier collection of the works of Sa'dī, differing from the preceding in the number and order of the works included, and in the entire absence of alphabetical arrangement in the poetical sections.

The editor, whose name does not appear, states in a short preface beginning حمد بی نهایت و ثنای بی غایت خالقی را, that, after an unremitting study of the works of the most eminent writers in prose and verse, he had found none brighter or more delightful than the writings of the late (مرحوم) Musharrif ud-Dīn Sa'dī, whom he styles "king of the Imāms and divine sages, Sultan of the poets and philosophers," ملك الائمة والعارفين سلطان الشعراء و المحققين; and, as they were scattered piecemeal in people's hands, he had deemed it a stringent duty to bring them together, and had spared no trouble till he had collected them in the present volume.

Contents: The five sittings (Majlis; see p. 596 *b*, art. ii.), fol. 1 *b*. The Būstān, fol. 8 *b*. The Gulistān, fol. 54 *b*. The Ṭayyibāt, beg. اول دفتر بنام ایزد دانا, fol. 89 *b*. Badā'i', beg. اگر بتحفه جانان هزار جان آری, fol. 128 *b*. Khavātīm, beg. یارب از ماچه فلاح اید اگر تو نپذیری, fol. 138 *b*. Persian Ḳaṣīdahs, beg. شکر و سپاس و منت, fol. 142 *b*. Mulamma'āt, beg. ای هو النفس یعدل العقال, fol. 156 *a*. Tarjī'āt, fol. 158 *a*. The tract on reason and love (p. 596 *b*, art. iv.), fol. 160 *b*. Naṣīhat ul-Mulūk (art. v.), foll. 161 *b*—166 *a*. The tract of Ankiyānū, (art. vi. 2), fol. 178 *b*. Questions of the late Ṣāḥib Dīvān, سوال صاحب دیوان ماضی (art. iii.), fol. 179 *b*. Ṣāḥibiyyah (art. xviii.), beg. سخن بذکر تو آراستن مراد آنست, fol. 180 *a*. Muṭā'ibāt in verse (art. xx. 1), fol. 188 *b*. Muḳaṭṭa'āt (art. xix.), fol. 193 *a*. Rubā'iyāt, fol. 193 *b*. Mufradāt, fol. 195 *b*.

Foll. 166 *a*—178 *b* contain a work which is not Sa'dī's. It is a wordy contest between Baghdād and Isfahan, مناظرات بغداد و اصفهان, written in ornate prose, alternating with Arabic and Persian verses.

Beg. الحمد لله علی نعمایه و الصلوة و السلام علی محمد خیر انبیایه

The author, 'Abd us-Salām B. Abil-Mājid,

surnamed Kamāl ul-Iṣfahānī, عبد السلام بن ابی الماجد الملقب بکمال الاصفهانی, is not to be confounded with the well-known poet Kamāl Isfahānī (p. 580 *b*), whose proper name was Ismā'il. He belongs to a later period (probably to the eighth century of the Hijrah); for he mentions Auḥad ud-Dīn Kirmānī, who died A.H. 697, as one of the holy men that lay buried in Baghdād.

He had long been, he says in the preamble, wandering from place to place in pursuit of knowledge, and having found Baghdād and Isfahan fairer than all other cities, was at a loss to which he should give the preference, when a friend helped him out of his perplexity by communicating to him the debate which follows. It is a dialogue in which each of the contending cities boasts in turn, its glories, privileges, and attractions. Eventually Baghdād yields the palm to its rival as being the abode of the illustrious Vazīr, Shihāb ul-Ḥaḳḳ vad-Dīn Mubārakshāh, الصاحب المعظم الدستور المکرم ... شهاب الحق والدین نظام الاسلام و عون المسلمین ... مخدوم مبارکشاه, who is styled the master of Iran, and described as a wise and powerful ruler, and a munificent patron of letters.

In conclusion the author resolves to return to his native city, hoping to introduce himself by means of that "contest" to the notice of the noble Vazīr, to whom he sent at the same time a laudatory poem rhyming in the letter ك.

Subscription: تم دیوان افضل الشعرا والفضلا قدوة المحققین مشرف الدین مصلح السعدی قدس الله روحه العزیز علی ید العبد الضعیف پیارة بن شیخ جمال ساکن قنوج

On the first page are two 'Arẓdīdahs of the reign of 'Alamgīr, dated respectively the second and forty-sixth year (A.D. 1069 and 1113).

Add. 25,812.

Foll. 217; 9¾ in. by 5¾; 17 lines, 3⅜ in. long; written in fair Nestalik, with 'Unvān, gilt headings, and gold-ruled margins; dated Herat, Shavvāl, A.H. 995 (A.D. 1587).

[Wm. Cureton.]

The Dīvān of Sa'dī.

Contents: I. Foll. 2 *b*—12 *a*. The Persian Ḳaṣidahs arranged in alphabetical order. The contents correspond with the first portion only of the same section in the Calcutta edition, vol. ii. pp. 214—220, the latter part of the alphabet being only represented by the nos. 31 and 34 of the same edition.

II. Foll. 12 *a*—152 *b*. Ghazals alphabetically arranged, not, however, as usual, by the rhyme-letters, but by the first letter of each piece. This is precisely the arrangement which was adopted by Ibn Bisutūn A.H. 734 (see p. 596 *a*), but which is not followed in the copies of the Kulliyāt. The contents are principally derived from the Kitāb i Ṭayyibāt; but the first part of the series includes some Ḳaṣidahs, and such strophes of the Tarjī'-band as begin with the letter ا.

III. Foll. 152 *b*—208 *a*. Another series of Ghazals, alphabetically arranged by the rhyme-letters, and, under each of these, by the initial letter of each piece. Most of the Ghazals included belong to the Kitāb i Badā'i'.

IV. Foll. 208 *a*—217 *a*. Rubā'is arranged according to the rhyme-letters.

Copyist: محمد الکاتب زره

The MS. is endorsed دیوان شیخ سعدی. On the same page are several 'Arzdidahs of the reign of Shāhjahān, the earliest of which is dated of the 17th year (A.H. 1053—4).

Add. 17,330.

Foll. 13; 8¼ in. by 5¼, 17 lines, 3⅛ in. long; written in neat Nestalik, with two 'Unvāns, gilt headings, and gold-ruled margins; dated Rajab, A.H. 871 (A.D. 1467).

The Būstān, foll. 2—124, and the Gulistān, foll. 127—213; see p. 597.

The following inscription written at the beginning of each work, within illuminated borders, states that the MS. was written for Sultan Muḥammad II. (A.H. 855—886).

برسم خزانه السلطان الاعظم مالك رقاب الامم خليفة الله فى العالم السلطان محمد خان بن سلطان مراد خان خلد الله تعالى ملكه وسلطانه

Copyist: بالى سلطانى الكاتب

Add. 16,811.

Foll. 202; 9½ in. by 7; 10 lines, 2½ in. long, with 24 lines in the margins; written in fair Nestalik, with 'Unvān, gold headings, and gold-ruled margins, probably in the 15th century. [Wm. Yule.]

The Gulistan, written in the centre of the page, and the Būstān, written in the margins from fol. 1 *b* to fol. 185 *b*.

Sloane 2951.

Foll. 172; 11½ in. by 7¾; 11 lines, 2⅝ in. long, with 24 lines in the margins; written in fair Nestalik, with a rich 'Unvān, and with illuminated headings and borders throughout, probably in the 16th century; bound in stamped and painted covers.

The Gulistān written in the centre of the page, and the Būstān written in the margins from fol. 6 *b* to 172 *a*. There are two whole-page miniatures at the beginning, and six of smaller size in the body of the volume, all in Persian style.

Copyist: قوام بن محمد شيرازى

Prefixed is a leaf detached from another MS. It contains on the first side the second half of an 'Unvān of fine execution, and a fragment of preface beginning as follows:—

از انوار حسن وجمال او سبحان من تحير فى ذاته سواه

On the fly-leaf is written: "Daniel Walde his booke. April the 9th, 1704. Bought att Suratt in the East Indies."

Add. 7744.

Foll. 163; 7½ in. by 4½; 11 lines, 1¾ in. long, with 24 lines in the margins; written in Nestalik, with 'Unvān, illuminated headings, and gold-ruled margins, apparently in the 17th century. [Cl. J. Rich.]

The Gulistān, with the Būstān in the margins.

At the beginning are two whole-page miniatures, with illuminated borders, in Persian style.

Or. 1416.

Foll. 147; 11½ in. by 6½; 12 lines, 3¼ in. long, and 26 lines in the margins; written in Nestalik, as stated, in Kashmīr, apparently about the middle of the 19th century.

The Gulistān, with the Būstān in the margins.

Or. 1219.

Foll. 142; 8¼ in. by 4¾; 15 lines, 2¾ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins, probably in the 16th century. [Alexandre Jaba.]

The Būstān.

Add. 26,158.

Foll. 129; 7¼ in. by 4¾; 17 lines, 2⅝ in. long; written in Turkish Naskhi; dated Sha'bān, A.H. 1038 (A.D. 1629). [Wm. Erskine.]

The Būstān, with marginal notes, partly Turkish.

Add. 27,262.

Foll. 175; 15 in. by 10¾; 12 lines, 5¾ in. long; written in a large and elegant Nestalik, with 'Unvān, gold headings, interlinear gilding and gold designs on the margins throughout; dated Agrah, Rabī' I., A.H. 1039 (A.D. 1629); bound in painted and glazed covers. [Sir John Malcolm.]

The Būstān of Sa'di.

This fine copy, ornamented with ten miniatures in Indian style, and of exquisite finish, is due to the penmanship of a well-known physician and poet, who signs Ḥakīm Rukn ud-Dīn Mas'ūd, commonly called Ḥakīm Ruknā, حکیم رکن الدین مسعود الشهیر بحکیم رکنا

Rukn ud-Dīn Kāshī, who adopted the takhallus of Masīḥ, was the son of Ḥakīm Niẓām ud-Dīn 'Alī, of Kāshān, and began his poetical career at the court of 'Abbās I. He repaired to India in the reign of Akbar, and became one of the favourite poets of Shāhjahān, whose court he left, at an advanced age (according to Riyāẓ ush-Shu'arā, fol. 424, one hundred and five lunar years), to return to his native country, where he died. The Mirāt ul-'Ālam, fol. 482, gives A.H. 1057 Sirāj, Oude Catalogue, p. 151, Atashkadah, fol. 111, and Khulāṣat ul-Afkār, fol. 283, A.H. 1066, as the date of his death. See also Pādishāh Nāmah, vol. i. p. 349.

On the first page is written: "This book was purchased at Kermanshah in 1810 by Sir John Malcolm from a prince of the Zund family, whose eyes had been put out, and who wandered as a mendicant over the country his ancestors and relations had so long governed."

Fol. 168 *b* has been reproduced by photography in the Oriental Series of the Palæographical Society, No. 50.

Add. 26,157.

Foll. 158; 9 in. by 5; 14 lines, 3 in. long; written in Indian Nestalik; dated Rabī' I., A.H. 1098 (A.D. 1687). [Wm. Erskine.]

The Būstān.

Add. 14,346.

Foll. 120; 8 in. by 4½; 15 lines, 2½ in. long; written in Nestalik, probably in the 17th century. [J. Crawfurd.]

The Būstān, imperfect at the end. A leaf appended to the MS. by a later hand, to make it appear complete, is dated A.H. 1185.

Add. 16,765.

Foll. 108; 8½ in. by 5½; about 20 lines, 4 in. long; written in a rude Indian character; dated Mednīpūr, Orissa, Jumāda II., 17th year of Muḥammad Shāh (A.H. 1147, A.D. 1734). [Wm. Yule.]

The Būstān.

Add. 9696.

Foll. 169; 8¾ in. by 6¼; 13 lines, 3¾ in. long; written in cursive Indian Nestalik, in the 18th century.

The Būstān.

Add. 5631.

Foll. 193; 7¼ in. by 5½; 11 lines, 3 in. long; written in cursive Nestalik; dated Rajab, A.H. 1180 (A.D. 1766).

[N. Brassey Halhed.]

The Būstān.

Add. 25,813.

Foll. 141; 9 in. by 5¼; 15 lines, 3½ in. long; written in cursive Nestalik, apparently in India, in the 18th century.

[Wm. Cureton.]

The Būstān.

Add. 6630.

Foll. 202; 9 in. by 6; 11 lines, 3½ in. long; written in Nestalik on European paper water-marked 1799. [J. F. Hull.]

The Būstān.

Add. 25,814.

Foll. 56; 7½ in. by 4½; 15 lines, 2½ in. long; written in Nestalik, probably in the 18th century. [Wm. Cureton.]

A commentary on the Būstān, by 'Abd ur-Rasūl B. Shihāb ud-Dīn, etc., al-Ḳurashī, عبد الرسول ابن شهاب الدين ابن عبد الله بن طاهر بن حسن القرشی

Beg. حمد بیحد خالقی را که بقطرات مطرات وانزلنا

This short commentary, in which the Farhang i Jahāngīrī is frequently quoted, deals chiefly with the explanation of proper names, rare words, and a few detached passages.

The author states in the preface that he wrote it in A.H. 1073, at the request of his elder brother, Shaikh 'Abd Ullah, and that he submitted it to the inspection of his master, Mīr Nūr Ullah.

'Abd ur-Rasūl has also written a commentary upon the Gulistān. See the Oude Catalogue, pp. 550, 552.

Add. 6627.

Foll. 179; 5¼ in. by 3¾; 11 lines, 2⅜ in. long; written in fair Nestalik, apparently in the 16th century. [J. F. Hull.]

The Gulistān, with some marginal notes in Arabic. Some lacunes of the original MS. have been supplied by later hands.

Sloane 2953.

Foll. 107; 8 in. by 5½; 15 lines, 3½ in. long; written in Indian Nestalik, apparently in the 17th century.

كلستان

The Gulistān; see p. 597 *a*.

At the end is a seal bearing the name of Ni'mat Ullah with the date A.H. 1082.

From an endorsement in the handwriting of Humphrey Wanley, dated A.D. 1724-5, this MS. appears to have once belonged to the Harleian Collection.

Add. 26,155.

Foll. 77; 9¼ in. by 5; 19 lines, 2⅞ in. long; written in Indian Nestalik, with 'Unvān and gold-ruled margins, probably in the 17th century. [Wm. Erskine.]

The Gulistān, with some marginal notes. It wants the Khātimah.

Add. 26,154.

Foll. 116; 8½ in. by 5¼; 14 lines, 3 in. long, in a page; written in a coarse Indian character, about the close of the 17th century. [Wm. Erskine.]

The Gulistān, with copious marginal notes.

The notes have been written by Ibrāhīm B. Ḳāẓī Ḥusain, who also transcribed the last six leaves, which supply a defect of the original MS., and are dated Aurangābād, Zulḳa'dah, A.H. 1160 (A.D. 1747).

Add. 6658.

Foll. 97; 8¼ in. by 4½; 14 lines, 3⅛ in. long; written in large Indian Nestalik; dated Sūrat, Jumāda II., A.H. 1193 (A.D. 1779).

The Gulistān.

Copyist: تلهارام ولد جکهیونداس

Add. 19,274.

Foll. 122; 10 in. by 7; 11 lines, 3⅞ in.

ong; written in Nestalik, with gold-ruled margins; dated Ṣafar, A.H. 1197 (A.D. 1783).

The Gulistān, wanting the Khātimah.

On the first page is written, "John Dawson, 1798."

Add. 14,345.

Foll. 215; 12½ in. by 8¼; 9 lines, 4¾ in. long; written in fair Nestalik; dated Muḥarram, the 25th year of 'Alam Shāh (probably for Shāh 'Alam, *i.e.* A.H. 1198, A.D. 1783). [John Crawfurd.]

The Gulistān.

Copyist: اغا مرزا

Or. 349.

Foll. 144; 9 in. by 5¼; 13 lines, 3⅛ in. long; written in large and fair Nestalik, with 'Unvān and gold-ruled margins, probably in the 18th century. [Geo. Wm. Hamilton.]

The Gulistān, with seven miniatures in fair Indian style.

The following subscription, purporting to have been transcribed from the author's autograph, states that the MS. was completed in the last decade of Muḥarram, A.H. 662, on the day in which Shīrāz was taken (by Hulāgū's army), and the kingdom passed from the house of Salghur to other masters:

تم الكتاب بحمد الله عز و جل و هى نسخه الاوله
بخط المصنف عفا الله تعالى عنه يوم السبت
فى العشر الاخير من محرم سنة اثنين وستين و ستماية
يوم فتح شيراز وانتقال الملك من ال سلغر الى غيرهم

Add. 6626.

Foll. 112; 9¾ in. by 5¾; 14 lines, 3½ in. long; written in Indian Nestalik, probably in the 18th century. [J. F. Hull.]

The Gulistān.

Add. 16,812.

Foll. 85; 8 in. by 5⅝; 15 lines, 3⅝ in. long; written in fair Indian Nestalik, probably in the 18th century. [Wm. Yule.]

The Gulistān, wanting a few lines at the beginning.

Add. 17,962.

Foll. 110; 8½ in. by 6; 13 lines, 4 in. long; written in Indian Nestalik; apparently in the 18th century.

The Gulistān, transcribed, as stated in a Persian note at the beginning, for Lieut. O'Shea.

Add. 6967.

Foll. 21; 7¾ in. by 6½; 15 lines in a page; written by John Haddon Hindley, on paper water-marked 1806.

A few extracts from the Gulistān, with English translation.

Add. 5973.

Foll. 82; 8 in. by 5¼; 17 lines, 2⅞ in. long; written in a small Turkish Naskhī; dated Rabī' I., A.H. 360 (probably for 960, A.D. 1553).

A Turkish commentary upon the preface of the Gulistān, with the text.

Author: Maḥmūd B. 'Uṣmān B. 'Alī ul-Lāmi'ī, محمود بن عثمان بن علي اللامعى

Beg. يا من تعالى عن ثناء الخلايق جناب قدسك

The author, a Turkish poet, who was born in Brusa, and died A.H. 938 (Hammer, Geschichte der Osmanischen Dichtkunst, vol. ii. p. 20), states at the end that he completed this work in A.H. 910. See Haj. Khal., vol. v. p. 231, the Vienna Catalogue, vol. i. p. 541, and the Gotha Catalogue, p. 94, No. 65.

Or. 1366.

Foll. 159; 6¾ in. by 4½; 21 lines, 2⅝ in. long; written in small Naskhi, apparently in the 16th century.

[Sir Chas. Alex. Murray.]

An Arabic Commentary upon the Gulistān, with the text.

Author: Ya'kūb B. Sayyid 'Alī, يعقوب بن سيد علي

Beg. الحمد لله علي ما اولانا من النعم و رزقنا

It is stated by Haj. Khal., vol. v. p. 230, that, according to some, the real author of this commentary was Munīrī (Osmanische Dichtkunst, vol. i. p. 304), and that Sayyid-'Alī-Zādah had appropriated it by putting his name in the preface. But a later commentator, Surūrī, frequently refers to the present work as Ibn Sayyid 'Alī's commentary, in order to correct its mistakes.

At the beginning of the present copy is an Arabic note stating that the author, Ya'kūb B. Sayyid 'Alī, died on his return from a pilgrimage to Mecca, A.H. 931. The same date is given by Haj. Khal. l. c., and vol. iv. p. 402, where the same writer is said to have dedicated a commentary on the فرائض السجاوندي to Sultan Sulaimān.

See Uri, p. 90, the Leyden Catalogue, vol. i. p. 355, the Upsala Catalogue, p. 60, Fleischer, Dresden Catalogue, Nos. 33, 242, and the Oude Catalogue, p. 549.

Harleian 5451.

Foll. 208; 7 in. by 4¾; 19 lines, 2⅞ in. long, in a page; written in small Nestalik; dated A.H. 982 (A.D. 1574).

An Arabic commentary upon the Gulistān, with the text.

Author: Surūrī, سروري

Beg. الحمد لله الذي جعلني من علماء البيان

Muṣliḥ ud-Dīn Muṣṭafā B. Sha'bān, poetically surnamed Surūrī, was the son of a Gallipoli merchant. After teaching at several Medresehs in Constantinople he was appointed tutor to Prince Muṣṭafā, son of Sultan Sulaimān, over whom he acquired unbounded influence. His royal pupil having been put to death by his father (A.H. 960, see Hammer's Geschichte, vol. iii. p. 315), Surūrī spent the rest of his life in retirement, and died A.H. 969, at the age of seventy-two years. He had made a special study of Persian poetry, and left, besides the present work, commentaries on the Maṣnavī, the Būstān, the Dīvān of Ḥāfiẓ and the Shabistān i Khayāl. See Ẕail ush-Shaḳā'iḳ, Add. 18,519, fol. 10 *a*.

The author says in his preface that he wrote the present work for the use of his pupil, Sultan (*i.e.* prince) Muṣṭafā, son of Sultan Sulaimān, because the Gulistān required a commentary, and he wished to supply the deficiencies of a former one written by some Maulā (in the margin, "known as Ibn Sayyid 'Alī"), who was unacquainted with Persian idioms, and had frequently mistaken the sense. He says in conclusion that he had completed the work in Amasia, at the end of Rabī' II., A.H. 957.

See Fleischer, Dresden Catalogue, No. 242, the Vienna Catalogue, vol. i. p. 539, the Upsala Catalogue, p. 59, the St. Petersburg Catalogue, p. 343, and the Oude Catalogue, p. 549.

Add. 7745.

Foll. 203; 8½ in. by 6; 20 lines, 4¼ in. long; written in Turkish Naskhi; dated A.H. 1116 (A.D. 1704). [Cl. J. Rich.]

The same commentary.

Sloane 2651.

Foll. 188; 8 in. by 5¾; 21 lines, 3½ in. long, in a page; written in small Naskhi, apparently in the 18th century.

A Turkish commentary upon the Gulistān, with the text.

Author: Sham'ī, شمعی

Beg. سپاس بی پایان اول صانع بی نظیره

Maulānā Sham'ī, whose original name was Muṣṭafā Darvīsh, has commented several other Persian poems, as the Maṣnavī (p. 589 *a*), Makhzan ul-Asrār, Manṭiḳ uṭ-ṭair, Pand-Nāmah, Būstān, the Dīvān of Ḥāfiẓ, etc. He died, according to Haj. Khal., some time after A.H. 1000. His commentary on the Subḥat of Jāmī is stated, vol. iii. p. 575, to have been written in A.H. 1009. See also Dorn, St. Petersburg Catalogue, p. 333.

The author states in the preface that he had written this commentary at the request of his pupil in Persian, the intendant of the Imperial Gardens, Muḥammad Chalabī, and had completed it within five months. It was written, as stated in a transcript of the author's autograph, described in Krafft's Catalogue, p. 48, in A.H. 977, or, according to the Vienna Catalogue, vol. i. p. 540, A.H. 979. Compare the Gotha Catalogue, p. 93.

Add. 7746.

Foll. 202; 8 in. by 5½; 21 lines, 3½ in. long; written in Naskhi; dated Rabī' I., A.H. 1224 (A.D. 1809). [Cl. J. Rich.]

The same commentary.

Add. 19,509.

Foll. 254; 7½ in. by 5½; 19 lines, 3¼ in. long; written in Naskhi; dated Rabī' I., A.H. 1058 (A.D. 1648).

The same commentary.

Harleian 5485.

Foll. 239; 8½ in. by 4½; 21 lines, 2¼ in. long; written in small Nestalik, with ruled margins; dated Constantinople, A.H. 1000 (A.D. 1591).

The same commentary.

The margins of foll. 3—23 contain the beginning of the same author's commentary upon the Būstān.

Beg. حمد بی حد وثناء بی عد اول صانع

See the Upsala Catalogue, p. 99, the Leyden Catalogue, p. 114, and the Gotha Catalogue, p. 69.

Add. 26,156.

Foll. 120; 9 in. by 6¼; 15 lines, 3⅜ in. long; written in Indian Shikastah-āmīz, apparently in the 18th century. [Wm. Erskine.]

شکرستان

A commentary on the Gulistān.

The beginning of the preface is wanting, and the author's name does not appear. The remaining portion contains the above title, and the work concludes with some verses, stating that it was written in A.H. 1095.

The margins contain copious notes, in the same handwriting as the text. The fly-leaf has the title "Kilíd e Gulistán" in the handwriting of Mr. Erskine.

The marginal notes of a copy of the Gulistān, Add. 26,154 (p. 604 *b*), include several extracts from the present commentary.

Or. 366.

Foll. 284; 11 in. by 7; 17 lines, 4⅜ in. long; written in Indian Shikastah-āmīz, apparently in the 18th century. [Geo. Wm. Hamilton.]

بهار عمر

A commentary on the Gulistān.

Beg. غنچه گلستان کنت کنزاً که از کلبانك

The author does not state his name, but gives to understand, in the conclusion, that it is connected with the words حی and عدل; it may be عبد الحی عادل.

It is stated in the preface that the work was written in the town of Palval (Thornton's Pulwul, 41 miles south of Dehli), where the author lived in retirement.

The date of composition, A.H. 1119, is conveyed in a versified chronogram at the end of the words گلستانم بهار عمر. The work concludes, foll. 279—283, with a summary of the moral bearings and logical connection of all the tales of the Gulistān.

The margins contain copious notes in the same handwriting as the text. From those of the last page it appears that the author had previously written commentaries on the Gulistān and the Maṣnavī, respectively entitled کابن اعتدال and موجه معنوی.

Sloane 3587.

Foll. 55; 8½ in. by 6; 13 lines, 3½ in. long; written in Indian Nestalik; dated Rajab, A.H. 1118 (A.D. 1706).

زاد المسافرين

"Store of the wayfarers," rules of religious life, illustrated by anecdotes and fables.

Author: Amīr Ḥusaini, امیر حسینی

Beg. ای برتر از انکه خلق گفتند
آنانکه پدید و یا نهفتند

Mīr Ḥusaini Sādāt, a native of Ghūr, became in Multān a disciple of Rukn ud-Dīn Abul-Fatḥ, grandson and successor of the famous Shaikh, Bahā ud-Dīn Zakariyyā (Rukn ud-Dīn died, according to Akhbār ul-Akhyār, fol. 57, shortly after A.H. 725). He afterwards settled in Herat, where he died, as stated by Jāmī, Nafaḥāt, p. 705, on the 16th of Shavvāl, A.H. 718. He left many Ṣufi works in prose and verse; the following are especially mentioned: Kanz ur-Rumūz, Zād ul-Musāfirīn, Nuzhat ul-Arvāḥ, Rūḥ ul-Arvāḥ, Ṣirāṭ Mustaḳīm, Sī Nāmah, and Ṭarab ul-Maḥāsin. See above, p. 40 *a*, Ḥabib us-Siyar, vol. iii., Juz 2, p. 74, Firishtah, vol. ii. p. 762, Riyāẓ ush-Shu'arā, fol. 116, and Atashkadah, fol. 60.

The work is divided into eight Maḳālahs, which, however, are not distinguished in the present copy. The date of composition, A.H. 729, which Dr. Sprenger gives from his MS., Oude Catalogue, p. 430, is not found in any of the Museum copies.

See Haj. Khal. vol. iii. p. 528, the Leyden Catalogue, vol. ii. p. 116, the St. Petersburg Catalogue, pp. 356, 438, and the Gotha Catalogue, p. 10.

Add. 7750.

Foll. 51; 7 in. by 4½; 11 lines, 2⅜ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Muḥarram, A.H. 878 (A.D. 1473). [Cl. J. Rich.]

گلشن راز

"The rose-bed of mystery," a Sufi poem.

Author: Maḥmūd, محمود.

Maḥmūd B. 'Abd ul-Karīm B. Yaḥyā ash-Shabistarī (or, as in the subscription of the present copy, Chapistarī), from Shabistar, a village at eight farsangs from Tabriz, wrote, beside the present work, three Sufi tracts entitled Ḥaḳḳ ul-Yaḳīn (Add. 16,832, i., and Mélanges Asiatiqués, vol. v. p. 229), Risālah i Shāhid, and Sa'ādat Nāmah (Add. 27,261, xxiv). He died A.H. 720. See Majālis ul-'Ushshāḳ, fol. 97, Haft Iḳlīm, fol. 508, Riyāẓ ush-Shu'arā, fol. 405, and Atashkadah, fol. 17.

Beg. بنام آنکه جانرا فکرت آموخت

The author states in the prologue that he had written this work in answer to some questions in verse, received by messenger, in A.H. 717, from some eminent personage of Khorasan, whose name is not given. (It was, according to Jāmī, Nafaḥāt, p. 705, Amīr Ḥusaini, mentioned under the preceding No.). Although he had composed numerous works in prose, he had never

attempted poetry. Yielding, however, to the instances of his friends, he wrote the answers in the same form as the questions, *i.e.* in Maṣnavī rhyme, and completed them in the space of a few hours. The questions, which relate to the meaning of some Sufi terms, are given in their original form, and each is followed by the answer.

The work has been edited, with a German version, by Hammer, "Rosenflur des Geheimnisses," Pesth, 1838. It is noticed in the Jahrbücher, vol. 66, Anzeige-Blatt, p. 26, the Vienna Catalogue, vol. iii. p. 425, Krafft, p. 66, and the St. Petersburg Catalogue, pp. 212, 349.

Add. 8992.

Foll. 48; 6 in. by 4; 11 lines, 2½ in. long; written in small Shikastah-āmīz; dated A.H. 1220 (A.D. 1805).

The same work.

Add 21,104.

Foll. 892; 9¼ in. by 6¼; 19 lines, 3 in. long, with 34 lines in the margins; written in small Nestalik, with 'Unvān, illuminated headings, and gold-ruled margins; dated Rabī' I., A.H. 923 (A.D. 1517).

[H. STEINSCHUSS.]

كليات امير خسرو

The complete poetical works of Amīr Khusrau, who died A.H. 725; see p. 240 *b*.

The works of Amīr Khusrau are mentioned by Sir Gore Ouseley, in his Notices, pp. 148—163, by Dr. Sprenger, Oude Catalogue, pp. 467—470, and by Dr. Dorn, St. Petersburg Catalogue, pp. 350. In the last work they are stated to have been collected by the poet Saifī, whose preface is preserved in one of the MSS. there described. An account of their contents by Raushan 'Alī (Ẓiyā ud-Dīn Khān) is preserved in Or. 1869, foll. 3—16, and a detailed analysis, with translated extracts, by Sir Henry Elliot, of such of Khusrau's poems as are of historical interest, will be found in the History of India, vol. iii. pp. 524—566.

The contents are as follows:

I. Fol. 5 *b*. تحفة الصغر, Poems of adolescence, with a prose preface by the author.

Beg. حمدی که از اول زادن زاد وجود بود

Khusrau speaks in the preface of his precocious taste for poetry, and quotes a Rubā'ī extemporized by him in his childhood in the presence of Khwājah 'Izz ud-Dīn, from whom he received the poetical surname of Sulṭānī, adopted in his early compositions. Much against his will, he states further on, some poems composed by him from his fifteenth to his nineteenth year had been collected by his brother Tāj ud-Dīn Zāhir, who, moreover, forged a chain (" Silsilah ") for the fastening of that ship (or anthology, " Safīnah ").

The links of that chain are distichs prefixed to each of the separate poems. All have the same measure and rhyme, so as to form one connected poem, binding together the loose contents of the Dīvān. A similar Silsilah is found in each of the next-following four collections.

The Tuḥfat uṣ-Sighar consists of Ḳaṣīdahs and Tarjī'-bands. They are in praise of Sultan Ghiyāṣ ud-Dīn Balban (A.H. 664—686), of his son Sulṭān-Muḥammad Ḳā'ān, commonly called Khān i Shahīd, of some great personages of Balban's court, and finally of the poet's spiritual guide, Shaikh Niẓām ud-Dīn Auliyā.

In this, as well as in the four following Dīvāns, every piece has prefixed to it the name and scansion of its metre.

II. Fol. 51 *b.* وسط الحيوة, Poems of middle life, with a prose preface.

Beg. حمدي كه ازميان جان برايد و ثناى

The pieces here collected were composed by Khusrau, as stated in the preface, Add. 25,807, from his twentieth to his thirty-fourth year (in other copies "from his twenty-fourth to his thirty-second year"). They are Ḳasīdahs and Tarjī'-bands, in praise of Niẕām Auliyā, of Nuṣrat ud-Dīn Sulṭān Muḥammad, the eldest son of Balban, and the poet's special patron, whose death in battle in the month of Zulḥijjah, A.H. 683, is here recorded. Others are addressed to Mu'izz ud-Dīn Kaiḳubād, who reigned A.H. 686—689, to Ikhtiyār ud-Daulah B. Kishlī Khān, and other Amīrs of that period.

III. Fol. 139 *b.* غرة الكمال, Poems of maturity, with preface.

Beg. غرهٔ كمال انساني از ديباجه حمد

In the preface the author discourses at great length on the excellence of poetry in general, on the superiority of Persian to Arabic poetry, on the different kinds of poetical talent, and on his own rank among Persian poets. He names, as his great models, Sanāī and Khāḳānī in contemplative poetry, Raẓī and Kamāl in invention, Niẕāmī and Sa'dī in Maṣnavī and Ghazals. He then goes on to state that he had been urged to collect the present Dīvān by his brother, the eminent penman, 'Alā ud-Dīn 'Alīshāh, and expatiates on the great variety of poetical figures or ornaments صنعة which he had originated, concluding with a sketch of his life. The poems included in the present collection, he states, had been written from his thirty-fourth to his forty-third year, or from A.H. 685 to to the end of A.H. 693.

This Dīvān, which exceeds the others in bulk, consists of Ḳaṣīdahs, fol. 190 *b*, Tarjī'-bands, fol. 286 *b*, and Ḳiṭ'ahs, fol. 297 *b*.

The poems are in praise of Niẕām ud-Dīn Auliyā, of the Sultans Mu'izz ud-Dīn Kaiḳubād (A.H. 686—689) and Jalāl ud-Dīn Fīrūz Shāh (A.H. 689—695), of the latter's successor, Rukn ud-Dīn Ibrāhīm (A.H. 695), of 'Alā ud-Dīn Muḥammad Shāh (A.H. 695—715), lastly of the Amīrs Ikhtiyār ud-Dīn 'Alī B. Aibak, Saif ud-Daulah Bārbak, Tāj ud-Dīn Alp Khān Ghāzī, Tāj ud-Daulah Malik Chhajū, and some others.

IV. Foll. 317 *b.* بقيهٔ نقيه, Select remnants, or poems of old age, with preface.

Beg. حمدى كه بقيهٔ نقيهٔ حيات در تحريرآن

The author treats in the preface of the different kinds of Ghazals, and illustrates by copious and fanciful images the distinctive characters of each of his four Dīvāns. The date of compilation is not given, but from the fact of an elegy on the death of Sultan 'Alā ud-Dīn, A.H. 715, being included, it may be inferred that the Dīvān was completed but a few years before the poet's death.

The collection consists of Ḳaṣīdahs, fol. 331 *a*, Tarjī'-bands, fol. 377 *b*, and Muḳaṭṭa'āt, fol. 386 *a*. Most of the poems are addressed to Muḥammad Shāh ('Alā ud-Dīn), others to his sons, Ḳuṭb ud-Dīn Mubārak Shāh and Khiẓr Khān, and to various Amīrs of his court.

The preceding four Dīvāns have been printed with the title of Kulliyāt i Amīr Khusrau in the press of Naval Kishor, Lucknow.

V. Fol. 393 *b.* ديوان امير خسرو, A collection of Ghazals and Rubā'īs.

Beg. اى زخيال ما برون در تو خيال كى رسد

The contents originally formed part of the preceding four Dīvāns. With the exception of the first twelve pieces, which are in praise of God and the prophet, the Ghazals are arranged in alphabetical order according to the rhyme-letters, and, under each letter, those which have the same measure are grouped together, the name and scansion of the metre being prefixed to each class. At the end,

foll. 861 *b*—871 *a*, are Rubā'is without alphabetical arrangement.

VI. Foll. 871 *b*. مفتاح الفتوح, "The key of victories," a poetical account in Maṣnavī rhyme of the campaigns of Jalāl ud-Dīn Fīrūz-Shāh during the first year of his reign, *i.e.* from his accession, A.H. 689, to his return to Dehli in Jumāda II., A.H. 690, the time at which, as stated in the conclusion, the poem was written.

Beg. سخن بر نام شاهی کردم آغاز

This Maṣnavī was originally included in the Ghurrat ul-Kamāl. An abstract of its contents is given by Sir H. Elliot, History of India, vol. iii. pp. 536—544.

The following works are written in the margins:—

VII. Fol. 5 *b*. مطلع الانوار, A moral and religious poem, written in imitation of the Makhzan ul-Asrār of Niẓāmī, and in the same measure.

Beg. بسم الله الرحمن الرحيم
خطبه قدس است بملك قديم

The poem is dedicated to Sultan 'Alā ud-Dīn Muḥammad Shāh. The author states in the concluding lines, fol. 105 *b*, that it contains 3310 distichs, and was written in two weeks, A.H. 698.

VIII. Foll. 106 *b*. شيرين و خسرو, Shirīn u Khusrau, an imitation of Niẓāmī's Khusrau u Shirīn.

Beg. خداوندا دلم را جشم بكشاي
بمعراج يقينم راه بنماي

It is also dedicated to 'Alā ud-Dīn, and contains a chapter of advice to the author's son, Mas'ūd, then in his tenth year. It is stated, towards the end, fol. 232 *b*, that this was the second poem written in imitation of Niẓāmī's Khamsah, and that it was completed at the beginning of Rajab, A.H. 698. It is added that the poem consists of 4124 distichs.

IX. Foll. 233 *b*. مجنون ليلى, Majnūn Lailā, in imitation of Niẓāmī's Lailā u Majnūn.

Beg. اي دادهٔ بدل خزينهٔ راز
عقل از تو شده خزينه پرداز

This poem, which is also dedicated to Sultan 'Alā ud-Dīn, is stated to contain 2660 distichs, and was written, like the two preceding, in A.H. 698; see fol. 312 *b*. The text has been lithographed in Calcutta, A.H. 1244, and in Lucknow, A.H. 1286.

X. Fol. 313 *b*. آئينهٔ سكندرى, The mirror of Alexander, a counterpart to the Iskandar Nāmah of Niẓāmī.

Beg. جهان پادشاها خدائی تراست
ازل تا ابد پادشاهي تراست

This poem is also dedicated to 'Alā ud-Dīn. It is stated at the end, fol. 445 *a*, to have been written in A.H. 699, and to contain 4450 distichs.

In some copies, as Add. 24,983, 22,699, etc., the beginning is

خدايا جهان پادشاهي تراست
زما خدمت آيد خدائی تراست

XI. Fol. 447 *b*. هشت بهشت, The eight paradises, a poem on the loves of Bahrām, written in imitation of Niẓāmī's Haft Paikar.

Beg. ای کشایندهٔ خزاين جود
نقش پيوند كاركاه وجود

The author states at the end, fol. 540 *b*, that this poem was completed A.H. 701, and that it contains 3352 distichs. He adds in an appendix, ذيل, that the whole Khamsah (the five preceding poems, artt. vii—xi.) had been completed in the space of three years, and that it had been revised and corrected by Ḳāẓī Shihāb ud-Dīn, whom he describes as the most accomplished scholar of the age.

XII. Fol. 544 *b*. قران السعدين, The conjunction of the two lucky planets, a poetical account of the meeting of Sultan Mu'izz ud-

Dīn Kaiḳubād and his father Nāṣir ud-Dīn Bughrā Khān), Sultan of Bengal, which took place in Dehli, A.H. 688.

Beg. حمد خداوند سرایم نخست
تاشود این نامه بنامش درست

It is stated towards the end, fol. 647 *b*, that the poem was written in three months, and completed in Ramaẓān, A.H. 688, the author being then in his 36th year.

See the analysis of the poem by Sir H. Elliot, History of India, vol. iii. pp. 524—534, and the extracts by Prof. Cowell, Journal of the Asiatic Society of Bengal, vol. xxix. pp. 225—239.

The Ḳirān us-Sa'dain has been lithographed in Lucknow, A.H. 1259, and edited, with a commentary, by Maulavī Ḳudrat Aḥmad, Lucknow, A.H. 1261.

XIII. Fol. 660 *b*. نه سپهر, The nine spheres, a poetical description of the court of Ḳuṭb ud-Dīn Mubārak Shāh, with an account of the principal events of his reign.

Beg. خدارا کنم بر سر نامه یاد
که بر بنده درهاي معنی کشاد

In the prologue, which contains a dedication to Ḳuṭb ud-Dīn, Khusrau says that his age was then over sixty, and he names the three Sultans who had successively been his patrons, and the objects of his panegyrics, namely, Mu'izz ud-Dīn Kaiḳubād, Fīrūz Shāh, and 'Alā ud-Dīn.

See the analysis of this poem by Sir H. Elliot, History of India, vol. iii. p. 557. The poem is there stated to have been completed on the 30th of Jumāda II., A.H. 718, when the poet was sixty-five years of age. Compare Stewart's Catalogue, p. 63.

XIV. Fol. 790 *b*. دولرانی خضرخان, "Duvalrānī Khiẓr Khān," a poem on the love adventures of Khiẓr Khān, son of Sultan 'Alā ud-Dīn, with Deval Rānī, the daughter of Rāi Karn of Gujrāt.

Beg. سرنامه بنام آن خداوند
که دلهارا بخوبان داد پیوند

This poem, which is dedicated to Sultan 'Alā ud-Dīn, was written at the request of prince Khiẓr Khan, from a narrative penned by himself. But it was not finished until after the death of 'Alā ud-Dīn and Khiẓr Khān. It is often called خضرخانی, and sometimes عشقیه or عشیقه; but the above is the title given to it by the author in the introduction, fol. 809 *a*.

خطاب این کتاب عاشقی بهر
دولرانی خضرخان ماند در دهر

Khusrau states in the same passage that the heroine's name, which was originally ديولدي, had been changed by him, for convenience's sake, to دولرانی, pronouncing the first part like the plural of Daulat—

دول جون جمع دولتها ست در سمع
درین نامه است دولتها بسی جمع

The text breaks off at the end of the section in which is recorded the tragic end of Khiẓr Khān and Deval Rānī. In the conclusion, as found in other copies (Add. 7776, fol. 119 *a*, Or. 335, fol. 154 *b*), the poet states that he wrote this poem in the space of four months and a few days, and that he completed it on the 6th of Zul-ḳa'dah, A.H. 715. He adds that it consisted originally of 4200 verses; but that 319 lines added after the death of Khiẓr Khān, brought up the total to 4519.

An abstract of the poem is given by Sir H. Elliot, History of India, vol. iii. pp. 544—557. See also E. Thomas, Pathan Kings, p. 176, and Aumer, Münich Catalogue, p. 22.

The MS. contains two whole-page miniatures at the beginning, and fifteen of smaller size in the body of the volume, all in Persian style. On the first page is an illuminated shield enclosing a table of contents.

Add. 25,807.

Foll. 521; 11½ in. by 7; 17 lines, 3 in. long, with 24 lines in the margin; written in fair Nestalik, with three 'Unvāns and gold-ruled margins, apparently in the 16th century. [Wm. Cureton.]

دیوان امیر خسرو

The five Dīvāns of Amīr Khusrau in their original shape, that is to say, including the Ghazals and Maṣnavīs. The MS. has some lacunes and transpositions, and the text is far from correct.

The contents are:—

I. Fol. 2 *b*. وسط الحیوة, the second Dīvān (p. 610, art. ii.), first half.

The preface, which agrees with that of the preceding copy, is preceded by two lines in Arabic beginning:

بفضل الله قد سطرت هذ الصفحات

Contents: Ḳaṣīdahs, fol. 7 *b*. Tarjī'-band, fol. 42 *a*.

This second section breaks off in the beginning of the last Tarjī'-band (Add. 21,104, fol. 132 *b*).

II. Fol. 52 *b*. بقیه نقیه, the fourth Dīvān (p. 610, art. iv.), wanting the preface, and some lines at beginning and end. It begins with the following verse of the Silsilah:—

بقیه ایست نقیه زفیض طبع من این

Contents: Ḳaṣīdahs, fol. 52 *b*. Tarjī's, fol. 77 *b*. Maṣnavīs, fol. 82 *a*. Ḳiṭ'ahs (most of which are not found in the preceding copy), fol. 85 *a*. Ghazals, fol. 99 *a*. Rubā'is, fol. 130 *a*.

The Ghazals, in this and the following Dīvāns, are not in alphabetical order.

III. Fol. 141 *a*. تحفة الصغر, the first Dīvān (p. 609, art. i.) wanting the preface and about three pages at the beginning.

Contents Ḳaṣīdahs, fol. 141 *a*. Tarjī's, fol. 163 *a*. Ḳiṭ'ahs, fol. 167 *b*. Ghazals, fol. 169 *a*. Maṣnavīs, fol. 184 *a*. Rubā'īs, fol. 187 *a*.

The Ḳiṭ'ahs and Maṣnavīs are not found in the preceding copy.

IV. Fol. 193 *a*. A series of Ghazals, probably from the Ghurrat ul-Kamāl (p. 610, art. iii.), imperfect at beginning and end.

Beg. بازان بلا عاشقان انك بصحرا می رود

V. Fol. 223 *a*. The latter half of the second Dīvān, وسط الحیوة, beginning with the last Tarjī'-band, and containing Ḳiṭ'ahs, fol. 223 *a*, Maṣnavīs, fol. 227 *a*, Ghazals, fol. 236 *a*, and Rubā'īs, fol. 307 *b*.

VI. Fol. 327 *b*. غرت الکمال, the third Dīvān, with the preface, to which is prefixed the following line in Arabic:

الله اطلع اهلة الغرر من هذه غرة الكمال

Contents: Ḳaṣīdahs, fol. 359 *a*. Tarjī's, fol. 417 *b*. Ghazals, 423 *a*. Rubā'is, fol. 425 *a*.

There is a gap, apparently of considerable extent, after fol. 422; the latter part of the Tarjī's, the whole of the Ḳiṭ'ahs and Maṣnavīs, and the greater part of the Ghazals are wanting.

VII. Fol. 442 *b*. نهایت الکمال, the fifth of the author's Dīvāns, comprising the poems of the last years of his life, with a preface.

Beg. بسم الله الواهب الذی وهب الشعرا المتحیرة

The preface, which is confined to the praises of God, the prophet, and the author's spiritual guide, Niẓām ud-Dīn, gives no clue to the date of the compilation. But the Dīvān includes an elegy on the death of Sultan Ḳuṭb ud-Dīn Mubārak Shāh, A.H. 720, fol. 464 *b*, several poems addressed to Ghiyāṣ ud-Dīn Tughluḳ (A.H. 720—725), and to his son and presumptive heir Fakhr ud-Dīn Ulugh Khān, foll. 465, 466, and even a poem on the festive entrance of the latter into

Dehli after his accession as Muhammad Shāh, A.H. 725, fol. 467 *a*, an event which took place a few months before the death of the poet.

Contents: Preface, fol. 442 *b*. Kasīdahs, fol. 444 *a*. Tarjī's, fol. 464 *b*. Masnavīs, fol. 469 *a*. Kit'ahs. fol. 473 *b*. Ghazals, fol. 475 *b*. Rubā'is, fol. 519 *a*.

The Nihāyat ul-Kamāl is mentioned in the Mir'āt Aftābnumā, fol. 111, as the last of the five Divāns of Khusrau.

Add. 23,549.

Foll. 290; 9½ in. by 5½; 19 lines, 3¾ in. long; written in Nestalik, apparently in the 17th century. [Robert Taylor.]

غرة الكمال

The third Dīvān of Amīr Khusrau (p. 610, art. iii.), with some lacunes.

Contents: Preface, fol. 2 *b* (wanting about seven leaves after fol. 33, corresponding to Add. 21,104, foll. 165 *b*—171 *a*). Kasīdahs, fol. 59 *b*. Tarjī's, fol. 150 *b*. Ghazals, fol. 161 *b* (Add. 25,807, foll. 205 *a*—208 *b*). Kit'ahs, fol. 170 *a*. Masnavīs (imperfect at the end), fol. 190 *a*. Ghazals, foll. 228 *a*—253 *b* (imperfect at beginning and end, corresponding to Add. 25,807, foll. 196 *b*—205 *a*, 208 *b*—218 *a*). Rubā'is, foll. 254 *a*—291 *b*, (also imperfect at beginning and end, corresponding to Add. 25,807, foll. 427 *a*—438 *a*).

The Masnavīs include Miftāh ul-Futūh (p. 611, art. vi.), a narrative of the poet's journey to Oude with the Sultan's army (A.H. 687), addressed to his brother Zāhid (see Elliot, vol. iii. p. 535), and a few shorter poems.

Add. 22,700.

Foll. 475; 8 in. by 4½; 14 lines, 2½ in. long; written in neat Nestalik, with 'Unvān, ornamented headings, and gold-ruled margins, dated Ramazān, A.H. 890 (A.D. 1485). [Sir John Campbell.]

ديوان امير خسرو

A collection of Ghazals from all four Divāns of Amīr Khusrau, arranged in one alphabetical series.

Beg. حمد رانم بر زبان لله رب العالمين
انك جان بخشيد در قران هدى للمتقين

The arrangement differs from a similar collection described p. 610, art. v., and the number of poems is much smaller. After the Ghazals are found some Mukatta'āt, fol. 453 *a*, not in alphabetical order, and some Rubā'is alphabetically arranged, fol. 465 *a*.

Copyist: جلال الدين محمد

Or. 1215.

Foll. 326; 10 in. by 6; 12 lines, 2⅝ in. long; written in an elegant Nestalik, with a rich 'Unvān, gold-ruled margins, and ornamental headings throughout; dated Sha'bān, A.H. 895 (A.D. 1490); bound in stamped and painted covers.

Another copy of the Dīvān of Amīr Khusrau, substantially agreeing, in both contents and arrangement, with the preceding MS. It contains also some Mukatta'āt, fol. 313 *b*, and Rubā'is in alphabetical order, fol. 319 *a*.

Copyist: نعيم الدين بن حاجى صدر الدين المذهب

Add. 7757.

Foll. 452; 9 in. by 5; 15 lines, 2⅝ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century. [Cl. J. Rich.]

The Dīvān of Amīr Khusrau, containing Ghazals in alphabetical order, and, at the end, Mukatta'āt, fol. 434 *a*, and Rubā'is, fol. 440 *b*, both without alphabetical arrangement.

The contents differ considerably from those of the two preceding copies.

Add. 7756.

Foll. 174; 8¼ in. by 5¾; 14 lines, 3¼ in. long; written in Nestalik, with gold-ruled margins, apparently in the 16th century.

[Cl. J. Rich.]

The Dīvān of the same poet, containing Ghazals in alphabetical order, a Tarjī', fol. 163 *a*, some Ḳiṭ'ahs, fol. 164 *a*, and Rubā'īs, fol. 166 *b*, the last two sections without alphabetical arrangement. All the Ghazals in ي, but the last seventeen, are wanting, and the MS. is also imperfect at the end. The number of Ghazals is considerably less than in the preceding copies.

Or. 474.

Foll. 267; 7¾ in. by 4¼; 13 lines, 2¾ in. long; written in Nestalik, apparently in the 16th century. [Geo. Wm. Hamilton.]

Ghazals selected from the four Dīvāns of Amīr Khusrau (p. 609, artt. i.—iv.), and alphabetically arranged.

Beg. دیدم بسی زمانهٔ مرد ازمای را
سازنده نیست هیچ امیرو کدای را

Each Ghazal has a heading showing from which of the four Dīvāns it was taken.

The collection is much smaller than Add. 21,104, v., and differently arranged.

The first two leaves, and the last two, which contain sixteen Rubā'īs in alphabetical order, are by a later hand.

Foll. 260—267 contain Jāmī's preface to his Haft Aurang, fol. 260 *b*, and the beginning of the Silsilat uz-Ẕahab.

Add. 24,983.

Foll. 136; 10½ in. by 7¼; 22 lines, 3½ in. long, with 48 lines in the margin; written in four gold-ruled columns, in a minute Nestalik, with rich 'Unvāns and marginal ornaments; dated Herat, A.H. 917 (A.D. 1511); bound in stamped and gilt leather.

خمسهٔ امیر خسرو

The Khamsah, or five poems of Amīr Khusrau (p. 611, artt. vii.—xi.), viz.: Maṭla' ul-Anvār, fol. 2 *b*. Shīrīn u Khusrau, fol. 28 *b*. Majnūn u Lailā, fol. 60 *b*. Ā'īnah i Sikandarī, fol. 80 *b*. Hasht Bihisht, fol. 113 *b*.

An illuminated shield on the first page contains the following inscription: كتاب خمسهٔ امير خسرو دهلوي عليه الرحمة برسم خزانة السلطان الاعظم الخاقان الاعدل الاكرم ابو الغازي سلطان حسين بهادرخان خلد ملكه

"The five Poems of Amīr Khusrau of Dehli, mercy be upon him; for the library of the great Sultan, the just and noble Khāḳān, Abu-l-Ghāzī Sulṭān Ḥusain Bahādur Khān, may his reign last for ever."

Abul-Ghāzī Sulṭān Ḥusain died in A.H. 911. It is strange to find him designated as the reigning sovereign in a MS. written six years after his death, and at a time when Herat and all Khorasan had passed into the possession of Shāh Ismā'īl Ṣafavī.

At the end of the Maṭla' ul-Anvār is found the following subscription: تمت الكتاب بيد تراب اقدام الفقرا محمد على بن درويش علي ببلدة الهرات حفظه الله عن الافات و البليات في شهر جمادي الاخر سنه سبع عشر و تسعمايه

Similar colophons, bearing the same date, are appended to the fourth and fifth poems.

On the first page is impressed the seal of Ḳābil Khān, servant of 'Ālamgīr Pādishāh, with the date 1097. Ḳābil Khān was appointed imperial librarian about the middle of 'Ālamgīr's reign. See Taẕkirat ul-Umarā, fol. 82.

Add. 22,699.

Foll. 209; 13¼ in. by 8¾; 22 lines, 5¼ in. long; written in Nestalik, in four columns,

with five rich 'Unvāns, gold headings and gold-ruled margins; dated A.H. 978 (A.D. 1571). [Sir JOHN CAMPBELL.]

The same Khamsah.

Two whole-page miniatures, in fair Persian style, are prefixed to each of the five poems.

Copyist : محسن بن لطف الله معاد الحسینی

Add. 7752.

Foll. 188; 9 in. by 6¼; 25 lines, 4 in. long; written in small Nestalik, in four columns, with five 'Unvāns; dated Rabi' II., A.H. 981 (A.D. 1573). [Cl. J. RICH.]

The same Khamsah.

Copyist : عبد الحسین بن جمشید

Add. 7751.

Foll. 245; 9½ in. by 6¾; 19 lines, 4½ in. long; written in Nestalik, in four gold-ruled columns, with five 'Unvāns; dated A.H. 982, (A.D. 1574); bound in painted covers. [Cl. J. RICH.]

The same Khamsah.

The volume contains eleven whole-page miniatures, in the Persian style of the 18th century. A note on the first page states that it was given by Muḥammad Kāẓim B. Jalāl ud-Dīn Muḥammad Māzandarānī to his son Muḥammad Hāshim. The former's seal bears the date 1100.

Add. 26,159.

Foll. 232; 10½ in. by 6½; 20 lines, 4½ in. long; written in Nestalik, in four gold-ruled columns, with five 'Unvāns; apparently early in the 17th century. [WM. ERSKINE.]

The same Khamsah.

Add. 21,976.

Foll. 92; 2 in. by 4½; 19 lines, 2⅝ in. long; written in fair Nestalik, in two gold-ruled columns, with 'Unvān; dated Rāndījah, district of Aḥmadābād, Gujrāt, Zulḥijjah A.H. 995 (A.D. 1587).

Maṭla' ul-Anvār (see p. 611, art. vii.).

Copyist: مظفر قلی ابن شاه قلی ارلات

Add. 24,054.

Foll. 150; 10 in. by 6¼; 15 lines, 3⅜ in. long; written in fair Nestalik, with gold headings; dated Sha'bān, A.H. 885 (A.D. 1480).

A'īnah i Sikandarī (see p. 611, art. x.).

Add. 16,785.

Foll. 99; 5½ in. by 3⅜; 13 lines, 1¾ in. long, with 8 lines in the margin; written in small Nestalik, apparently about the close of the 15th century. [WM. YULE.]

Hasht Bihisht (see p. 611, art. xi.).

Foll. 83, 84, and 97—99, have been supplied by a later hand.

A note on the first page states that the MS. was purchased for the library of the Ḳadiriyyah in A.H. 1050.

Add. 16,784.

Foll. 110; 8½ in. by 4; 15 lines, 2⅝ in. long; written in Nestalik; dated Fatḥābād, Rabi' I., the 9th year of Muḥammad Shāh (A.H. 1139, A.D. 1726). [WM. YULE.]

The same poem.

Copyist: محمد نجم الدین حسینی

Add. 7753.

Foll. 145; 9¾ in. by 6¼; 14 lines, 3 in. long; written in fair Nestalik, in two gold-ruled columns, on gold-sprinkled paper, with a rich 'Unvān, and illuminated headings throughout; dated Herat, Rajab, A.H. 921 (A.D. 1515). [Cl. J. RICH.]

Ḳirān us-Sa'dain; see p. 611, art. xii.

The MS. is endorsed زبدة التمثیل خسرو دهلوی

It contains four whole-page miniatures in Persian style.

The transcriber, سلطان محمد خندان, Sultān Muḥammad Khandan, is mentioned in the Ḥabīb us-Siyar, vol. iii., Juz 3, p. 350, as a skilled penman then (A.H. 930) still living in Herat.

Add. 26,160.

Foll. 119; 8¾ in. by 5; 17 lines, 2⅞ in. long; written in fair Nestalik; dated Ṣafar, A.H. 1000 (A.D. 1591). [Wm. Erskine.]

The same poem.

Copyist: قطب الدين محمود الحسيني

Add. 18,413.

Foll. 104; 9 in. by 5; 15 lines, 3⅛ in. long; written in Nestalik; dated Shāhjahānābād, in the reign of Muḥammad Shāh (A.D. 1719—1748). [Wm. Yule.]

The same poem.

Copyist: مير محمد على سيالكوتى

Add. 16,786.

Foll. 161; 9¼ in. by 5; 12 lines, 3¼ in. long; written in Nestalik, apparently in the 18th century. [Wm. Yule.]

The same work.

The first page bears the stamp of General Claud Martin.

Egerton 1033.

Foll. 144; 10 in. by 6¼; 15 lines, 4 in. long; written in a rude Indian hand, at Rāmnagar, apparently in the 18th century.

The same work.

Copyist: علام حسن رضا ولد شيخ محمد حيات انصارى

Or. 364.

Foll. 65; 9 in. by 5¼; 20 lines, 3⅜ in. long; written in small Nestalik; dated Ṣafar, A.H. 1136 (A.D. 1723). [Geo. Wm. Hamilton.]

A commentary on the Ḳirān us-Sa'dain.

Author: Nūr Muḥammad, called Ḳāẓī Nūr ul Ḥaḳḳ Dihlavī, نور محمد المدعو بنورالحق دهلوي

Beg. خطبه كبريا وجلال مر بادشاهى را

The work is dedicated to Majd ud-Dīn Maulānā Shaikh 'Abd ul-Ḥaḳḳ, the author's father and instructor. Both have been already mentioned. See pp. 14 *a* and 224 *b*.

The date of composition, A.H. 1014, is ingeniously indicated in the following chronogram:—

چشم عيب ار زميان بر دارند
مى شود شرح قران السعدين

It is obtained by deducting from the total produced by the title شرح قران السعدين, namely 1084, the "eye" of the word عيب "fault," that is to say, the value of the letter ع, viz. 70.

See Sprenger, Oude Catalogue, p. 471.

Or. 335.

Foll. 158; 9 in. by 5¼; 14 lines, 2¾ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins; dated A.H. 982 (A.D. 1574). [Geo. Wm. Hamilton.]

Duvalrānī Khizr Khān (see p. 612, xiv.), with three whole-page miniatures in the Persian style.

Add. 7754.

Foll. 153; 9½ in. by 6; 12 lines, 2¾ in. long; written in fair Nestalik on gold-sprinkled paper, with a rich 'Unvān, and illuminated borders, probably early in the 16th century. [Cl. J. Rich.]

The same poem, with six whole-page miniatures in fair Persian style.

Copyist: شاه محمد الكاتب

Harleian 414.

Foll. 120; 9½ in. by 5¼; 19 lines, 3¼ in. long; written in cursive Nestalik, in Sulṭānpūr, apparently in the 17th century.

The same poem, called in the subscription كتاب عشيقه

Copyist: محمد لطيف بن محمد شريف ابن باباشاه بردی بلخی

Add. 24,952.

Foll. 260; 7½ in. by 4¼; 14 lines, 2 in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins; dated A.H. 922 (A.D. 1526).

ديوان حسن دهلوي

The Divān of Mīr Ḥasan, of Dehli.

Beg. ای حاکم جهان و جهان داور حکیم
محدث همه بدایع و تو مبدع قدیم

Khwājah Ḥasan, or Amīr Ḥasan, surnamed Najm ud-Dīn, son of 'Alā'i Sanjari, was a native of Dehli, and an intimate friend of Amīr Khusrau, with whom he stayed five years in Multan, A.H. 678—683, at the court of Muḥammad Sulṭān, the eldest son of Ghiyāṣ ud-Dīn Balban. Like Khusrau, he was one of the court-poets of Sultan 'Alā ud-Dīn Khilji (A.H. 695—715) to whom most of his laudatory poems are addressed. At the age of fifty-three he joined, through Amīr Khusrau's influence, the circle of disciples which surrounded Niẓam ud-Dīn Auliyā, and soon became one of the favourite Murīds of the holy Shaikh, whose teaching he attended from A.H. 707 to 722, and whose utterances he wrote down from day to day under the title of Favā'id ul-Fu'ād (Or. 1806, 2001). When Sultan Muḥammad B. Ṭughluḳ, in A.H. 727 (see Badāoni, vol. i. p. 226), laid Dehli waste, and forcibly removed its inhabitants to his new capital Deogir, or Daulatābād, Amīr Ḥasan went with them, and died, according to the same author, p. 201, in the same year. Taḳī Kāshi, however, gives A. H. 745, and the Khulāṣat ul-Afkār, fol 65, A.H. 738, as the date of Mīr Ḥasan's death.

The historian Ẓiyā Baranī, who was the constant associate of Mīr Ḥasan, and of Amīr Khusrau, speaks with enthusiasm of the former's gifts and moral character, and says that he was called the Sa'dī of Hindustān. See Tārīkh i Fīrūzshāhī, pp. 67, 359. Other notices will be found in Nafaḥāt ul-Uns, p. 711, Akhbār ul-Akhyār, fol. 87, Firishtah, vol. i. p. 214, vol. ii. p 737, Haft Iḳlim, fol. 153, and Daulatshāh, fol. 168. See also Hammer, Redekünste, p. 232, and Sprenger, Oude Catalogue, p. 418.

Contents: Ḳaṣīdahs, not alphabetically arranged, fol. 2 *b*. Ghazals in alphabetical order, fol. 35 *b*. Ḳiṭ'ahs, fol. 244 *a*. A Maṣnavī, in praise of Sultan 'Alā ud-Dīn, fol. 246 *b*. Rubā'is, fol. 248 *a*.

The Ḳaṣīdahs are nearly all in praise of Sultan 'Alā ud-Dīn Khilji (A.H. 695—715). Two are addressed respectively to Ulugh Khān (afterwards Sultan Muḥammad), and Khiẓr Khān, the sons of Sultan Ghiyāṣ ud-Dīn Ṭughluḳ (A.H. 720—725).

A note on the first page states that the MS. belonged to Kātib Zādah Muḥammad Rafī', the first court physician, سراطبای خاصه

Copies of the Dīvān are mentioned in the St. Petersburg Catalogue, p. 356, Ouseley's Collection, No. 178, the Gotha Catalogue, p. 73, and the Münich Catalogue. p. 22.

Add. 7747.

Foll. 304; 7½ in. by 4½; 16 lines, 2½ in. long; written in neat Nestalik, in two gold-ruled columns, probably in the 16th century.

[Cl. J. Rich.]

ديوان اوحدي

The Dīvān of Auḥadī.

Rukn ud-Dīn Auḥadī, sometimes called Marāghī, from Marāghah, which appears to have been his birthplace, and sometimes Iṣfahānī, from his habitual residence, Isfahan, took his poetical surname Auḥadī from his spiritual guide, Shaikh Auḥad ud-Dīn Ḥāmid Kirmānī, who died A.H. 697 (see Oude Catalogue, p. 48, and Nafaḥāt, p. 684). He left, besides his Dīvān, a poem called Jām i Jam, composed A.H. 733, and another entitled Dah Nāmah, dedicated to a grandson of Naṣīr ud-Dīn Ṭūsī (Majālis ul-Mūminīn, fol. 334, and Ḥaj. Khal., vol. iii. p. 239). Auḥadī died in Marāghah, near Tabrīz, and the date of his death, A.H. 738, was engraved upon his tomb. See Nafaḥāt ul-Uns, p. 706, Lubb ut-Tavārīkh, Add. 23,512, fol. 107, and Riyāẓ ush-Shu'arā, fol. 20.

Daulatshāh, who with his usual inaccuracy confounded Auḥadī with his master Auḥad ud-Dīn, makes him die A.H. 697. He has been followed by Taḳī Kāshī, Oude Catalogue, p. 17, and the Haft Iḳlīm, fol. 362. Compare Sprenger, Oude Catalogue, p. 360.

Contents: Ḳaṣīdahs and Tarjī'-bands, fol. 1 *a*. This section, which contains religious and Ṣufi poems, without alphabetical arrangement, is imperfect at the beginning. The first complete piece begins thus:—

هوس كعبه وان منزل والجاست مرا

Ghazals in alphabetical order, fol. 48 *a*, also imperfect at the beginning. The first complete Ghazal begins thus:—

اى غم عشق تو يار غارما

Rubā'īs, without alphabetical arrangement, fol. 297 *a*.

In a poem included in the first section, fol. 16 *b*, Auḥadī addresses Khwājah Salmān (p. 624 *b*), a contemporary poet, whose pride and ambition he severely reproves.

The Dīvān of Auḥadī is mentioned by Ḥaj. Khal. vol. iii. p. 264, and an extract from it is noticed in the Gotha Catalogue, p. 72.

Add. 7090.

Foll. 156; 9 in. by 5; 15 lines, 2⅜ in. long; written in Nestalik; dated Sirhind, Zul-ka'dah, A.H. 1038 (A.D. 1629).

جام جم

"The Cup of Jamshīd," a poem in the style of the Ḥadīḳah of Sanā'ī (p. 549 *a*), and in the same measure, by Auḥadī.

Beg. قل هو الله لامرو قد قال
من له الحمد دائما متوال

The prologue contains eulogies upon the reigning Sultan Abu Sa'īd, (A.H. 716—736), and his Vazīr Ghiyāṣ ud-Dīn Muḥammad B. Rashīd (A.H. 728—736), to the latter of whom the poem is dedicated. It is divided into three sections, called دور, or "circles." It was composed, as stated in the conclusion, fol. 155 *a*, in the space of one year, and completed in A.H. 733:—

جو تاريخ بر كرفتم فال
هفتصد رفته بود سى وسه سال

Copyist: عبد القدوس

See Ḥaj. Khal., vol. ii. p. 498, Sprenger, Oude Catalogue, p. 362, and the Vienna Catalogue, vol. i. p. 543.

Or. 333.

Foll. 114; 8 in. by 4¼; 17 lines, 2⅜ in. long; written in cursive Nestalik, apparently in the 17th century. [Geo. Wm. Hamilton.]

The same poem, wanting the last four lines.

In this copy the date of composition is A.H. 732, fol. 113 *b*:

هفصدى رفته بود وسى ودو سال

The last four distichs are wanting.

On the first page are the stamps of the kings of Oude, and some earlier seals, dated A.H. 1111—1117.

Add. 18,113.

Foll. 93; 12¾ in. by 9¼; 25 lines, 5 in. long; written in a small and elegant Nestalik, in four gold-ruled columns, with three rich 'Unvāns, and gold headings; dated Baghdād, Jumāda I., A.H. 798 (A.D. 1396).

Three poems by Khwājū Kirmānī, خواجوی کرمانی

Kamāl ud-Dīn Abul-'Aṭā Maḥmūd B. 'Alī, poetically surnamed Khwājū, was a native of Kirmān. He states in the epilogue of Gul u Naurūz (a passage not found in the Museum copy, but quoted by Erdmann in his "Chudschu Germani," Zeitschrift der Deutschen Morg. Gesellschaft, vol. ii. pp. 205—215) that he was born on the fifth of Shavvāl, A.H. 679. According to the Tārīkh i Ja'farī, quoted in the Lubb ut-Tavārīkh, Add. 23,512, fol. 118, he began his poetical career as a panegyrist of the Muẓaffaris, but having left them, in consequence of some slight, he repaired to the court of Amīr Shaikh Abu Isḥāḳ (who ruled in Shīrāz from A.H. 742 to 754), in whose praise he composed many poems, and died there A.H. 753. The date assigned to his death by Taḳi Kāshī, Oude Catalogue, p. 18, A.H. 745, is too early; for it will be seen further on, p. 621 *b*, that the poet was still alive in A.H. 746.

It is said that Khwājū had followed for some years the teaching of the great Ṣūfī, 'Alā ud-Daulah of Simnān, who died A.H. 736. He has left a Dīvān, and a Khamsah written in imitation of the five poems of Niẓāmi, and beginning with the Rauẓat ul-Anvār. The Khamsah was completed A.H. 744, as stated in Ḥabīb us-Siyar, vol. iii., Juz 2, p. 24. See also Haj. Khal., vol. iii. p. 175. That date is indeed found at the end of Kamāl-Nāmah, which must have been the last poem of the Khamsah. Notwithstanding that undoubted fact, Daulatshāh gives A.H. 742 as the date of the poet's death, an error which has been blindly copied by the Riyāẓ ush-Shu'arā, fol. 172, and the Atashkadah, fol. 62. Other notices are to be found in Majālis ul-Mūminīn, fol. 543, and Haft Iḳlīm, fol. 119. See also Hammer, Redekünste, p. 248, Sprenger, Oude Catalogue, p. 471, and Dorn, St. Petersburg Catalogue, p. 357.

I. Fol. 1 *b*. همای همایون, the love adventures of Shahzādah Humāi, prince of Zamīn Khāvar, and Humāyūn, a daughter of the Faghfūr, or emperor of China; a Maṡnavī in the same metre as the Iskandar Nāmah of Niẓāmī.

Beg. بنام خداوند بالا و پست
که از هستیش هست شد هر چه هست

In the prologue, after duly praising the reigning sovereign Abu Sa'īd Bahādur Khān, and his Vazīr Ghiyāṡ ud-Dīn Muḥammad (son of the historian Rashīd ud-Dīn), the author says that he had been induced to compose this poem by the illustrious Ṣadr, Abul-Fatḥ Majd ud-Dīn Maḥmūd, who had supplied him with a genuine Persian theme, and had urged him to "sing to the Muslims a Magian spell," فسون مغان بر مسلمان بخوان

From the epilogue we learn that the poem was composed in Baghdād, where Khwājū was pining for his native Kirmān, and that it was completed in A.H. 732, a date expressed by the chronogram بذل in the following lines:—

کنم بذل برهر که دارد هوس
که تاریخ این نامه بذلست وبس

The contents have been stated by Erdmann, l.c., p. 213, and, from a Turkish imitation, by Krafft, Handschriften der Orientalischen Akademie, p. 71. See also Haj. Khal., vol. vi. p. 504, and the Vienna Catalogue, vol. i. p. 544.

II. Fol. 50 *b*. کمال نامه, the "Book of Perfection," an ethic and religious poem, in the metre of Haft Paikar.

Beg. بسم من لا الـه الا هو
صيغ لفظی وزین معنا

The greater part of the prologue is taken up by an invocation to Shaikh Abu Isḥāḳ Ibrāhīm B. Shahriyār Kāzarūnī, the patron saint of Kāzarūn (who died A.H. 426; see above, p. 205 *a*, Nafaḥāt ul-Uns, p. 286, and B. de Maynard, Dict. Géographique, p. 472). The poet states that he was staying as a devout worshipper at the Shaikh's holy shrine. In the epilogue he addresses a panegyric to the sovereign of Fārs, Amīr Shaikh Abu Isḥāḳ (A.H. 742—754), and some advice to his own son, Mujīr ud-Dīn Abu Sa'īd 'Alī. He adds that he had read the poem to his spiritual guide (Murshid), then just arrived in the land, who being pleased with it, had conferred upon him the holy investiture (Khirḳah), and upon his work the title of Kamāl Nāmah. The date of composition, A.H. 744, is stated in the following lines:—

شد بتاریخ هفصد و چل و چار
کار این نقش آذری چو نگار

The same verse is quoted in the Ḥabīb ut-Siyar as giving the date of the completion of the Khamsah.

The poem is divided into sections (Bāb), which in another copy, Add. 7758, are numbered from 1 to 12. The present MS. has lost a leaf after fol. 50.

III. Fol. 71 *b*. روضة الانوار, the "Garden of Lights," a Sufi poem in twenty sections (Maḳālahs).

Beg. زينت الروضة في الاول
بسم الهِ صمدِ مفضل

It is dedicated to Shams ud-Dīn Maḥmūd B. Ṣā'in, to whom the poet had been recommended, as he states in the epilogue, by his patron, Tāj ud-Dīn Aḥmad 'Irāḳī.

Shams ud-Dīn Maḥmūd B. Sā'in was first attached to the Chūpānī princes Amīr Pīr Ḥusain and Malik Ashraf, by whom he was put in possession of the fortress of Sīrjān. He surrendered it, A.H. 744, to Amīr Muḥammad Muẓaffar. Sent by the latter to Shīrāz on a mission to Amīr Shaikh Abu Isḥāḳ, he deserted his patron to enter the service of his rival, by whom he was appointed Vazīr. He died in an encounter with the Muẓaffaris on the 4th of Ṣafar, A.H. 746, a date recorded by Khwājū in verses quoted by Ḥāfiẓ Abrū; see Or. 1577, and Ḥabīb us-Siyar, vol. iii., Juz 2, p. 18.

Tāj ud-Dīn 'Irāḳī, a wealthy inhabitant of Kirmān, was one of the first who came out of that city, then besieged by Amīr Muḥammad Muẓaffar, to submit to the conqueror (A.H. 741). Raised by him to the Vazirate, he incurred his anger some years later, and was put to death. See Dastūr ul-Vuzarā, fol. 121.

In the prologue the poet introduces his beloved, who suggests to him that, his Gul u Naurūz being finished, he should now turn to his admired Niẓāmī, and try to surpass the Makhzan ul-Asrār.

Khwājū says in the epilogue that the poem had been written at the shrine of Shaikh Abu Isḥāḳ Ibrāhīm Kāzarūnī, and completed A.H. 743:—

جیم زیادت شده بر میم وذال
وامده جون عین منعل هـلال

A leaf is wanting after fol. 79.

The Rauẓat ul-Anvār is considered as the first poem of the Khamsah. See Haj. Khal. vol. iii. pp. 175, 498, and Zeitschrift der D. M. G., vol. xvi. p. 234.

This fine MS. is due to the pen of a celebrated calligrapher, Mīr 'Alī Tabrīzī, who signs میرعلی بن الیاس التبریزی الباورچی.

In some lines quoted in the Majālis ul-Mūminīn, fol. 486, Sulṭān 'Alī Mashhadī, a penman of great repute (see p. 573 *a*), calls Mīr 'Alī

Tabrīzī the inventor of the Naskh-Ta'līḳ, and says that he was a contemporary of Kamāl Khujandī (who died A.H. 803). See also Mir'āt ul-'Alam, fol. 458, and Blochmann, Ain Akbari, p. 101, where he is said to have lived under Tīmūr.

At the beginning of the Rauẓat ul-Anvār, which appears to have held originally the first place in the volume, is an illuminated shield with an inscription showing that the MS. had been written for the library of a royal personage called Abul-Fatḥ Bahrām: برسم کتب خانه شهریار ابو الفتح بهرام جم اقتدار

The MS. contains nine whole-page miniatures in a highly finished Persian style.

Add. 7758.

Foll. 178; 8¾ in. by 6; 21 lines, 4 in. long; written in Nestalik, in four gold-ruled columns, with four 'Unvāns; dated Rabi' I., A.H. 934 (A.D. 1527). [Cl. J. Rich.]

Five poems by the same author, as follows:—

I. Fol 1 *b*. Humāi and Humāyūn; see the preceding MS., Art. I.

This copy contains an epilogue, foll. 54 *b* —56 *a*, which is a later addition. The Sultan, we are told, having succumbed to fate, and the Vazīr having soon followed, the poet had lost the expected reward. (Abu Sa'īd died on the 13th of Rabī' II., A.H. 736, and Ghiyāṣ ud-Dīn was put to death in Ramaẓān of the same year.) Subsequently, however, his patron, Tāj ud-Dīn Aḥmad 'Irāḳī (see p. 621 *b*), having proceeded from Kirmān to the royal camp to kiss the threshold of the Khāḳān, obtained for Khwājū and his work the favourable notice of the Vazīr, Shams ud-Dīn Maḥmūd B. Ṣā'in (see p. 621 *a*), who recompensed him beyond his hopes.

II. Fol. 57 *b*. گل و نوروز, the love-story of Naurūz, son of the king of Khorasan, and Gul, daughter of the emperor of Rūm, a Maṣnavī in the metre of Khusrau u Shīrīn.

Beg. بنام نقشبند خلوت خاک
عذار افروز مه رویان افلاک

It is dedicated to the same Vazīr, Tāj ud-Dīn 'Irāḳī, whose generous reward is thankfully recorded in the epilogue. The date of composition, A.H. 742, is stated in the following lines:—

بروز جیم و ازمه ذال رفته
زهجرت با و میم و ذال رفته
دو شش بر هفصد و سی کشته افزون
بپایان امد این نظم همایون

An abstract of the poem has been given by Erdmann, l.c., p. 212. See Haj. Khal., vol. v. p. 234.

III. Fol. 118 *b*. Kamāl-Nāmah; see the preceding MS., Art. II.

IV. Fol. 142 *b*. گوهر نامه, the "Book of Jewels," a Maṣnavī in praise of the Vazīr Bahā ud-Dīn Maḥmūd and his ancestors.

Beg. بنام نام بخش نامداران
کدای درکه او شهریاران

The prologue contains eulogies on the reigning prince of Kirmān, Amīr Muḥammad Muẓaffar, and on his Vazīr, the above-named Bahā ud-Dīn Maḥmūd. The entire poem is devoted to the glorification of the latter, who was a lineal descendant in the sixth generation of the celebrated Vazīr of the Saljūḳ empire, Niẓām ul-Mulk (see p. 444 *a*), and of his forefathers. Each of these becomes in turn the theme of hyperbolical laudations of the most tedious sameness, from which little is to be learned as to their real history. Their filiation is, from father to son, as follows:—

The great Niẓām ul-Mulk. Ḥamid ul-Mulk Maḥmūd, who died in Tabrīz, and was buried in Jarandāb. Ḳivām ul-Mulk Nūr ud-Dīn Mas'ūd, Vazīr of Ḳizil Arslān, also buried

in Jarandāb. Fakhr ud-Dīn Aḥmad, who died in Sīvās. Zakī ud-Dīn Maḥmūd, who became Vazīr of the Khāḳān of Turkistān, and was called Atā Maḥmūd. He died in Āzarbāijān. 'Izz ud-Dīn Yūsuf, who served Yūsuf Shāh and Amīr Muẓaffar, and died in Rūm. Bahā ud-Dīn Maḥmūd, for whom the poem was written.

Ḳaṣīdahs in praise of the same personages, and in the same order, are mentioned by Erdmann, l.c., p. 215, as forming part of the Dīvān of Khwājū.

The present copy wants the conclusion, in which occurs, according to Dr. Sprenger, Oude Catalogue, p. 473, the following line, giving A.H. 746 as the date of composition:

زتیروز [*sic*] مه یك نیم رفته
زهجرت ذال و واو و میم رفته

V. Fol. 155 *a*. Rauẓat ul-Anvār (see the preceding MS., III.), wanting two leaves at the beginning.

Copyist: علی بن حسین بن عماد الدین الحسینی

Or. 28.

Foll. 86; 7 in. by 5¼; 13 lines, 3 in. long; written in cursive Naskhi; dated Rajab, A.H. 881 (A.D. 1476).

[G. C. Renouard.]

مونس الارواح

The Dīvān of Ḥaidar, حیدر.

ای زهستی غلغلی درملك جان انداخته
عکس نور ذات خود برانس و جان انداخته

The poet, no record of whom has been found, uses Ḥaidar as his takhallus, and is called in the heading and subscription Ḥaidar ush-Shīrāzī. The Dīvān shows that he lived in Shīrāz, his birthplace, and occasionally in Yazd, about the middle of the eighth century of the Hijrah. It contains, fol. 35, an elegy on the death of Sultan Abū Sa'īd, which took place A.H. 736, and, fol. 78, two satires against a contemporary poet, Khājū Kirmānī (see p. 620 *a*), whom the author charges with disparaging Sa'dī, while plundering his Dīvān, and declares unable to compete in poetry with himself:—

مبر در پیش شاعر نام خواجو
که او دزدیست از دیوان سعدي
چو نتواند که با من شعر کوید
چرا کوید سخن در شان سعدی

The other satire, beginning

خواجوٴ دزد کابلی از شهر کرمان می رسد
موریست او در شاعری نزد سلیمان می رسد

was composed when Khwājū came from Kirmān to Shīrāz, and is stated, in the heading, to have been recited in the presence of Amīr Shaikh Abū Isḥāḳ (A.H. 742—754).

There are also three Ḳaṣīdahs addressed to Nuṣrat ud-Dīn Shāh Yaḥyā, of whom the poet says, fol. 27, that he had, in the presence of Sultan Muḥammad, gloriously vanquished Akhī at the gate of Tabrīz, and had received as his reward the sovereignty of Yazd, the seat of his father:—

نصرة دنیا و دین کردون فراز شرق و غرب
شاه یحییٰ مظفر سایهٴ پروردکار
. . . .
در بر سلطان محمد پهلوان شرق و غرب
بر در تبریز بشکستی اخی در کارزار
چون چنین نام آوری کردی بهنکام نبرد
مستحق نام اوری دادت خدیو نامدار
تا بسلطاني نشیني بر سر تخت پدر
آمدی و یزد بکرفتي بعزم استوار

Shāh Muẓaffar, the eldest son of Amīr Muḥammad Muẓaffar, the founder of the Muẓaffari dynasty, had died in his father's life-time, A.H. 754 (see Matla' us-Sa'dain, fol. 91). His eldest son, Nuṣrat ud-Dīn Shāh Yaḥyā, was only fifteen years old when he fought by the side of his grandsire in the battle referred to in the above lines, in which Akhī

Jūḳ, a Chūpānī Amīr, who had made himself master of Āẕarbāijān, was completely routed before Tabrīz, A.H. 759 (ib. fol. 101, and Price's Retrospect, vol. ii. p. 690).

Having been confined, A.H. 760, by his uncle Shāh Shujā', in the fortress of Shirāz, Shāh Yaḥyā was re-instated by him as viceroy of Yazd A.H. 764. But he took the first opportunity to assert his independence, and, being of a restless and ambitious disposition, carried on for years a constant struggle with his relatives. Placed by Timūr, after his conquest of Shirāz, A.H. 789, at the head of the government of Fārs, he was dispossessed a few months later by his brother Shāh Manṣūr, and was eventually involved, A.H. 795, in the general slaughter of the Muẓaffari princes by the ruthless conqueror.

Another Ḳaṣīdah, composed in Yazd, fol. 43, is in praise of Sharaf ud-Dīn Shāh Ḥusain:—

شرف دنیا و دین بحر هنر شاه حسین
آنك کیوانش غلامست و فلك خدمتکار
مثل این شاه جهان کیر نباشد هرکنز
نه در این مملکت یزد که در هیچ دیار

Shāh Ḥusain was the third son of the above-mentioned Shah Muẓaffar, and apparently succeeded his elder brother, Shāh Yaḥya, in the principality of Yazd, but the exact period is not recorded.

The Divān, which begins with seven Ḳaṣīdahs in praise of God and the prophet, contains, besides the pieces above mentioned, little else than Ghazals, and is without any systematic arrangement. Its title is found in a short prologue, headed سبب نظم كتاب, in which the following dialogue is carried on with an imaginary interlocutor:—

چه کفت کفت که حیدرکتاب عشق بسار
کزان کتاب بود کار بسته را مفتاح
بکفتمش که کتاب مرا چه نام نهی
بکفت نام کتاب تو مونس الارواح

Transcriber: محمد بن حسن بن عبد الله النكسارى

Add. 27,314.

Foll. 400; 11 in. by 6¼; 19 lines, 3⅛ in. long; written in Nestalik, probably in India, in the 17th century. [D. Forbes.]

The poetical works of Salmān Sāvajī, سلمان ساوجى

Khwājah Jamāl ud-Dīn Salmān, son of Khwājah 'Alā ud-Dīn Muḥammad, was born in Sāvah, where his father held a high financial appointment, and followed in early life the same profession, which he afterwards gave up for poetry. He was, according to Jāmī, Bahāristān, fol. 67, a successful imitator of the great Ḳaṣīdah writers, especially of Kamāl Ismā'īl, whom he often surpassed, but did not reach the same eminence in the Ghazal.

In his Firāḳ Nāmah, which he composed, as stated in the Ḥabīb us-Siyar, vol. iii., Juz 1, p. 136, A H. 761, Salmān says that he had completed his seventy-first year:

کنون سالم از شصت ویك در کذشت
بساط نشاطم فلك در نوشت

He must therefore have been born about A.H. 690.

His earliest poems are apparently those which he addressed to the celebrated Vazīr, Ghiyāṣ ud-Dīn Muḥammad, who died A.H. 736. But his brilliant career as court-poet commenced in the time of the founder of the Ilkānī dynasty, Amīr Shaikh Ḥasan Buzurg, who rose to power after the death of Sultan Abu Sa'īd, A.H. 736, held his court in Baghdād, and died A.H. 757. He was in high favour with that prince, and afterwards with his son and successor, Shaikh Uvais (A.H. 757—776), who established his residence in Tabrīz, as also with the latter's mother, the accomplished Dilshād Khātūn. Having survived Shaikh Uvais, who died on the 2nd of Jumāda I., A.H. 776 (Maṭla' us-Sa'dain, fol. 148), Salmān maintained for some time the same influential position under his son and successor, Sulṭān Ḥusain

(A.H. 776—784), to whom several of his poems are addressed. He composed also, as has been noticed in the Maṭla' us-Sa'dain, fol. 152, two Ḳaṣīdahs in honour of Shāh Shujā', during that king's temporary occupation of Tabrīz in A.H. 777. It is said that he passed his last years in retirement in his native place.

It will be seen from the above facts that the date A.H. 769, assigned by Daulatshāh to Salmān's death, and adopted by most later writers, is by at least eight years too early. The Ṭabaḳāt i Shāhjahānī, fol. 38, places that event in A.H. 778, Haj. Khal., vol. iv. p. 389, in A.H. 779, and Taḳi Kāshi, Oude Catalogue, p. 18, in A.H. 799 (an obvious error for 779).

The notices of Daulatshāh and Ātashkadah have been edited in text and translation by Erdmann, Zeitschrift der D. M. G., vol. xv. pp. 758—772. Other notices will be found in Majālis ul-Mūminīn, fol. 547, Haft Iḳlīm. fol. 408, and Riyāẓ ush-Shu'arā, fol. 208. See also Hammer, Redekünste, p. 260, Ouseley's Notices, p. 117, and Sprenger, Oude Catalogue, p. 555.

The contents are as follows:

I. Fol. 1 *b*. جمشید و خورشید, the love-story of Jamshīd and Khwurshīd, a Maṣnavī poem in the measure of Khusrau u Shīrīn.

Beg. الهی پردهٔ پندار بکشای
در گنجینهٔ اسرار بکشاي

After a panegyric addressed to Sultān Uvais, the poet relates in the prologue how he had been summoned to the presence of his royal patron, and told that, Niẓāmī's book on Farhād and Khusrau having become old and obsolete, he should compose on the tale of Jamshīd, a new poem dedicated to his sovereign:

كهن شد نامهٔ فرهاد و خسرو
بـرآور خسروانه نـقشي از نو
. . . . .
رواجی نیست آن سیم کهن را
بنـام سکـهٔ نـو زن سخن را

In obeying the king's behest, he says, further on, he found a welcome opportunity of discharging a debt of gratitude for fifty years' favours:

ادای حق به پنجه سال نعمت
اگرداری هوس دریاب فرصت

In the epilogue Salmān regrets his departed youth, and complains of the infirmities of age. His figure is bent like a bow, nothing but skin and bones.

مرا قدیست جوبـین چون کمانی
به بـینی پوستی بـر استخوانی

The poem was completed, as stated in the following lines at the end, in the month of Jumāda II., A.H. 763:

باسم حضرت سلطان عهد شیخ اویس
که عهد سلطنتش باد متصل بدوام
شد ایـن بدیع معاني جمادي الثانـی
سنه ثلاث و ستیـن و سبعمایه تمام

The Jamshīd of Salmān is not the mythical king of Persian tradition, but an imaginary prince, son of the Faghfūr, or emperor of China. The heroine is a daughter of the Ḳaiṣar of Rūm.

II. Fol. 85 *a*. فراق نامه, the "Book of Separation," a Maṣnavī.

Beg. بنام خدای که با تیره خاك
برآمیخت این گوهر جان پاك

It was written, like the preceding, for Sulṭān Uvais, who had desired Salmān to compose a poem on the pangs of absence.

زمن نامهٔ خواست اندر فراق
که آن نـامه باشد سراسر فراق

It is stated in the Ḥabīb us-Siyar, vol. iii., Juz 1, p. 136, that Sulṭān Uvais was then pining for his minion Bairām Shāh, who, in consequence of some quarrel, had left the court and gone to Baghdād, A.H. 761.

The heroes of the tale are called Malik and Maḥbūb. See Haj. Khal., vol. iv. p. 389.

III. Fol. 117 *a*. Kasidahs and Tarjī'-bands.

This section is slightly imperfect at the beginning. The poems are arranged according to the personages to whom they are addressed, as follows: Muhammad and 'Alī, fol. 117 *a*. Sultān Uvais, fol. 128 *b*. Jalāl ud-Dīn Shaikh Husain (A.H. 776—784), fol. 222 *a*. Nūyān A'zam Shaikh Hasan Beg (Hasan Buzurg), fol. 228 *a*. Dilshād Khātun (wife of the preceding), fol. 248 *b*. Dūndi Sultān (wife of Sultān Uvais), fol. 268 *a*. Shams ud-Dīn Zakariyyā (Vazīr of Sultān Husain), fol. 272 *b*. Shāh Mahmūd (the Muzaffarī, who died A.H. 776), fol. 277 *a*. Shāh Shujā' (A.H. 759—786), fol. 279 *b*. Sāhib Ghiyās ud-Dīn Muhammad (who died A.H. 736), fol. 282 *a*.

IV. Fol. 285 *a*. Marsiyahs, or funeral poems, including elegies on the death of Sultān Abu Sa'īd (A.H. 736), Amīr Ilkān, Shaikh Hasan, Sultān Uvais, and Dūndī Khātūn.

V. Fol. 295 *a*. Mukatta'āt, without alphabetical arrangement. Several of these relate to contemporary events, fixing their dates, as, for instance, the death of Shaikh Hasan Chūpānī in A.H. 744, and a destructive inundation at Baghdād in A.H. 775. At the end is a Tarjī'-band.

VI. Fol. 329 *a*. Ghazals, and Rubā'is, also without alphabetical arrangement.

This volume bears the seal of the college of Fort William. On the first page are several 'Arzdīdahs, one of which is dated A.H. 1062.

Add. 7755.

Foll. 134; 9¾ in. by 6½; 12 lines, 3¼ in. long; written in fair Nestalik, in two gold-ruled columns, with 'Unvān, apparently in the 16th century. [Cl. J. Rich.]

Jamshīd u Khwurshīd. See above, art. i.

The volume contains three whole-page miniatures in the Persian style.

Add. 6619.

Foll. 186; 8 in. by 5; 15 lines, 2⅓ in. long; written in fair Nestalik, in two gold-ruled columns, with 'Unvān and gilt headings; dated Zulhijjah, A.H. 876 (A.D. 1472). [J. F. Hull.]

مهر و مشتري

The tale of Mihr and Mushtarī, a Masnavī poem.

Author: 'Assār, عصار

Beg. بنام پادشاه عالم عشق
که نامش هست نقش خاتم عشق

Maulānā Muhammad 'Assār, of Tabrīz, is mentioned in the Lubb ut-Tavārīkh as one of the panegyrists of the Ilkāni Sultan Shaikh Uvais (A.H. 757—776). He died, as stated in the same work, A.H. 779, or, according to Takī Kāshī, Oude Catalogue, p. 18, A.H. 784. Very meagre notices of him are found in the Bahāristān, fol. 68, Haft Iklīm, fol. 513, and Atashkadah, fol. 18. See also Hammer, Redekünste, p. 254, and Sprenger, Oude Catalogue, p. 311.

'Assār refers in several passages to the numerous poems which he had composed in praise of princes, and which often had remained unread. Thus in the epilogue:

ببسته از گهرهای قصاید
بکردن پادشاهانرا قلاید
بمداحی بسی گوهر فشانده
قصاید گفته و بر کس نخوانده

Finding poets neglected and scorned, he had retired, as he says in the prologue, to solitude and silent contemplation. From this torpor he is roused by a friend, who urges him to complete his poetical works by

adding to them a Maṣnavī, the only kind of composition which he had not yet attempted:

كنون از هرچه زين معنى دهد دست
بغير از مثنوي در دفترت هست
دران نيزت ببايد ساخت مدخل
كه تا گردد ازو ديوان مكمل

After urging two objections, the absence of any patron of poetry, especially in "this town of Tabrīz," and the unapproachable standard of perfection held up by Niẓāmī, the author yields, and relates to his friend the tale of Mihr and Mushtarī, "the story of a love free from all weakness, pure of all sensual desire."

پس انكه كردم از راي درايت
ز مهر و مشتري بروى حكايت
ازآن عشقى ز هر علت معرا
وزان مهرى ز هر شهوت مبرا

The author states in the conclusion that the poem was completed on the tenth of Shavvāl, A.H. 778:

بروز واو و دال از ماه شوال
زهجرت رفته حا و عين با دال [ذال]

and that it consisted of 5120 distichs,

بكويش پنج الفست و صد و بيست

The above date, which had been arbitrarily changed to A.H. 674 by C. R. S. Peiper, Commentatio de libro Persico Mihr o Muschteri, Berlin, 1835, has been vindicated with overwhelming evidence by Prof. Fleischer, Zeitschrift der D. M. G., vol. xv. pp. 389—396. The contents of the poem have been stated by Peiper in the above quoted work, and by Sir Gore Ouseley in the Biographical Notices, pp. 201—226. See also the Vienna Catalogue, vol. i. p. 547, the St. Petersburg Catalogue, p. 359, and the Upsala Catalogue, p. 111.

Transcriber: مرشد

This copy contains eight whole-page miniatures in the Persian style.

Add. 7759.

Foll. 141; 6¾ in. by 4¼; 14 lines, 2¼ in. long; written in fair Nestalik. in two gold-ruled columns, on glazed, tinted, and gold-sprinkled paper; dated Ramaẓān, A.H. 855 (A.D. 1451). [Cl. J. Rich.]

ديوان حافظ شيرازى

The Dīvān of Ḥāfiẓ Shīrāzī.

Beg. الا يا ايها الساقى ادر كاسا وناولها
كه عشق آسان نمود اول ولى افتاد مشكلها

Ḥāfiẓ Shīrāzī, originally called Shams ud-Dīn Muḥammad, who is by common consent the greatest of Persian lyrics, ranks also high as a Sufi; a spiritual symbolism is generally supposed to underlie, in his most Anacreontic strains, the expression of sensuous ideas. Jāmi says in the Bahāristan that he is as great in the Ghazal as Ẓahīr Fāryābī in the Kaṣīdah. The whole of his long and uneventful life was, with the exception of short absences, spent in his beloved Shīrāz. Such of his poems as bear upon contemporary events are frequently quoted by the historians of the period. Their dates range from the reign of Amīr Shaikh Abū Isḥāḳ (A.H. 742—754), which he extols as a glorious epoch for his native city, to the short-lived rule of the last of the Muẓaffaris, Shāh Manṣūr (A.H. 790—795). The latter took possession of Shīrāz towards the end of A.H. 790, about six months after the first invasion of Tīmūr. Two poems in his praise, quoted in the Maṭla' us-Sa'dain, fol. 198, are probably the latest compositions of Ḥāfiẓ, who died A.H. 791, or, according to less trustworthy authorities, A.H. 792.

The first is the date recorded by Muḥammad Gul-andām, the friend of Ḥāfiẓ, and collector of the Dīvān. It is engraved, according to Sir Gore Ouseley, Notices, p. 40, on the poet's tombstone, and is conveyed by the words خاك مصلى in the following chronogram, found in some copies of Gul-andām's preface:—

چو در خاك مصلي ساخت منزل
بجو تاريخش از خاك مصلي

It has been followed by the Lubb ut-Tavārikh, fol. 117, and by Taḳī Kāshi, Oude Catalogue, p. 19.

The second date, A.H. 792, is expressed by another chronogram, which, although contradicting the direct statement of Gulandām, has found its way into most copies of the same preface:

بسال با و ضا و دال ابجد
ز روز هجرت ميمون محمد
بسوي جنت اعلى روان شد
فريد عهد شمس الدين محمد

It has been adopted by Jāmī, Nafaḥāt, p. 715, and, after him, in Ḥabīb us-Siyar, vol. iii., Juz 2, p. 47, Majālis ul-Mūminīn, fol. 334, and Ḥaj. Khal., vol. iii. p. 272.

Daulatshāh, whose account of Ḥāfiẓ has been translated by S. de Sacy, Notices et Extraits, vol. iv. p. 238, stands alone in placing his death as late as A.H. 794, and commits a further anachronism in representing a supposed interview of Ḥāfiẓ with Tīmūr as having taken place after the death of Shāh Manṣūr, who fell in battle A.H. 795.

Firishtah has a circumstantial account of a message sent by the king of Deccan, Maḥmūd Shāh Bahmanī (A.H. 780—799), to Ḥāfiẓ to induce him to come to his court. The poet, probably anxious to escape from the approaching hosts of Tīmūr, accepted the invitation, as well as the funds provided for the journey, and proceeded as far as Hormuz, where he went on board the king's ship. But, frightened at the sight of a rough sea, he landed again, and made all speed back to Shīrāz. See the Bombay edition, vol. i. p. 577.

Notices on Ḥāfiẓ will be found in Hammer's Redekünste, p. 261, Ouseley's Notices, pp. 23—42, Sprenger, Oude Catalogue, p. 415, and Defrémery, Journal Asiatique, 5ᵉ Serie, pp. 406—425.

The Dīvān was first edited by Abū Ṭālib Khān (see p. 378 *b*), in Calcutta, 1791, and re-printed in 1826. It has been printed in Bombay, A.H. 1228 and 1277, Dehli, 1269, Cawnpore, 1831, Lucknow, A.H. 1283, Teheran, A.H. 1258, Bulaḳ, A.H. 1250, 1256 and 1281, and Constantinople, 1257. An excellent edition of the text, with the Turkish commentary of Sūdī, has been published by H. Brockhaus, Leipzig, 1854.

A German translation of the Dīvān by J. von Hammer was published in Tübingen, 1812. Select poems have been translated into German by Bodenstedt, Berlin, 1877, and into English by J. Richardson, 1774, J. Nott, 1787, J. H. Hindley, 1800, H. Bicknell, 1875, S. Robinson, 1875, and W. H. Lowe, 1877.

Contents: Ghazals in alphabetical order, fol. 1 *b*. Maṣnavīs, fol. 132 *a*. Ḳiṭʿahs, fol. 134 *b*. Rubāʿis, fol. 138 *b*.

Copyist: سليمان الفوشنجي

Add. 7760.

Foll. 179; 9¾ in. by 6; 15 lines, 3 in. long; written in neat Nestalik, in two gold-ruled columns, with ʿUnvāns, illuminated headings, and gold designs on the margins, dated A.H. 921 (A.D. 1515), bound in painted covers. [Cl. J. Rich.]

The Dīvān of Ḥāfiẓ, with the preface of Muḥammad Gul-andām, محمد گل اندام, which begins حمد بيحد و ثناي بيعد و سپاس بی قياس After some remarks on the charm and pregnant sense of Ḥāfiẓ's poetry, and on the wonderful speed with which it had spread to the most distant lands, delighting kings and Sufis alike, the writer of the preface, who describes himself as an old friend of Ḥāfiẓ, says that during his life the poet was so busy lecturing on the Coran, giving instruction to the Sultan, writing glosses to the Kashshaf

and the Miftāḥ, studying the Maṭāli' and the Miṣbāḥ, etc., that he found no leisure to collect his scattered poems; and although Muḥammad Gul-andām, who often held converse with him in the college, درس گاه, of Maulānā Ḳivām ud-Dīn 'Abd Ullah, repeatedly pressed the subject on his attention, Ḥāfiẓ still put it off with some excuse, until death overtook him in A.H. 791 (see Add. 5625, and 7761), when the task of collecting and arranging the Dīvān devolved on the writer.

The above preface is printed in the Bombay edition of the Dīvān.

Contents: Preface, fol. 3 *b*. Ḳaṣīdahs, beg. زدلبري نتوان لاف زد بآساني, fol. 6 *b*. Maṣnavīs, fol. 12 *a*. Tarjī-'bands, fol. 18 *a*. Ghazals, in alphabetical order, fol. 23 *b*. Muḳaṭṭa'āt, fol. 170 *a*. Rubā'is, fol. 174 *a*.

The copyist, Sulṭān Muḥammad Khandān, was a pupil of the famous calligrapher Sulṭān 'Ali Mashadī, and one of the scribes of Mīr 'Alī Shīr (see p. 617 *a*).

Of four miniatures in Persian style, placed at the beginning and end of the volume, two are of modern date.

The first page is covered with 'Arẓdidahs of the reign of Shāhjahān and Aurangzīb.

Add. 7761.

Foll. 228; 10½ in. by 6; 14 lines, 3¼ in. long; written in fair Nestalik, in two gold-ruled columns, with 'Unvāns, and gold headings; dated Jumāda I., A.H. 983 (A.D. 1575). [Cl. J. Rich.]

The Dīvān of Ḥāfiẓ, with the same preface.

Contents: Ghazals, fol. 5 *b*. Ḳaṣīdahs, beg. شد عرصه جهان جو بهشت برين جوان, fol. 192 *b*. Maṣnavīs, fol. 199 *a*. Tarjī'-bands, fol. 206 *a*. Ḳiṭ'ahs, fol. 212 *a*. Rubā'is, fol. 220 *b*.

Copyist: ابراهيم حسين بن محمد امين الكاتب

Or. 1220.

Foll. 194; 7 in. by 3¾; 12 lines, 2 in. long; written in Nestalik, with gold-ruled margins, ornamental headings, and six miniatures in the Persian style, apparently in the 16th century. [Alex. Jaba.]

The same Dīvān, without the Ḳaṣīdahs.

Grenville xli.

Foll. 258; 5 in. by 3; 10 lines, 1⅝ in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century; bound in painted covers.

The same Dīvān, wanting about forty leaves at the beginning, and not including the Ḳaṣīdahs.

It contains nineteen miniatures, in the Indian style, and of a high degree of finish, but partly defaced.

Prefixed is a letter of Wm. Marsden to the Hon. Thomas Grenville, describing the MS.

Add. 8890.

Foll. 147; 4½ in. by 3; 15 lines, 1¾ in. long; written in small Nestalik, with 'Unvān and gold-ruled margins; dated Jumāda, A.H. 1020 (A.D. 1611).

The same Dīvān, without the Ḳaṣīdahs.

Copyist: ابو الفتح بن شيخ محمد بني اسراييل ساكن كول

On the cover is written: "Given by Sr. R. C. to At'her Ali Khan, and by him bequeathed to Sir W. Jones."

Add. 26,161.

Foll. 154; 8 in. by 4¾; 15 lines, 2¾ in. long; written in fair Nestalik, with a rich 'Unvān and gold-ruled margins; dated the fourth year of Shāhjahān (A.H. 1040—41, A.D. 1631). [Wm. Erskine.]

A copy of the same Dīvān, containing, besides the Ghazals, only one Maṣnavi, with a few Ḳiṭ'ahs and Rubā'is.

Copyist: عبد الله تبريزي

The first page contains several 'Arzdīdahs and seals of the reign of Shāhjahān.

Add. 16,762.

Foll. 200; 11 in. by 6½; 17 lines, 3¼ in. long; written in fair Nestalik, in two gold-ruled columns, with 'Unvān; dated Rabī' I., A.H. 1053 (A.D. 1643). [Wm. Yule.]

The same Dīvān, without the Kasīdahs.

Copyist: عبد الر شيد بن مولانا عبد اللطيف تركان دهلوي

The volume contains eleven miniatures, partly in Indian, and partly in Persian style, which did not originally belong to it.

On the fly-leaf is written: "Wm. Yule, from his friend Col. D. Ochterlony, Dehli, 10 Sept., 1805."

Add. 5625.

Foll. 213; 8½ in. by 5¼; 17 lines, 3 in. long; written in Nestalik, with 'Unvāns and ruled margins; dated Zulka'dah, A.H. 1082, (A.D. 1672).

The same Dīvān, with the preface of Muḥammad Gul-andām, and the Kasīdahs.

Copyist: محمد مقيم لاهوری

Add. 7762.

Foll. 195; 5¼ in. by 3½; 15 lines, 3 in. long; written in a cursive character; dated Zulḥijjah, A.H. 1109 (A.D. 1698). [Cl. J. Rich.]

The same Dīvān.

Copyist: حيدر بن ولی

Add. 25,815.

Foll. 270; 9 in. by 5½; 15 lines, 3¼ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Jumāda I., A.H. 1161, the first year of Aḥmad Shāh (A.D. 1749). [Wm. Cureton.]

The same Dīvān, with the preface of Muḥammad Gul-andām, and the Kasīdahs.

At the end, foll. 268—270, is an anonymous tract on the spiritual meaning attached by Sufis to the names of sensual objects, substantially agreeing with the treatise of Sayyid 'Alī Hamadānī, mentioned further on.

Copyist: شيخ فيض الله ساكن قصبه سيالكوت

Add. 7763.

Foll. 404; 9½ in. by 5½; 12 lines, 3⅛ in. long; written in Nestalik, with two 'Unvāns, illuminated borders, and 112 miniatures in the Indian style; written apparently in the 18th century. [Cl. J. Rich.]

The same Dīvān, to which are prefixed—1. The Preface of Muḥammad Gul-andām, fol. 1 *b*. 2. Exposition of the spiritual meaning of words in the Dīvān of Ḥāfiẓ, by Amīr Sayyid 'Alī Hamadānī (see p. 447 *b*), fol. 7 *b*—12 *a*.

ترجمهٔ مرادات ديوان حضرت خواجه حافظ شيرازي عليه الرحمت نقل است از حضرت امير كبير امير سيد على همدانى

Add. 27,264.

Foll. 252; 9½ in. by 6¼; 13 lines, 3¾ in. long, in a page; written in Indian Nestalik; dated Rajab, A.H. 1226 (A.D. 1811). [Sir John Malcolm.]

The same Dīvān, with the preface of Gul-andām, and the Kasīdahs. Prefixed are some observations on the spiritual meaning of some words in the Dīvān, partly taken from Sayyid 'Alī Hamadānī, fol. 1 *a*, and a notice on the life of Ḥāfiẓ, from the Ḥabīb us-Siyar, and Nafahāt ul-Uns, fol. 4 *b*.

Add. 4946.

Foll. 153; 9½ in by 5¾; 15 lines, 3¼ in.

long; written in Indian Nestalik, apparently in the 18th century. [CLAUD RUSSELL.]

Another copy of the same Dīvān, containing only the Ghazals, a few Ḳiṭ'ahs, and a short Maṣnavī.

Add. 23,550.

Foll. 209; 7½ in. by 5¼; 13 lines, 3 in. long; written in Nestalik, probably in the 18th century. [ROB. TAYLOR.]

The same Dīvān.

Or. 1367.

Foll. 309; 12½ in. by 8¼; 11 lines, 4¾ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, apparently in the 18th century. [SIR CHAS. ALEX. MURRAY.]

The same Dīvān, imperfect at the end.

Add. 6620.

Foll. 200; 7 in. by 3¾; 11 lines, 2⅛ in. long; written in Indian Nestalik, apparently in the 18th century. [J. F. HULL.]

The same Dīvān, slightly defective at beginning and end.

Add. 7764.

Foll. 219; 7 in. by 4; 14 lines, 2¼ in. long; written in Nestalik, with an 'Unvān, illuminated borders, and sixteen miniatures in the Indian style; dated Zulḳa'dah, A.H. 1215 (A.D. 1801); bound in painted covers. [Cl. J. RICH.]

The same Dīvān.

Or. 1417.

Foll. 170; 12 in. by 6¾; 15 lines, 3¾ in. long; written in Nestalik, as stated, in Kashmir; dated A.H. 1264 (A.D. 1848).

The same Dīvān.

Add. 7765.

Foll. 264; 8¼ in. by 5¾; 20 lines, 3½ in. long; written in a cursive Nestalik, apparently in the 17th century. [Cl. J. RICH.]

A Turkish commentary upon the Dīvān of Ḥāfiẓ, by Surūrī, سروري (see p. 606 *a*).

Beg. الحمد لله الذى حفظ الذكر عن تحريف

The author states, in a short Turkish preface, that he had written this commentary for some religious friends, with the object of fully disclosing the spiritual sense of the Dīvān.

This copy breaks off in the middle of the letter ن.

See Haj. Khal., vol. iii. p. 273, and the Münich Catalogue, p. 26.

Or. 29.

Foll. 239; 8¼ in. by 5¾; 23 lines, 3¾ in. long; written in a small Turkish Naskhī, apparently in the 17th century. [G. C. RENOUARD.]

A commentary upon the Dīvān of Ḥāfiẓ by Maulānā Sham'ī Efendī, مولانا شمعی افندي (see p. 607 *a*).

Beg. حمد بی پایان صانعی را که افتاب منیر

In a short Persian preface the author informs us that he had written the present work by desire of his protector, Aḥmad Farīdūn. It contains the text, followed by a Turkish paraphrase and a few verbal explanations.

The subscription, apparently transcribed from the author's own, states that the commentary had been completed at the end of Zulḥijjah, A.H. 981. See Haj. Khal., vol. iii. p. 273, and Krafft's Catalogue, p. 67.

Or. 312.

Foll. 113; 9¾ in. by 6; 15 lines, 3⅜ in. long; written in cursive Indian Nestalik, on silver-sprinkled paper; dated Patnah, Jumāda II., A.H. 1072 (A.D. 1661). [GEO. WM. HAMILTON.]

نور اليقين

The Dīvān of Mas'ūd of Bak, مسعود بك.

Beg. الحمد لله الذى نور فواد العارفين بانوار ذات

The author, who sometimes uses Mas'ūd i Bak (but still oftener Mas'ūd) as his Takhallus, was so called, according to Ilāhī, Oude Catalogue, p. 84, followed by the Riyāẓ ush-Shu'arā, fol. 410, from Bak, a dependency of Bukhārā. He was, as stated in the Akhbār ul-Akhyār, fol. 137, a relative of Sultan Fīrūz Shāh (A.H. 752—790), and bore in his early life the title of Shīr Khān. When he renounced the world, he took for his spiritual guide Shaikh Rukn ud-Dīn B. Shaikh Shihāb ud-Dīn, Imām of Niẓām ud-Dīn Auliyā, and became a fervent adept of the Chishtī order. By his mystic exaltation and reckless utterances he made himself obnoxious to the 'Ulamā, by whom he was sentenced to death, as stated in Ṭabaḳāt i Shāhjahānī, A.H. 800. He was buried near the tomb of the famous saint Ḳuṭb ud-Dīn, in old Dehli. He left, besides his Dīvān, a treatise entitled Tamhīdāt on the plan of a work of the same name by 'Ain ul-Ḳuẓāt Hamadānī (p. 411 *b*), and another called Mir'āt ul-'Ārifīn. See Sprenger, Oude Catalogue, p. 486.

The author says, in a short preamble, that he had composed this work called Nūr ul-Yaḳīn at the request of his brother Naṣīr ud-Dīn Muḥammad, that it might give light to the eyes of friends and serenity to the bosom of the godly.

The Dīvān, which is entirely of a religious and mystic character, contains Ḳaṣīdahs, fol. 3 *a*, Ghazals in alphabetical order, fol. 19 *b*, and Rubā'is similarly arranged, fol. 95 *a*.

Several of the Ḳaṣīdahs are in praise of the author's spiritual guide Rukn ud-Dīn, whose proper name, 'Uṣmān, appears in the following lines, fol. 13 *b*:

شیخ رکنا دین عثمان ابن قطب الحق شمار
کنز جمال اوست بسطی در دل مستور من

Other poems are addressed to Shaikh Naṣīr ud-Dīn, no doubt the celebrated Chirāgh i Dihlī (see p. 41 *b*), who was also, according to Ilāhī, a religious instructor of Mas'ūd. His name occurs on fol. 24 *b*:

شاهنشهی جهان لطافت نصیر دین
کو داد حسن از رخ خود این دیار را

Add. 19,496.

Foll. 177; 6¾ in. by 4¼; 13 lines, 3 in. long; written in cursive Nestalik, apparently in the 17th century.

ديوان كمال خجندي

The Dīvān of Kamāl Khujandī.

Shaikh Kamāl was born and grew up in Khujand, a town of Māvarā un-Nahr; but, after performing a pilgrimage to Mecca, he settled in Tabrīz, where Sultan Ḥusain B. Shaikh Uvais (A.H. 776—784) built for him a monastery (Khānḳāh), and where his renown as a devotee and religious teacher drew to him numbers of disciples. Tughtāmish, Khān of Ḳipchāḳ, when returning from his raid upon Tabrīz in Zulḳa'dah, A.H. 787 (see Maṭla' us-Sa'dain, fol. 185), took him to his capital Sarāi, where Kamāl remained four years. He afterwards returned to Tabrīz, then the residence of Mīrān Shāh, son of Tīmūr, by whom he was treated with considerate attention. There he died, according to Jāmī, Nafaḥāt, p. 712, in A.H. 803, a date adopted by Ḥabīb us-Siyar, vol. iii., Juz 3, p. 90, Haft Iḳlīm, fol. 601, Ṭabaḳāt i Shāhjahānī, fol. 35, Mirāt ul-Khayāl, fol. 41, and Riyāẓ ush-Shu'arā, fol. 383.

Daulatshāh places the same event in A.H. 792. But this is inconsistent with his own account; for, according to him, Kamāl lived many years after his return from Sarāi, which cannot have taken place earlier than A.H. 791 or 792. According to the Majālis

ul-'Ushshāḳ (see p. 352 *b*), Kamāl Khujandī died A.H. 808.

Jāmī says in the Bahāristān that Kamāl imitated the style of Ḥasan Dihlavī (p. 618 *a*), but surpassed him in subtlety of thought. He is said to have been much admired by his contemporary Ḥāfiẓ.

Notices on his life have been given by Hammer, Redekünste, p. 255, Ouseley, Notices, pp. 192 and 106, Bland, Century of Ghazals, iii., and Dr. Sprenger, Oude Catalogue, p. 454.

The present copy contains Ghazals in alphabetical order, fol. 1 *a*, Kiṭ'ahs, fol. 169 *a*, and a few Rubā'is, fol. 176 *b*. It wants all the Ghazals in the letter ا but the last seven. Among the Kiṭ'ahs is found one in which the poet compares himself with his namesake Kamāl Iṣfahānī (Oude Catalogue, p. 155), and another relating to the invasion of Tughtamish, fol. 174 *a*:

لشكر بادشاه توغتمش
امد وهاتف اين ندا درداد

Copies are mentioned in Fleischer's Dresden Catalogue, p. 7, Vienna Catalogue, vol. i. p. 557, Münich Catalogue, p. 27, and Bibliotheca Sprenger., No. 1428.

Add. 7739.

Foll. 104; 5½ in. by 3¾; 12 lines, 3 in. long; written in Nestalik, apparently in the 17th century. [Cl. J. Rich.]

ديوان مغربي

The Dīvān Maghribī.

Beg. بيا بر چشم عاشق كن تجلى روى زيبارا
كه جزوامق نداند كس كمال حسن عذرارا

Maghribī, whose original name was Muḥammad Shīrīn, was born, according to Taḳī Auḥadī, quoted in Riyāẓ ush-Shu'arā, fol. 413, in the town of Nāin, province of Isfahan, and took his poetical name from a Maghribī Shaikh by whom he had been invested with the Khirḳah of the Sufi order of Ibn ul-'Arabi. He was a disciple of Shaikh Ismā'il Sīsī, lived in Tabrīz on terms of friendship with Kamāl Khujandī, and was, like him, better known as a Sufi than as a poet. He is said to have been in great favour with Mirān Shāh, until he was supplanted by his more celebrated contemporary. According to Jāmī, Nafaḥāt, p. 713, followed by the Ḥabīb us-Siyar, vol. iii., Juz 3, p. 91, and by Taḳī Kāshī, Oude Catalogue, p. 19, Maghribī died in Tabrīz A.H. 809. Taḳī Auḥadī and the Majālis ul-'Ushshāḳ (p. 252 *b*) give a somewhat earlier date, A.H. 807.

See Dr. Sprenger, Oude Catalogue, p. 476; compare Ouseley's Notices, p. 106, and Hammer, Redekünste, p. 78, where three poems of Maghribī are wrongly ascribed to Amīr Mu'izzī.

Contents: Ghazals in alphabetical order, fol. 1 *b*. Tarjī'-bands, fol. 80 *b*. Rubā'is in alphabetical order, fol. 100 *b*.

The Dīvān, which is mentioned by Haj. Khal., vol. iii. p. 315, and in the Bibliotheca Sprenger., No. 1444, has been printed in Persia, A.H. 1280. See Dorn, Mélanges Asiatiques, vol. v. p. 524.

Add. 6623.

Foll. 80; 9½ in. by 5; 19 lines, 3 in. long; written in Indian Nestalik; dated Rabī' II., A.H. 1177 (A.D. 1763). [J. F. Hull.]

The same Dīvān, somewhat differently arranged.

Beg. چه مهر بود كه بسرشت يار در كل ما
چه كنج بود كه بنهاد يار در دل ما

Foll. 75—80 contain some poetical extracts and a fragment of an Arabic-Persian vocabulary.

Add. 25,824.

Foll. 35; 8½ in. by 5; 18 lines, 3¼ in.

long; written in Nestalik; dated Ṣafar, A.H. 1096 (A.D. 1685). [Wm. Cureton.]

كنز الاشتها

"The treasure of appetite," a collection of poems, with a prose preface by the author.

Author: Jamāl ud-Dīn Abu Isḥāḳ, surnamed Ḥallāj, جمال الدين ابو اسحاق المعروف بحلاج

Beg. سپاس بی قیاس و حمد بی حد رازق بی سبب

Ḥakīm Jamāl ud-Dīn Abu Isḥāḳ, commonly called ابو اسحاق الاطعمه, or Abu Isḥāḳ the gastronomer, designates himself in his verses by the takhalluṣ بسحق, a contraction of ابو اسحاق. He was a native of Shīrāz and a favourite of Sulṭān Iskandar B. 'Umar Shaikh, grandson of Tīmūr and viceroy of Fārs, A.H. 812—817. He died, according to the Ṭabaḳāt i Shāhjahānī, fol. 75, A.H. 819, or, as stated in the Mir'at ul-'Ālam, fol. 475, A.H. 827. See also Taḳī Kāshī and Ilāhī, Oude Catalogue, pp. 19, 68, Haft Iḳlīm, fol. 99, and Mir'āt ul-Khayāl, fol. 44.

He says in the preface that he was in his youth ambitious to achieve renown in poetry, but, coming after so many great poets, as the latest of whom he names Kamāl Khujandī and Ḥāfiẓ, he was at a loss what new theme to select, when his beloved came in and suggested one by complaining of the loss of her appetite, for the restoration of which he wrote the present work.

The poems, which are in the form of Ghazals and Rubā'is, describe, in a curious travesty of the lyric style, various products of the culinary art. See Haj. Khal., vol. v. p. 248, and the Vienna Catalogue, vol. i. p. 415.

Foll. 33—35 contain a fragment of a description of Kashmīr by Faiẓī.

Add. 7811.

Foll. 319; 9¼ in. by 6; 15 lines, 2⅜ in. long; written partly in Naskhi, and partly in Nestalik; apparently in the 16th century. [Cl. J. Rich.]

ديوان نعمت الله

The Dīvān of Ni'mat Ullah, commonly called Ni'mat Ullah Valī.

Amīr Nūr ud-Dīn Ni'mat Ullah, who was, according to his own statement in this Dīvān, fol. 309, a son of Mīr 'Abd Ullah, and a descendant of the Imām Bāḳir, is revered, especially by Shī'ahs, as a great saint, and worker of miracles, and was the founder of a religious order, called after him Ni'matullāhī. It is stated in a contemporary Manāḳib, written for 'Alā ud-Dīn Shāh Bahmanī (A.H. 838—862), Add. 16,837, foll. 339—355, that he was born in Ḥalab, A.H. 730 or 731, but grew up in Irāk, and went in his twenty-fourth year to Mecca, where he stayed seven years, and became a disciple and Khalīfah of Shaikh 'Abd Ullah Yāfi'ī (who died A.H. 768; see the Arabic Catalogue, p. 427). He lived afterwards successively in Samarḳand, Herat, and Yazd, attracting everywhere crowds of disciples, and finally settled in Māhān, eight farsangs from Kirmān, where he spent the last twenty-five years of his life, and died on the 22nd of Rajab, A.H. 834, at the age of 103 or 104 lunar years. In a later, but much more circumstantial account of his life, the Jāmi' i Mufīdī, Or. 210, foll. 2—36, the same day and year are given as the date of his death, which is confirmed by several contemporary chronograms.

'Abd ur-Razzāḳ, who visited the saint's tomb A.H. 845, says in the Maṭla' us-Sa'dain, fol. 167, that Ni'mat Ullah Valī died on the 25th of Rajab, A.H. 834. The same year is mentioned in Ḥabīb us-Siyar, vol. iii., Juz 3, p. 143, Lubb ut-Tavārīkh, fol. 177, and Ṭabaḳāt i Shāhjahānī, fol. 53.

Daulatshāh, who places his death in A.H. 827, is followed by Taḳī Kāshī, Oude Catalogue, p. 19, Majālis ul-Mūminīn, fol. 299, Riyāẓ ush-Shu'arā, fol. 451, and Mir'āt ul-'Ālam, fol. 110. Compare Hammer, Redekünste, p. 223, and Sprenger, Oude Catalogue, p. 517.

Ni'mat Ullah Valī was treated by Shāhrukh with great consideration, and the king of Deccan, Aḥmad Shāh Bahmanī (A.H. 825—838), obtained as a singular favour the sending of one of the saint's grandchildren to his court. After the saint's death two others of his grandsons, Shāh Ḥabīb Ullah and Shāh Muḥibb Ullah, went to the Deccan, with their father Khalīl Ullah, and rose to high rank at the Bahmanī court. See Firishtah, vol. i. p. 633. A detailed account of those of his descendants who remained in Persia, and intermarried with the Ṣafavis, is to be found in the above quoted Jāmi' i Mufīdī. The holy Sayyid's tomb in Māhān is a much frequented place of pilgrimage. He left, besides his Dīvān, a collection of Sufi tracts, the number of which is said to exceed five hundred.

The present copy of the Dīvān, which consists of poems of religious and mystic character, is imperfect at beginning and end. Its contents are as follows:—A miscellaneous series of Maṡnavīs, Ḳaṣīdahs, Ghazals, and Rubā'is, without any apparent system of arrangement, fol. 7 *a*. (It contains a piece composed A.H. 777, fol. 30, in which a description of the distracted state of the world is followed by a prophecy of the approaching reign of the promised Imām.) Ghazals, alphabetically arranged, fol. 41 *a*. Maṡnavīs, fol. 303 *a*. Rubā'is, alphabetically arranged, breaking off in the letter د, foll. 310 *a*—316 *b*.

The series of Ghazals, which begins

جام کیتی نماست سید ما
جام وجانان ماست سید ما

has after fol. 302 a lacune extending from د to م.

Three copies of the same Dīvān are mentioned in Bibliotheca Sprenger., Nos. 1470—1472.

Foll. 1—6 contain a prose tract by the same author, imperfect at the end, on the means of attaining spiritual insight, with the heading وله فی رسالة السلوکیة.

Fol. 317 contains the end of a versified tract on ascetic life, called in the subscription الرسالة الفقرية.

At the end of the volume, foll. 317 *b*—319, is a Tarji'-band, ascribed to Khwājah Ḥāfiẓ, in praise of Imām 'Ali Riẓā, with the burden

السلام ای شاه سلطان خراسان السلام

It is written by another hand; the transcriber, Muḥammad Ḳāsim of Iṣfahān, dates Zulḳa'dah, A.H. 971.

Add. 7091.

Foll. 220; 9 in. by 5¼; 15 lines, 3¼ in. long; written in fair Nestalik with gold-ruled margins; dated Muḥarram, A.H. 962 (A.D. 1554).

دیوان قاسم انوار

The Dīvān of Ḳāsim i Anvār.

Beg. من بیچاره سودازده سرکردانم
که باوصاف خداوند سخن چون رانم

Sayyid Ḳāsim, or Ḳāsim i Anvār, whose original name was Mu'īn ud-Dīn 'Alī, is, like the preceding, a saint of great renown with the Shī'ahs. He was born in Sarāb (Yāḳūt's Sarāv), in the district of Tabrīz, A.H. 757, and had for religious instructors Shaikh Ṣadr ud-Dīn Ardabīlī, an ancestor of the Ṣafavis, and, after him, Shaikh Ṣadr ud-Dīn 'Alī Yamanī, a disciple of Shaikh Auḥad ud-Dīn Kirmānī (see p. 619 *a*). After staying some time in Gīlān, he went to Khorasan,

and settled in Herat, where he lived during the reigns of Tīmūr and Shāhrukh. There disciples flocked to him in such numbers, and he acquired so great an influence, as to give umbrage to the sovereign. 'Abd ur-Razzāḳ relates in the Maṭla' us-Sa'dain, fol. 155, that in A.H. 830, Shāhrukh having been stabbed in the Masjid of Herat by a certain Aḥmad Lur, Sayyid Ḳāsim was charged by Mirzā Bāisunghar with having harboured the intended assassin, and was obliged to leave Herat and repair to Samarḳand, where he found a protector in Mirzā Ulugh Beg. He returned, however, some years later, to Khorasan, and took up his abode in Kharjird, a town of the district of Jām, where he died in A.H. 837. See Nafaḥāt ul-Uns, p. 689, Laṭā'if Nāmah, fol. 5, Majālis ul-'Ushshāḳ (p. 352 *b*), Ḥabīb us-Siyar, vol. iii., Juz 3, p. 145, Lubb ut-Tavārīkh, fol. 112, and Haft Iḳlīm, fol. 509.

Daulatshāh alone has an earlier date for the death of Sayyid Ḳāsim, viz. A.H. 835. See Hammer, Redekünste, p. 285, Bland, Century of Ghazals, vi., and Sprenger, Oude Catalogue, p. 533.

The Dīvān, in which the poet uses sometimes قاسم, sometimes قاسی, for his Takhallus, contains—Ghazals alphabetically arranged, fol. 1 *b*. A Tarjī'-band, fol. 203 *b*. Ghazals and Ḳiṭ'ahs, some of which are in Turkish, others partly in the Gīlāni dialect, fol. 208 *a*. Rubā'is, fol. 215 *b*.

Copyist: نعمت الله بن سید علی الحسینی

Copies of the Dīvān are mentioned in the Vienna Catalogue, vol. i. p. 559, the Gotha Catalogue, p. 101, the Münich Catalogue, p. 28, and the Bibliotheca Sprenger., No. 1491—1493.

Add. 25,825.

Foll. 167; 10¼ in. by 7¼; 17 lines, 4 in. long; written in Nestalik, apparently in India, in the 18th century. [Wm. Cureton.]

The same Dīvān, containing only the Ghazals, and wanting the latter part of the letter ی.

Add. 18,874.

Foll. 242; 8½ in. by 6; 15 lines, 4 in. long; written in Nestalik, apparently in the 15th century.

I. Fol. 1 *b*. The same Dīvān, containing: Ghazals in alphabetical order, fol. 1 *b*. A miscellaneous series of Ghazals, Ḳiṭ'ahs, and Maṣnavīs, fol. 196 *b*. Rubā'is, fol. 204 *a*. Marṣiyahs on Mīr Ghiyāṣ, Mīr Makhdūm, and Khwājah Ḥasan 'Aṭṭār, fol. 208 *b*. A Maṣnavī, containing, according to the heading, a prediction of the death of Tīmūr, fol. 209 *b*. A Maṣnavī treating of the various degrees in ascetic life, فی مقامات السالکین, fol. 211 *b*. See the Vienna Catalogue, vol. i. p. 559.

II. Fol. 214 *b*.

انیس العارفین

A Maṣnavī by the same poet, treating of the meanings attached by the Sufis to the words "soul," نفس, "spirit," روح, "heart," قلب, "intellect" عقل, and "love," عشق, with a short prose preface beginning منت خدایرا جلت عظمته وعلت کلمته, in which the author calls himself علی بن نصیر هارون بن ابی القاسم الحسینی التبریزی المشهور بالقاسمی. It is stated in the introduction, fol. 220 *b*, that the poem was written in answer to some questions which were put to the author when he was about twenty years old.

A copy of this work is mentioned, without author's name, in the Vienna Catalogue, vol. iii. p. 506. The last verses are those of the poem described, without title, in the Leyden Catalogue, vol. ii. p. 119. Other copies are noticed in the Gotha Catalogue, p. 101, and in the St. Petersburg Catalogue, p. 389.

III. Fol. 231 *b*. رسالهٔ الامانه, "Tract of the Trust," a Sufi work in prose and verse, by the same.

Beg. شکر و سپاس و حمد بی قیاس سزاوار حضرتیست

By امانه, "Trust," the author understands spiritual insight, as the true scope of man's creation. He refers incidentally, fol. 237 *a*, to an interview he had in Herat, A.H. 779, with Maulānā Ẓahīr ud-Dīn Khalvatī. This tract, which is quoted in the Nafaḥāt, p. 692, is described, without title, in the Gotha Catalogue, p. 101.

Or. 1224.

Foll. 237; 6½ in. by 4⅜; 15 lines, 2⅞ in. long; written in Nestalik, apparently in the 16th century. [Alex. Jaba.]

I. Fol. 1 *a*. The Dīvān of Ḳāsim i Anvār, wanting the first page, and containing Ghazals, Ḳiṭ'ahs, fol. 192 *b*, a Tarjī'-band, fol. 194 *b*, and Rubā'is, fol. 199 *a*.

II. Fol. 203 *b*. Anīs ul-'Ārifīn; see above, art. ii.

III. Fol. 225 *b*. Risālat ul-Amānah; see above, art. iii.

Add. 7768.

Foll. 349; 8¾ in. by 5¼; 19 lines, 2¾ in. long; written in fair Nestalik, with 'Unvāns, gold-ruled margins, and gilt headings; dated Zulḥijjah, A.H. 857 (A.D. 1453). [Cl. J. Rich.]

کلیات کاتبی

The Kulliyāt, or collected works, of Kātibī.

Kātibī, who calls himself Muḥammad B. 'Abd Ullah un-Nisāpūrī, was born in Tarshīz, but studied in Nīshāpūr, and took his poetical surname from his early application to the art of penmanship under the celebrated poet and calligrapher Sīmī in the latter place. He went thence to Herat, and composed poems in praise of Tīmūr, Shahrukh, and the latter's son Mīrzā Bāisunghar (who died A.H. 837), but, failing to obtain adequate recognition, he left the court in disgust, and, after wandering through Astrābād and Gīlān, he found a generous patron in the ruler of Shirvān, Mirzā Shaikh Ibrāhīm (who died A.H. 820, after a reign of twenty-five years; see Lubb ut-Tavārīkh, fol. 153), whose reckless liberalities he squandered with equal lavishness. From Shirvān, after a short stay in Āẕarbāijān, obtaining but scant notice from its sovereign, Amīr Iskandar B. Ḳarā Yūsuf (A.H. 824—838), he repaired to Isfahān, where he was initiated to Sufism by Khwājah Ṣā'in ud-Dīn Tarikah (who died A.H. 835; see p. 42 *a*). He finally settled in Astrābād, where he began writing a Khamsah in imitation of Niẓāmī, but had scarcely achieved the counterpart of the Makhzan ul-Asrār, when he was carried off by the plague in A.H. 838 or 839.[a] Another poem, however, the Lailā Majnūn, evidently belonging to the Khamsah, is noticed in the St. Petersburg Catalogue, p. 366.

Notices on Kātibī are to be found in Daulatshāh, vi. 12, Laṭā'if Nāmah, fol. 7, Ḥabīb us-Siyar, vol. iii., Juz 3, p. 149, Majālis ul-Mūminīn, fol. 549, Ṭabaḳāt i Shāhjahānī, fol. 77, Haft Iḳlīm, fol. 313, and Riyāẓ ush-Shu'arā, fol. 381. Compare Hammer, Redekünste, p. 281, Ouseley, Notices, p. 188, Bland, Century of Ghazals, v., and Dr. Sprenger, Oude Catalogue, p. 457.

Copies of the Dīvān of Kātibī are noticed in the Leyden Catalogue, vol. ii. p. 119, the Vienna Catalogue, vol. i. p. 561, and the Bibliotheca Sprenger., No. 1429. Other portions of the Kulliyāt are mentioned in the St. Petersburg Catalogue, p. 366, the Upsala Catalogue, p. 104, and the Gotha Catalogue, p. 76.

I. Fol. 1 *b*. The Dīvān, with the heading, دیوان شمس الدین محمد نیسابوري المعروف بکاتبی

[a] A plague, which raged with unexampled violence in Herat, is recorded in the Maṭla' us-Sa'dain under A.H. 838.

Beg. ای کل آدم بغمر جان مخمر ساخته

Contents: Ḳaṣīdahs, arranged according to the persons to whom they are addressed. The first are in praise of God, Muḥammad, 'Alī, and the author's spiritual preceptor Khwājah Ṣāin ud-Dīn. The next following are addressed to Tīmūr, Shāhrukh, Bāisunghar, Shāh Ibrāhīm, king of Shirvān, his son the Shāhzādah Minūchihr, and persons of less note. Ghazals in alphabetical order, fol. 89 *b*. Muḳaṭṭa'āt, fol. 186 *b*. Rubā'is and Fardiyyāt, fol. 193 *b*.

II. Fol. 200 *b*. گلشن ابرار, "The rose-garden of the godly," a religious poem in imitation of the Makhzan ul-Asrār of Niẓāmī.

Beg. بسم الله الرحمن الرحيم تاج كلامست وكلام قديم

III. Fol. 224 *b*. مجمع البحرين, "The confluent of the two seas," or metres (a poem so called because it may be read in two different measures), with a short prose preface, beginning مدام از حضرت مبلغ الهام و متكلم

Beg. of the poem:—

ای شده از قدرت تو ما و طین
لوحهٔ دیباچهٔ دنیا و دین

The poem, which treats of the loves of Nāẓir and Manẓūr, in the allegorical sense familiar to the Sufis, is often called ناظر و منظور

IV. Fol. 258 *b*. ده باب, "The ten Bābs," or chapters, a poem containing moral precepts and anecdotes, in the style of the Bustān.

Beg. ای برحمت در دو عالم کارساز
جمله عالم را برحمت کارساز

In the conclusion Kātibī addresses his son 'Ināyat, for whom the poem was written. The headings are given in the Upsala Catalogue, p. 104. A poem with the same beginning is described in the Gotha Catalogue, p. 77, under the title of Tajnīsāt.

V. Fol. 293 *b*. سی نامه, "The thirty letters," a poem on the loves of Muḥibb and Maḥbūb, so called from the thirty love-letters which it contains.

Beg. زهی سی نامه ام نامی ز نامت
حدیثم حرفی از جزو کلامت

The poem is often referred to by the title of محب و محبوب

VI. Fol. 385 *b*. کتاب دلربای, "Dilrubāi," an allegorical poem, treating of Ḳubād, King of Yaman, and his crafty Vazīr.

Beg. زهی روح را رحمتت رائحه
کلام مرا حمد تو فاتحه

Kātibī wrote it, as he states in the introduction, on returning after a long absence to Gīlān, and shortly after the death of Sulṭān Riẓā (who died A.H. 829; see Jahānārā, fol. 69). It is dedicated to the latter's successor, Amir Kiyā (Mīr Sayyid Muḥammad). In the same passage are mentioned the poet's former works, Dah Bāb, Sī Nāmah, Majma' ul-Baḥrain, and Jān u Dil.

Copyist: سلطان علی

Add. 24,953.

Foll. 309; 7 in. by 4½; 15 lines, 2⅝ in. long; written in fair Nestalik, with three 'Unvāns, and gold-ruled margins; dated Astrābād, Jumāda I., A.H. 883 (A.D. 1478).

[LORD ABERDEEN.]

Another copy of the Kulliyāt of Kātibī, containing—the Dīvān, fol. 1 *b*. Dah Bāb, fol. 212 *b*. Majma' ul-Baḥrain, fol. 254 *b*. Gulshan i Abrār, fol. 295 *b*.

The last poem wants the latter half, corresponding to foll. 212—223 of the preceding copy.

Transcriber: الحسین بن محمد بن جلال الرشید الکاتب السبزواری

Add. 21,588.

Foll. 119; 9 in. by 5¼; 15 lines, 3½ in. long; written in Nestalik, with gold-ruled margins; dated Ṣafar, A.H. 1023 (A.D. 1614).

The Dīvān of Kātibī, wanting the Ḳaṣīdahs.

Beg. آفاق پر صداست ز کوه کناه ما

Copyist: مسعود کاتب

On the first page is a note signed Sulṭān Muḥammad Ḳuṭubshāh, stating that the MS. had been written by Mas'ūd in the royal library at Ḥaidarābād.

Add. 22,702.

Foll. 85; 7¾ in. by 4½; 12 lines, 2⅝ in. long; written in neat Nestalik, with 'Unvān and gold headings; dated Shirāz, Ramaẓān, A.H. 889 (A.D. 1484). [Sir John Campbell.]

The Dīvān of Khayālī, دیوان خیالی

Beg. ای زده کوس شهنشاهی بر ایوان قدم

Maulānā Khayālī, of Bukhārā, was a pupil of his townsman Khwājah 'Iṣmat, who died A.H. 829. Khayālī died, according to the Ṭabaḳāt i Shāhjahānī, fol. 94, during the reign of Ulugh Beg (A.H. 850—853). See Ḥabīb us-Siyar, vol. iii., Juz 3, p. 161, Laṭā'if Nāmah, fol. 9, Daulatshāh, vi. 19, Sprenger, Oude Catalogue, p. 465, and Hammer, Redekünste, p. 279.

Contents: Two Ḳaṣīdahs in praise of God and Muḥammad, fol. 1 *b*. Ghazals in alphabetical order, fol. 4 *b*. Tarjī' in praise of 'Alī, fol. 80 *a*. Ḳaṣīdah in praise of the author's master, Khwājah 'Iṣmat Ullah, fol. 81 *b*. Ḳiṭ'ahs, Rubā'is and Fardiyyāt, fol. 83 *a*.

Add. 27,266.

Foll. 31; 8 in. by 5; 10 lines, 2½ in. long; written in elegant Nestalik, with 'Unvān, and gilding between the lines throughout, probably in the 16th century.

[Sir John Malcolm.]

حال نامه

Ḥal Nāmah, a Maṣnavī by 'Ārifī, عارفی.

Beg. زان پیش که حسب حال کویم
از خالق ذو الجلال کویم

Maulānā Maḥmūd 'Ārifī, surnamed the second Salmān, سلمان ثانی, lived in Herat, his native city, under Shāhrukh, and died there, according to the Ṭabaḳāt i Shāhjahānī, fol. 96, A.H. 853. He left, besides various poems, among which the present is mentioned by Jāmī, Bahāristān, as the best, a versified treatise on law, and a Dah Nāmah dedicated to the Vazir Khwājah Pīr Aḥmad B. Isḥāḳ. See Daulatshāh, vii. 4, Ḥabīb us-Siyar, vol. iii., Juz 3, p. 150, Laṭā'if Nāmah, fol. 42, and Ilāhī, Oude Catalogue, p. 80.

Although entitled Ḥāl Nāmah by the author, fol. 29,

این نامه که ساختم تمامش حالی شده حال نامه نامش

the present poem is better known, from its subject, as کوی و چوکان. It is an allegory, in which the ball and the bat are personified as types of mystic love, and all the images are borrowed from the favourite game of Chaugān. The author wrote it, as he states in the epilogue, in the space of two weeks, in the year indicated by the chronogram کوی خور, *i.e.* A.H. 842, in the following lines, fol. 29:—

ای آنکه معاینه ندانی تاریخ بیان این معانی
چون کوکبهٔ سحر نماید روشن بتو کوی خور نماید

He says in the same passage that he was then past fifty years of age, and adds, in a second epilogue, that he had been rewarded by the prince to whom he presented the poem with the gift of a horse and a thousand Dinārs.

The Gūy u Chaugān was written, accord-

ing to the Ṭabaḳāt i Shāhjahānī, in Shirāz, for Mīrzā 'Abd Ullah B. Ibrāhīm Sulṭān B. Shāhrukh. Mīrzā 'Abd Ullah succeeded his father as viceroy of Fārs in A.H. 838; but he was dispossessed after the death of Shāhrukh by his cousin Mīrzā Sulṭān Muḥammad B. Mīrzā Bāisunghar, who had been for five years governor of Irak. In the present copy the dedication is addressed to Sulṭān Muḥammad, fol. 8:

خورشید سریر ماه مسند سلطان جهانیان محمد

Copies are mentioned in the Leyden Catalogue, vol. ii. p. 123, the St. Petersburg Catalogue, p. 379, and the Münich Catalogue, p. 36. Compare Haj. Khal., vol. v. p. 266.

Add. 23,612.

Foll. 49; 8¾ in. by 6; 7 lines, 3 in. long, in a page; written in fair Nestalik, on tinted and gold-sprinkled paper, with 'Unvān and ornamental designs on every page, probably in the 15th century.

The Dīvān of Shāhī, دیوان شاهی

Beg. ای نقش بسته نام خطت با سرشت ما
وین حرف شد ز روز اول سر نوشت ما

Amīr Shāhī, originally called Aḳ-Malik, or Aḳā Malik, son of Amīr Jamāl ud-Dīn Fīrūzkūhī, a scion of the princely family of the Sarbadārs, was born in Sabzavār, and attached himself to Mirzā Bāisunghar, by whose influence some of his paternal estates in Sabzavār were restored to him. There he lived in affluence, and found full leisure to cultivate his artistic and literary tastes. The latter part of his life was spent in Astrābād, whither he had been called by the son of his former patron, Mīrzā Abul-Ḳāsim Bābur, to design some palaces, and where he died A.H. 857, upwards of seventy years old.

Notices on Amīr Shāhī will be found in Daulatshāh, vii. 1, Laṭā'if Nāmah, fol. 14, Ḥabīb us-Siyar, vol. iii., Juz 3, p. 150, Haft Iḳlīm, fol. 322, Majālis ul-Mūminīn, fol. 551, and Ṭabaḳāt i Shāhjahānī, fol. 115. Compare Hammer, Redekünste, p. 293, Ouseley, Notices, p. 131, and Sprenger, Oude Catalogue, p. 563.

The Dīvān consists of Ghazals alphabetically arranged, with some Ḳiṭ'ahs and Rubā'is at the end. The present copy has lost a few pages in the body of the volume, and two or three at the end.

Other copies are noticed in the Leyden Catalogue, vol. ii. p. 119, the Vienna Catalogue, vol. i. p. 562, the St. Petersburg Catalogue, p. 366, the Upsala Catalogue, p. 105, and the Bibliotheca Sprenger., No. 1516.

Add. 7788.

Foll. 38; 8¾ in. by 5; 13 lines, 2⅝ in. long; written in Nestalik, with gold-ruled margins; dated Rauẓat un-Nabaviyyah (Medina), end of A.H. 969 (A.D. 1562).

[Cl. J. Rich.]

The same Dīvān, wanting the first page.

Copyist: محمد امین المشهور بمیرك الحسینی

On the fly-leaf is a short Turkish notice on the poet, an English translation of which has been prefixed.

Or. 288.

Foll. 36; 8 in. by 5; 13 lines, 3¼ in. long; written in Nestalik, dated Kaurālī, Parganah of Palwal, Sha'bān, A.H. 1185 (A.D. 1771). [Geo. Wm. Hamilton.]

دیوان شاهي

The same Dīvān, wanting the Ghazals in ی.

Add. 7769.

Foll. 217; 9¼ in. by 6¼; 15 lines, 3 in.

long; written in fair Nestalik, with 'Unvān and gold-ruled margins; dated Samarkand, Jumādā II., A.H. 955 (A.D. 1548).

[Cl. J. Rich.]

المصباح

"The Lamp," a Masnavī containing thoughts on spiritual life, illustrated by copious anecdotes of prophets, saints, and fakīrs, in the style and measure of the Masnavī of Jalāl ud-Dīn Rūmī.

Author: Rashīd, رشید

Beg. ای بنامت کارها را افتتاح
نیست بی نام تو در امری فلاح

In a heading written in gold on the first page the author is called Rashīd ud-Dīn Muḥammad ul-Asfarā'inī, صدر مشایخ الامم قطب الاقطاب فی العالم شیخ رشید الملة والدین محمد الاسفراینی

It is stated in a note written on the fly-leaf, and dated A.H. 1097, that he lay buried in Bahrābād, Asfarā'in, with Shaikh Sa'd ud-Dīn Ḥamavī and Shaikh Azarī.

In the prologue the author states that he had written this work with the permission of his Shaikh, who is called, in a marginal addition, میر عبد الله رئیس الاولیا, and that it is divided into three books, treating respectively of love, fol. 4 *b*, dissolution, fol. 74 *a*, and longing, fol. 159 *b*.

شد مرتب برسه اصل این کنج راز
در محبت در فنا و در نیاز

The date of composition, A.H. 852, is given in the following line at the end:

چو بگذشت از هجرة خیر الانام
هشتصد و بنجاه و دو این شد تمام

See Stewart's Catalogue, p. 71, and Sprenger, Oude Catalogue, p. 542.

Or. 355.

Foll. 33; 9¾ in. by 6¼; 25 lines, 4⅝ in. long; written in four gold-ruled columns, in small Nestalik, with 'Unvān, apparently in the 17th century. From the royal library of Lucknow.

[Geo. Wm. Hamilton.]

The first half of the same work, corresponding to foll. 1—102 of the preceding copy.

Add. 7930.

Foll. 221; 9 in. by 4¾; 17 lines, 2⅞ in. long; written in Nestalik, with 'Unvāns and gold-ruled margins, apparently in the 17th century.

[Cl. J. Rich.]

I. Foll. 1—179. The Dīvāns of Nā'ilī, Vijdī, and Ṣabrī, Turkish.

II. Foll. 181—221. The Dīvān of Naẓīrī, دیوان نظیری

Beg. گل روی تو که از سنبل مویت پیداست

The poet, who calls himself in two places, foll. 216 *a*, 220 *b*, طوسی, a native of Ṭūs, or Mashhad, lived in India, and most of his Kaṣīdahs are addressed to Sayyid Shāh Khalīl-Ullah, on whose death he has a Marṣiyah, fol. 189 *b*, and to his two sons and successors, Shāh Muḥibb Ullah, and Shāh Ḥabīb Ullah. Both father and sons are described in the twofold character of warlike princes and of holy teachers. It appears from various passages that the poet had grown old in their service, but not rich, as some piteous appeals for money, food, and raiment, plainly testify.

It has been before stated (p. 635 *a*) that Shāh Khalīl Ullah, son of Ni'mat Ullah Valī, went, after his father's death, A.H. 834, to the Deccan, and was received with the highest marks of regard by Aḥmad Shāh Bahmanī. His sons enjoyed high rank and great wealth under that prince and his successor 'Alā ud-Dīn Shāh (A.H. 838—862).

Ḥabīb Ullah met with a violent death in A.H. 864. See Firishtah, Briggs' translation, vol. ii. pp. 419, 462. We learn from the same author, Bombay edition, vol. i. p. 628, that Mullā Naẓīrī was employed, with Sāmi'ī and others, in continuing the Bahman Nāmah, or poetical history of the Bahmani dynasty, which the author Āẕarī (see p. 43 *b*) had brought down to the reign of Humāyūn Shāh, A.H. 862—865.

Contents: Ḳaṣīdahs, fol. 181 *b*. Ghazals, without alphabetical arrangement, fol. 204 *b*. Muḳaṭṭa'āt, fol. 212 *b*. Rubā'is, fol. 216 *b*.

Or. 1150.

Foll. 151; 8 in. by 5¼; 17 lines, 3⅛ in. long; written in small Nestalik, with ruled margins, apparently in the 16th century.

[Alex. Jaba.]

A more extensive Dīvān of the same poet, slightly imperfect at the beginning, containing Ḳaṣīdahs in alphabetical order, fol. 1 *a*. Ghazals similarly arranged, fol. 122 *b*. Ḳiṭ'ahs, fol. 139 *a*. Rubā'is, fol. 146 *a*.

Add. 19,766.

Foll. 362; 14 in. by 10¾; 19 lines, 6½ in. long; written in large Nestalik, in four columns enclosed by gilt borders, with rich 'Unvāns; dated Ramaẓān, A.H. 1097 (A.D. 1686). Bound in painted and glazed covers.

خاور نامه

Khāvar Nāmah, a poem in the epic metre on the warlike deeds of 'Alī, and his companions, Mālik and Abu l-Miḥjan.

Author: Ibn Ḥusām, ابن حسام

Beg. نخستین برین نامهٔ دلکشای
سخن نقش بستم بنام خدای

Maulānā Muḥammad B. Ḥusām ud-Dīn, known as Ibn Ḥusām, was born, according to Daulatshāh, in Khūsaf, خوسف,* or, as written in some copies, جوسف, in the Ḳuhistān of Khorasan, where he is said to have led the life of a peasant, and to have composed his poems in the fields. He boasts, in the epilogue of the present poem, his proud independence. Having reduced his wants to one barley loaf a day, he scorned the banquets of kings:

بیك قرص جو تا شب از بامگاه
قناعت نمایم چو خورشید و ماه
شکم چون بیك نان توان کرد سیر
مکش منت سفرهٔ اردشیر

He died A.H. 875, leaving, besides his Khāvar Nāmah, numerous poems in praise of the Imāms, which are highly popular with the Shī'ahs. See the Majālis ul-Mūminīn, fol. 555, Ḥabīb us-Siyar, vol. iii., Juz 3, p. 336, where A.H. 893 is given as the date of his death, Ṭabaḳāt i Shāhjahānī, fol. 139, Riyāẓ ush-Shu'arā, fol. 23, and the Ātashkadah, fol. 40, where he is noticed under Khwāf. Compare Hammer, Redekünste, p. 297, and Sprenger, Oude Catalogue, pp. 19, 68, and 432.

The poem was written, as stated in the prologue, in imitation of the Shāhnāmah of Firdūsī, for whom the author expresses the highest admiration. Its matter, professedly borrowed from an Arabic work, is pure fiction. It relates to the battles and single combats fought by 'Alī and his companions, with the Shāh i Khāvarān, named Ḳubād, with other heathen kings called Ṭahmās Shāh, and Ṣiṣān Shāh, and with hosts of Dīvs and dragons.

The date of composition, A.H. 830, is given in the following verses of the epilogue, in which the title of the poem appears in

* Khūsaf is, according to Ḥāfiẓ Abrū, fol. 180, a district on the edge of the desert which divides Khorasan from Kirman.

the form of Khāvarān Nāmah, from the name of 'Ali's principal adversary:

چو بر سال هشصد بیفزود سی
شد این نامهٔ تازیان پارسی
مر این نامه را خاوران نامه نام
نهادم بدانکه که کردم تمام

The Khāvar Nāmah is mentioned by Mohl, Preface to the Shāhnāmah, p. 77, as the latest of the imitations of the great epos. A copy is mentioned in the Ouseley Collection, No. 27.

The MS. contains one hundred and fifty-six whole-page miniatures in the Indian style.

Copyist: مولچند ملتانی

The name of Kamāl ud-Dīn Khān has been substituted in the subscription for that of the original owner.

Add. 7773.

Foll. 297; 9¼ in. by 5½; 17 lines, 3 in. long; written in fair Nestalik, with two 'Unvāns and gold-ruled margins; dated Rajab, A.H. 962 (A.D. 1497).

[Cl. J. Rich.]

The Dīvān of Jāmī, دیوان جامی, with a prose preface beginning with the following line:

بسم الله الرحمن الرحیم
هست صلاي سر خوان کریم

Nūr ud-Dīn 'Abd ur-Raḥmān Jāmī, who died A.H. 898 (see p. 17 *a*), may be called the last of the classical poets of Persia. After dwelling in the preface on the high value of poetry, he states that he had cultivated it from his youth upwards, and had until then, when he was drawing near to his seventieth year, kept his poems in alphabetical order. Having resolved, however, to bring them into a more rational arrangement, he performed that task in A.H. 884. That date is ingeniously conveyed in the following line of a versified chronogram, بر روی صدف نهاد یك دانه گهر. It is obtained by placing a "pearl" on the face of the "shell," in other words, a dot on the first letter of the word صدف.

Contents: Ḳaṣīdahs, arranged according to subjects, beginning زان پیش کز مداد دهم خامهرا مدد, fol. 5 *b*. This section, beginning with poems in praise of God, Muḥammad, and 'Alī, contains religious and moral pieces, partly in imitation of Khāḳānī and Amīr Khusrau, several Ḳaṣīdahs addressed to the reigning sovereign, Abul-Ghāzī Sulṭān Ḥusain, and various occasional pieces. Tarjī'-bands, including Marṣiyahs on the death of the saint Sa'd ud-Dīn Kāshgharī, who died A.H. 860, of the poet's brother, and of his son, fol. 36 *a*. Maṣnavīs addressed to Sulṭān Abū Sa'īd and his successor Sulṭān Ḥusain, to the Osmanli Sultan Muḥammad II., and the Ḳarā Ḳuyunlū sovereign, Jahānshāh, fol. 54 *a*. Ghazals in alphabetical order, beginning بسم الله الرحمن الرحیم اعظم اسماء علیم حکیم, fol. 60 *b*. Ḳiṭ'ahs, fol. 280 *b*. Rubā'is in alphabetical order, fol. 285 *a*.

Copyist: محمد حسین بن سیف الدین علی

Copies of the Dīvān are mentioned in the Catalogues of Leyden, vol. ii. p. 120, Krafft, p. 68, St. Petersburg, p. 379, Upsala, p. 106, Copenhagen, p. 41, Gotha, p. 102, and Münich, p. 30. Jāmī's minor poems have also been collected in three separate Dīvāns, containing respectively the compositions of his youth, middle life, and old age, on which see Sprenger, Oude Catalogue, p. 448, and the St. Petersburg Catalogue, pp. 371, 372.

German translations of select poems have been given by V. von Rosenzweig, Vienna, 1840, by Rückert in the Zeitschrift für die Kunde des Morgenlands, vols. 5, 6, and in the Zeitschrift der D. M. G., vols. 2, 4, 5, 6, 24, 25 and 29, lastly by M. Wickerhauser, Leipzig, 1855, and Vienna, 1858.

Add. 25,816.

Foll. 311; 11 in. by 6¼; 17 lines, 3⅜ in. long; written in fair Nestalik, with two 'Unvāns, gilt headings, and gold-ruled margins; dated Balkh, A.H. 976 (A.D. 1568).

[Wm. Cureton.]

The same Dīvān, with the preface. The arrangement and contents are substantially the same as in the preceding MS.

Add. 7774.

Foll. 302; 7 in. by 4½; 14 lines, about 2¾ in. long; written in cursive Nestalik; dated Muḥarram, A.H. 949 (A.D. 1542).

[Cl. J. Rich.]

An earlier collection of Jāmī's minor poems, with a shorter preface, beginning موزون ترین کلامی که غزل سرایان انجمن. In the preface, which contains a dedication in verse to Sultan Abu Sa'id, the poet says that he had reached his fiftieth year.

Contents: Two religious poems in imitation of Khāḳānī and Khusrau, and a third descriptive of old age, fol. 4 *a*.

Beg. معلم کیست عشق و کنج خاموش دبستانش

Some Tarji's, concluding with a Marṣiyah on the death of Maulānā Sa'd ud-Dīn Kāshgharī (A.H. 860), fol. 14 *a*. Ghazals in alphabetical order, fol. 28 *b*.

Beg. بسم الله الرحمن الرحیم اعظم اسماء علیم حکیم

Ḳiṭ'ahs, fol. 284 *a*. Rubā'īs in alphabetical order, fol. 289 *b*.

Or. 1218.

Foll. 265; 8½ in. by 5; 15 lines, 3 in. long; written in a neat Nestalik, in two columns, with 'Unvān and gold-ruled margins; dated Ḳazvīn, Ramaẓān, A.H. 894 (A.D. 1489). [Alexandre Jaba.]

Another collection, with the same preface. The contents are nearly the same, but the arrangement somewhat different.

Add. 7770.

Foll. 287; 11 in. by 6¾; 21 lines, 4½ in. long; written in fair Nestalik, in four gold-ruled columns, with nine 'Unvāns, apparently in the 16th century. [Cl. J. Rich.]

هفت اورنك جامی

The seven Maṣnavīs of Jāmī, with a prose preface.

Beg. حمدا لرب جلیل من عبد ذلیل و سلاما

Jāmī states in the preface that the above title, "Haft Aurang," was taken from the seven-starred constellation so-called (the Great Bear). He then proceeds to set forth the metre of each of the seven poems, which he takes in the following order, differing from their arrangement in the present copy:—
1. Silsilat uẕ-Ẕahab. 2. Salāmān u Absāl.
3. Tuḥfat ul-Aḥrār. 4. Subḥat ul-Abrār.
5. Yūsuf u Zulaikhā. 6. Lailā u Majnūn.
7. Khirad-Nāmah i Iskandarī.

I. Fol. 2 *b*. سلسلة الذهب, "The Golden Chain," a religious poem in the metre of the Haft Paikar, dedicated to Sulṭān Ḥusain.

Beg. لله الحمد قبل كل كلام
بصفات الجلال و الاكرام

The poem is divided into three sections (Daftars), beginning respectively on foll. 2 *b*, 49 *b*, and 70 *b*.

See for the contents the Jahrbücher, vol. 66, Anzeige Blatt, pp. 20—26.

II. Fol. 85 *b*. سبحة الابرار, "The Rosary of the Righteous," a religious poem in the metre of the Nuh Sipihr of Amīr Khusrau, dedicated to Sulṭān Ḥusain, with a short prose preface beginning, المنة لله كه بعون كرخفتم

The poem begins thus:

ابتداء بسم الله الرحمن الرحیم المتوالی الاحسان

The Subḥah has been printed in Calcutta, A.H. 1226, and 1262.

III. Fol. 123 *b.* يوسف و زليخا, "Yūsuf and Zulaikhā," a poem in the metre of Niẓāmī's Khusrau u Shīrīn, dedicated to Sulṭān Ḥusain.

Beg. الهی غنچه امید بکشای
گلی از روضهٔ جاوید بنمای

It is stated in the following lines of the epilogue, that the poem was completed at the close of A.H. 888:

قلم نساجي اين جنس فاخر
رسانيد آخر سالي بآخر
كه باشد بعد از آن سال مجدد
نهم سال از نهم عشر از نهم صد

This is the most popular of Jāmī's poems. It has been repeatedly printed in India, and A.H. 1279 in Persia. The text has been published, with a German translation, by V. von Rosenzweig, Vienna, 1824. See also extracts by the same, Mines de l'Orient, vol. ii. p. 47, and by P. Zingerle, Phönix, 1852.

IV. Fol. 173 *b.* ليلى و مجنون, "Lailā and Majnūn," in the same measure as the poem of the same name by Niẓāmī.

Beg. ای خاك تو تاج سر بلندان
مجنون تو عقل هوشمندان

The author states in the concluding lines that he had written the poem in the space of about four months, in A.H. 889, devoting to it two or three hours each day, and that it contains 3760 distichs. It has been translated into French by A. L. Chézy, Paris, 1805, and into German by Hartmann, Leipzig, 1807.

V. Fol. 220 *b.* خردنامهٔ اسکندری, "Alexander's Book of Wisdom," a poem in the metre of the Iskandar Nāmah of Niẓāmī, dedicated to Sulṭān Ḥusain.

Beg. الهی کمال الهی تراست
جمال جهان پادشاهی تراست

It appears, from the epilogue, that this poem originally formed the last portion of the author's Khamsah, mentioned further on.

VI. Fol. 249 *b.* سلامان و ابسال, "Salāmān u Absāl," an allegorical poem, in the same measure as the Manṭiḳ uṭ-Tair of 'Aṭṭār.

Beg. اي بيادت تازه جان عاشقان
زلب لطفت ترزبان عاشقان

It is dedicated to Shāh Ya'ḳūb, *i.e.* Ya'ḳūb Beg B. Ḥasan Beg, of the Aḳ Ḳuyunlu dynasty, who reigned from A.H. 883 to 896. Mr. F. Falconer has published the text, London, 1850, and an English translation, 1856.

VII. Fol. 255 *b.* تحفة الاحرار, "A Gift to the Free," a religious poem in the metre of the Makhzan ul-Asrār, divided into twelve Maḳālahs.

Beg. بسم الله الرحمن الرحيم
هست صلای سر خوان کریم

The prologue contains a eulogy on the then living chief of the Naḳshabandi order, Shaikh Nāṣir ud-Dīn 'Ubaid Ullah, better known as Khwājah Aḥrār (see p. 373 *b*), whose surname is alluded to in the title. The poem was completed, as stated at the end, A.H. 886. It has been edited by F. Falconer, London, 1848.

Prefixed to the last poem is a short prose preface written by Jāmī for his Panj Ganj or Khamsah, a collection consisting of five of the above poems, viz. Tuḥfat ul-Aḥrār, Subḥat ul-Abrār, Yūsuf u Zulaikhā, Lailā u Majnūn, and Khirad Nāmah i Iskandarī. It begins thus:

قبلهٔ همت خداي شناس

The contents of the Haft Aurang are described by Dr. Sprenger in the Oude Catalogue, pp. 442—451. Copies are mentioned in Stewart's Catalogue, p. 65, in Ouseley's Collection, No. 132, and in the catalogues of Vienna, vol. i. p. 564, St. Petersburg, p. 368, Upsala, p. 107, and Münich, p. 31.

Add. 26,162.

Foll. 416; 9 in. by 5¾; 21 lines, 2¼ in. long, with 14 lines in the margin; written in fair Nestalik, in two columns, with 'Unvāns, apparently in the 16th century.

[Wm. Erskine.]

The same poems in their original order, viz.: Silsilat uz-Zahab, fol. 2 *b*. Salāmān u Absāl, fol. 126 *b*. Tuḥfat ul-Aḥrār, fol. 143 *b*. Subḥat ul-Abrār, fol. 181 *b*. Yūsuf u Zulaikhā, fol. 236 *b*. Lailā u Majnūn, fol. 306 *b*. Khirad-Nāmah i Iskandarī, fol. 375 *b*.

The MS. bears the name and seal of Edward Galley.

Or. 472.

Foll. 275; 10½ in. by 6½; 23 lines, 4¼ in. long; written in small Nestalik, in four columns, apparently in the 17th century.

[Geo. Wm. Hamilton.]

Another copy of the Haft Aurang, differently arranged, as follows: Lailā u Majnūn, fol. 5 *b*. Khirad-Nāmah i Iskandarī, fol. 49 *b*. Silsilat uz-Zahab, with the preface to the Haft Aurang, fol. 76 *b*. Salāmān u Absāl, fol. 156 *b*. Tuḥfat ul-Aḥrār, with the preface to the Panj Ganj, fol. 171 *b*. Subḥat ul-Abrār, with a short prose preface, fol. 193 *b*. Yūsuf u Zulaikhā, fol. 229 *b*.

A note on fol. 76 *a*, relating to a purchase of the MS., is dated A.H. 1053.

Add. 27,265.

Foll. 263; 11⅜ in. by 7½; 16 lines, 3⅜ in. long, with 34 lines in the margins; written in fair Nestalik, with 'Unvān and illuminated headings; dated Rajab, A.H. 973 (A.D. 1566). Bound in painted covers.

[Sir John Malcolm.]

The Divān of Jāmī, with the preface noticed p. 641 *a*.

Contents: Preface, fol. 1 *b*. Kaṣīdahs, fol. 5 *a*. Tarjī's, fol. 18 *a*. Masnavīs, fol. 26 *a*. Two Kaṣīdahs in imitation of Khākānī and Khusrau, and a third descriptive of old age, fol. 29 *b*. Marṣiyahs and some occasional pieces, fol. 38 *a*. Ghazals in alphabetical order, fol. 48 *a*. Kiṭ'ahs, fol. 255 *a*. Rubā'īs and Fardiyyāt, fol. 257 *b*.

The margins form a separate series, containing the four following poems: Subḥat ul-Abrār, fol. 1 *b*. Tuḥfat ul-Aḥrār, with the preface, fol. 92 *b*. Khirad-Nāmah i Iskandarī, fol. 148 *b*. Salāmān u Absāl, foll. 220 *b*—257 *b*.

Copyist: یوسف بن یعقوب دشت بیاضی

Add. 16,799.

Foll. 98; 8½ in. by 6; 20 lines, 4⅛ in. long; written in minute Nestalik, in four gold-ruled columns, with three 'Unvāns and gilt headings, probably in the 16th century.

[Wm. Yule.]

I. Fol. 1 *a*. Silsilat uz-Zahab (see p. 644 *b*), wanting the first page, two leaves after fol. 2, two leaves after fol. 72, and two more after fol. 78.

II. Fol. 82 *b*. Salāmān u Absāl (see p. 645 *b*). On fol. 48 *b* is found the name of Sir Gore Ouseley.

Add. 7772.

Foll. 192; 8¼ in. by 5; 17 lines, 3 in. long; written in cursive Nestalik; dated Muḥarram, A.H. 988 (A.D. 1580).

[Cl. J. Rich.]

Silsilat uz-Zahab (see p. 644 *b*), wanting six leaves after fol. 1.

Copyist: دوست محمد بن سلطان محمد

Add. 23,551.

Foll. 236; 11¼ in. by 7½; 15 lines, 2⅞ in. long; written in fair Nestalik, with gold-

ruled margins and four rich 'Unvāns, apparently in the 16th century. [ROBERT TAYLOR.]

The same poem.

Add. 18,416.

Foll. 144; 8½ in. by 5; 15 and 13 lines, 2½ in. long, with 30 lines in the margins in the latter half of the volume; written in cursive Indian Nestalik; dated Ramazān, A.H. 1057 (A.D. 1647). [WM. YULE.]

The same poem.

Add. 18,415.

Foll. 233; 8½ in. by 5; 15 lines, 2⅜ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins; dated Lahore, Zul-ḥijjah, A.H. 1148 (A.D. 1736). [WM. YULE.]

The same poem.

Or. 336.

Foll. 299; 9½ in. by 6; 9 lines, 3½ in. long; written in Indian Nestalik, probably in the 18th century. From the royal library of Lucknow. [GEO. WM. HAMILTON.]

The same poem, wanting the latter part of Daftar I., the beginning of Daftar II., and the whole of Daftar III.

Add. 26,163.

Foll. 48; 9¼ in. by 6¼; 12 lines, 2⅞ in. long; written in fair Nestalik, with gold-ruled margins; dated Rabī' I., A.H. 980 (A.D. 1572). [WM. ERSKINE.]

Salāmān u Absāl (see p. 645, vi.), wanting the first page, single leaves after foll. 1, 24, and 26, and four leaves after fol. 44.

The Subḥatul-Abrār (see p. 644, ii.), written by a later hand in the margins of foll. 1—44, has corresponding lacunes.

Copyist: محمد بن علاء الدين رزه

Add. 6615.

Foll. 182; 9½ in. by 6; 15 lines, 2⅝ in. long; written in fair Nestalik, with 'Unvān, gold-ruled margins, and illuminated borders; probably about the close of the 15th century. [J. F. HULL.]

Tuḥfat ul-Aḥrār (see p. 645, vii.), with a short prose preface, in which Jāmī claims indulgence for his poem, "however unworthy to be strung on the same thread as the priceless pearls of the Makhzan ul-Asrār of Niẓāmī, and the Maṭla' ul-Anvār of Amīr Khusrau."

Beg. حامدا لمن جعل جنان كل عارف مخزن اسرار

Foll. 61—182, written by another hand, probably in the 16th century, contain the Subḥat ul-Abrār with the preface above noticed (p. 644 *b*, ii.).

Add. 6616.

Foll. 166; 9½ in. by 5½; 15 lines, 3 in. long; written in Indian Nestalik, dated Jumāda I., A.H. 1025 (A.D. 1616), and Jumāda II., A.H. 1019 (A.D. 1610). [J. F. HULL.]

Subḥat ul-Abrār, with Jāmī's preface, fol. 1 *b*.

Tuḥfat ul-Aḥrār, with the preface noticed in the preceding MS., fol. 105 *b*.

Or. 1369.

Foll. 61; 10¾ in. by 6½; 12 lines, 2⅞ in. long; written in neat Nestalik, with 'Unvān, gilt headings, and ornamental designs in the outer margins, apparently in the 15th century. [Sir CHAS. ALEX. MURRAY.]

The Tuḥfat ul-Aḥrār, with the same prose preface. It wants the latter part of the prologue and the first two Maḳālahs. At the end is the author's subscription, stating that the poem had been completed in A.H. 886.

Add. 19,004.

Foll. 78; 6½ in. by 4½; 12 lines, 2⅜ in.

long; written in a fair Nestalik, with gold-ruled margins, probably in the 16th century.

Tuhfat ul-Ahrār, with the same preface and subscription.

Add. 16,798.

Foll. 76; 9 in. by 5½; 12 lines, 2¼ in. long; written in fair Nestalik, with 'Unvān, gold headings and illuminated borders; dated A.H. 938 (A.D. 1531). [Wm. Yule.]

Tuhfat ul-Ahrār, with the preface.

Two leaves are wanting after fol. 8, four after fol. 12, and one after fol. 21. At the beginning are two miniatures in fair Indian style, with rich borders.

Copyist: محمد قاسم ابن شادیشاه

Add. 25,817.

Foll. 62; 9¼ in. by 6¼; 15 lines, 2¾ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, probably in the 16th century. [Wm. Cureton.]

The same poem.

Add. 19,499.

Foll. 150; 8 in. by 4¾; 12 lines, 2⅝ in. long; written in Nestalik, with gold-ruled margins, probably in the 16th century.

The same poem.

Copyist: عبد الکریم ملتانی

Add. 25,818.

Foll. 86; 6½ in. by 4; 11 lines, 2 in. long; written in Nestalik, with two 'Unvāns and gold-ruled margins; dated Agrah, Rajab, A.H. 1006 (A.D. 1598). [Wm. Cureton.]

The Tuhfat ul-Ahrār, with the preface.

Copyist: محمد صادق حافظ ناکوری

Or. 1230.

Foll. 65; 7 in. by 3¾; 18 lines, 1⅞ in. long, with 12 lines in the margin; written in small and fair Nestalik, probably about the close of the 15th century. [Alexandre Jaba.]

Subhat ul-Abrār (see p. 644 *b*), with the preface, and Turkish glosses written between the lines.

Add. 26,164.

Foll. 130; 9½ in. by 5¼; 12 lines, 2¾ in. long; written in fair Nestalik, with 'Unvān, illuminated headings, and gold designs in the margins, apparently in the 16th century. Bound in gilt and stamped leather. [Wm. Erskine.]

Subhat ul-Abrār, with the preface.

Copyist: قوام بن محمد کاتب شیرازی

At the end is a miniature in Persian style, with a rich border.

Or. 1225.

Foll. 113; 6½ in. by 4¼; 14 lines, 2⅝ in. long; written in small Nestalik, with 'Unvān and ruled margins, probably in the 16th century. [Alexandre Jaba.]

The same poem, with the preface.

Harleian 501.

Foll. 112; 8 in. by 4¼; 14 lines, 2¾ in. long; written in Nestalik; dated Ramazān, A.H. 1009 (A.D. 1601).

Subhat ul-Abrār, with the preface.

Copyist: سید علی بن سید ناصر کیا

Add. 24,055.

Foll. 150; 9¾ in. by 6½; 14 lines, 3 in. long; written in neat Nestalik, with a rich 'Unvān, gilt headings, and gold-ruled margins; dated Rabī' II., A.H. 947 (A.D. 1540).

Yūsuf and Zulaikhā (see p. 645 *b*).

Copyist: محمد قاسم جامی

Or. 1221.

Foll. 177; 6½ in. by 4¼; 12 lines, 2 in. long; written in Nestalik, with 'Unvān, gold-ruled margins and illuminated headings, dated Sha'bān, A.H. 989 (A.D. 1581). Bound in gilt and stamped leather. [Alexandre Jaba.]

Yūsuf and Zulaikhā, with three whole-page miniatures in Persian style.

Add. 6629.

Foll. 139; 6½ in. by 4; 13 lines, 2⅝ in. long; written in small Nestalik; dated A.H. 997 (A.D. 1589). [J. F. Hull.]

The same poem.

Or. 1368.

Foll. 176; 12 in. by 7; 12 lines, 3⅝ in. long; written in fine Nestalik, on gold-sprinkled paper, with 'Unvān, illuminated borders and headings, apparently in the 16th century. [Sir Chas. Alex. Murray.]

The same poem, with six whole-page miniatures in Persian style.

Foll. 32—37, 138, 139 and 176 have been supplied by Muḥammad Riẓā i Iṣfahānī, in Rabī' II., A.H. 1011 (A.D. 1602).

Add. 19,493.

Foll. 142; 8 in. by 4½; 15 lines, 2¼ in. long; written in small and neat Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century.

The same poem.

A Persian note on the first page is dated Lahore, A.H. 1042.

Add. 25,902.

Foll. 138; 8½ in. by 4⅝; 15 lines, 2⅝ in. long; written in Nestalik, with gold-ruled margins, probably in the 17th century.

The same poem.

Add. 5562.

Foll. 167; 8½ in. by 4⅜; 13 lines, 3⅛ in. long; written in Nestalik; dated Murshidābād, Rajab, the 5th year of Farrukhsiyar, (A.H. 1129, A.D. 1717). [Charles Hamilton.]

The same poem.

Copyist: ملك عاقل

Add. 7771.

Foll. 205; 8⅜ in. by 5¼; 12 lines, 3 in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Shavvāl, A.H. 1177 (A.D. 1764). Bound in painted covers. [Cl. J. Rich.]

The same poem, with seventy-six miniatures in fair Indian style.

Copyist: جمال الدين الملقب بحسن

Add. 26,165.

Foll. 140; 8¼ in. by 5; 15 lines, 3⅜ in. long; written in Indian Nestalik, probably in the 18th century. [Wm. Erskine.]

The same poem, wanting three leaves at the end.

Add. 19,432.

Foll. 140; 9 in. by 6¼; 15 lines, 3⅜ in. long; written in Indian Nestalik, probably in the 18th century.

The same poem.

Add. 7778.

Foll. 184; 7¼ in. by 4½; 17 lines, 2½ in. long; written in Nestalik; dated Rabī' II., A.H. 967 (A.D. 1560). [Cl. J. Rich.]

رساله مير حسين در معمى

A Turkish commentary by Surūrī (see p. 606 *a*) on the versified treatise on logogriphs of Mīr Ḥusain B. Muḥammad ul-Ḥusainī, which begins thus:

بنام انکه از تالیف و ترکیب
معمای جهان [را] داده ترتیب

Mīr Ḥusain, a native of Nīshāpūr, who led the life of a scholar in the Madrasah Ikhlāṣiyyah of Herat, attained eminence in the art of versified riddles. He died A.H. 904. See Ḥabīb us-Siyar, vol. iii., Juz 3, p. 340, Lubb ut-tavārīkh, fol. 164, Taḳī and Ilāhī, Oude Catalogue, pp. 20, 75, and Haft Iḳlīm, fol. 317.

The treatise was written, as stated in the preface, by desire of Mīr 'Alī Shīr, and submitted for approval to Jāmī, whose classification of Mu'ammās had been adopted. The logogriphs given as examples relate to proper names of men.

Surūrī says in the preface that he had previously written a commentary upon Jāmī's treatise on the same subject, رساله در فن معمی. He states at the end that the present commentary was completed in A.H. 965.

The Risālah of Mīr Ḥusain is mentioned by Haj. Khal., vol. v. p. 638, by Uri, p. 294, and in the Catalogues of Leyden, vol. i. p. 360, Münich, p. 43, and Gotha, p. 116.

Add. 7767.

Foll. 89; 7 in. by 5; 13 lines, 2¾ in long; written in fair Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century. [Cl. J. Rich.]

ديوان اسيري

The Dīvān of Asīrī.

Beg. ای عشق تو آتش زده در خرمن جانها
وز سوز غمت سوخته دلها و روانها

Asīrī, whose proper name was Shaikh Shams ud-Dīn Muḥammad B. Yaḥyā, of Lāhijān, in Gīlān, was the principal Khalīfah of the celebrated founder of the Nūrbakhshī order, Sayyid Muḥammad Nūrbakhsh, who died in Rai, A.H. 869. After his master's death he settled in Shīrāz, where he built a monastery called Khānḳāh Nūriyyah. He was a friend of the famous philosopher Davānī (see p. 442 *b*), and lived on to the time of Shāh Ismā'īl, who went to see him after taking possession of Shīrāz (A.H. 910). He left, besides his Dīvān, a commentary upon the Gulshan i Rāz (see Haj. Khal., vol. v. p. 233). A full notice of his life is found in the Majālis ul-Mūminīn, fol. 345; see also Riyāẓ ush-Shu'arā, fol. 43. His son, who became celebrated as a poet under the name of Fidā'ī, died A.H. 927. See Taḳī Kāshī, Oude Catalogue, p. 20, No. 143, and p. 21, No. 179, and Ilāhī, *ib.*, p. 70.

The above named Sayyid Muḥammad Nūrbakhsh, whose life is also recorded in the Majālis ul-Mūminīn, fol. 343, was the son of Sayyid Muḥammad, of Ḳaṭīf, and a descendant of Imām Mūsā Kāẓim. He was born in Ḳā'in, A.H. 795, and was initiated in Sufism by Khwājah Isḥāḳ Khutlānī, a disciple of Sayyid 'Alī Hamadānī (see p. 447 *b*), from whom he received the surname of Nūrbakhsh. Having been incarcerated by Shahrukh in Herat for an attempted rising in Khutlān, where he had proclaimed himself Khalīf, A.H. 826, he escaped from confinement, and, after long wanderings through Baṣrah, Baghdād, and Kurdistān, where he found many followers, he settled in Gīlān, where he remained until the death of Shāhrukh. He then repaired to Rai, where he spent the rest of his life. His son, Shāh Ḳāsim, who succeeded him as head of the Nūrbakhshis, and was treated with great consideration by Shāh Ismā'īl Ṣafavī, died in Rai, A.H. 927. See Ḥabīb us-Siyar, vol. iii., Juz 4, p. 115.

The Dīvān contains Ghazals alphabetically arranged, in some of which the poet addresses Nūrbakhsh as his spiritual guide, and a Tarjī'-band at the end, foll. 85—89. Another Tarjī'-band is written in the margins of the same folios.

The margins of foll. 4—38 contain the

Zād ul-Musāfirīn (see p. 608 *a*), wanting the eighth Maḳālah.

A copy of the Dīvān of Asīrī is mentioned in the Gotha Catalogue, p. 109.

Or. 1096.

Foll. 408; 8½ in. by 5¼; 12 lines, 2⅞ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins; dated A.H. 1018 (A.D. 1609). [D. Forbes.]

دیوان فغانی

The Dīvān of Fighānī.

Beg. ای سرنامه انام تو عقل کره کشای را
ذکر تو مطلع غزل طبع سخن سرای را

Fighānī was the son of a cutler in Shīrāz, and originally took, in allusion to his father's trade, the takhalluṣ of Sakkākī. He created, according to Vālih, Riyāẓ ush-Shu'arā, fol. 336, a new style of poetry, which most of the subsequent poets, down to the time of Mīrzā Ṣā'ib, strove to imitate. It was not however to the taste of the poets of the court of Sulṭān Ḥusain, and Fighānī left Herat, where he had first tried his fortune, and repaired to Tabrīz. There he won the favour of Sultan Ya'ḳūb, the youthful sovereign of the Aḳ-kuyunlu dynasty (A.H. 883—896), who bestowed upon him the title of Bābā i Shu'arā, or "father of the poets." After the death of his protector, he settled in Abīvard, and subsequently in Mashhad, where his poems in praise of the Imām secured him an honourable reception. He died there, according to the Lubb ut-Tavārīkh, fol. 180, A.H. 922, or, as stated by Sām Mīrzā (Notices et Extraits, vol. iv. p. 305), A.H. 925. See also Majālis ul-Mūminīn, fol. 560, Haft Iḳlīm, fol. 101, Bland, a Century of Ghazals, ix., and the Oude Catalogue, p. 21, No. 176, and p. 403.

The Dīvān contains Ghazals in alphabetical order, Rubā'īs and Fardiyyāt, fol. 197 *a*.

Copies are mentioned in the catalogues of Leyden, vol. ii. p. 122, St. Petersburg, p. 384, and Munich, p. 34, and in the Bibliotheca Sprenger., No. 1396.

The MS. bears the signature and Persian seal of Edward Galley.

Add. 16,794.

Foll. 176; 10 in. by 5¾; 15 lines, 3 in. long; written in Nestalik, with two 'Unvāns and gold-ruled margins, apparently in the 18th century. [Wm. Yule.]

The same Dīvān, with an additional section of Kaṣīdahs, mostly in praise of 'Alī and the Imāms, foll. 1—14, beginning:

منم پیوسته در بزم سقاهم ربهم شارب
ز جام ساقی کوثر علی ابن ابی طالب

Add. 25,821.

Foll. 65; 12 in. by 9½; 19 lines, 5½ in. long; written in Nestalik; dated A. 1201 of the Bengal Era (A.D. 1794). [Wm. Cureton.]

دیوان آصفی

The Dīvān of Āṣafī.

Beg. ساز اباد خدایا دل ویرانی را
یا مده مهربتان هیچ مسلمانی را

Khwājah Āṣafī, son of Khwājah Ni'mat Ullah Ḳuhistānī, who had been Vazīr to Sultan Abu Sa'īd, took his poetical surname from his father's office (Āṣaf). He was one of the most eminent poets of the court of Herat in the reign of Sultan Ḥusain, and attached himself especially to Mīr 'Alī Shīr, and to the Sultan's son, Mīrzā Badī' uz-Zamān, whom he accompanied to Balkh. He died on the 16th of Sha'bān, A.H. 923, at the age of seventy, as stated in Ḥabīb us-Siyar, vol. iii., Juz 3, p. 346, in Lubb ut-

Tavārīkh, fol. 180, and in Haft Iḳlīm, fol. 336. The date is fixed by two chronograms, one of them said to have been composed by Āṣafī himself when he felt death drawing near, "He measured with seventy steps the road to eternity,"

زین مرحله رفت و کشت تاریخ وفات
پیمود ره بقا بکام هـفـتـاد

the other due to a contemporary poet, Amīr Sulṭān Ibrāhīm Amīnī:

پرسید دل از من که چه آمد تاریخ
کفتم ز برات آمـده روز دوم

Sām Mīrzā and Taḳī Kāshī give A.H. 920, and Ilāhī A.H. 928 (Oude Catalogue, pp. 20 and 71), as the date of his death. Other notices will be found in Daulatshāh, viii. 6, Laṭāif Nāmah, fol. 33, Khulāṣat ul-Akhbār, fol. 401, Memoirs of Baber, p. 194, Riyāẓ ush-Shu'arā, and Ātashkadah, fol. 76. Compare Sprenger, Oude Catalogue, p. 310.

The Dīvān consists of Ghazals in alphabetical order, and some Rubā'is, fol. 62 *b*. Copies are mentioned in the catalogues of Vienna, vol. i. p. 577, St. Petersburg, p. 385, Copenhagen, p. 41, and Münich, p. 34, and in Bibliotheca Sprenger., No. 1370.

Cotton. Cleopatra A. IX.

Foll. 65; 7 in. by 4¾; 11 lines, 2¾ in. long; written in small Nestalik, probably in the 17th century.

The same Dīvān, wanting three leaves at the beginning and one at the end.

Or. 271.

Foll. 78; 8½ in. by 6; 15 lines, 3½ in. long; written in cursive Nestalik; dated Ṣafar, A.H. 1278 (A.D. 1862).

[GEO. WM. HAMILTON.]

The same work.

Copyist: دایه قادربخش ساکن نود محله قریب پیر رمضان غازی

This copy was made for Col. G. W. Hamilton, then Commissioner Superintendent of the Province of Multan.

Add. 10,586.

Foll. 79; 8¼ in. by 5; 13 lines, 2½ in. long; written in fair Nestalik, with 'Unvān, gold-ruled margins, and six miniatures in Persian style; dated Tabrīz, A.H. 938 (A.D. 1532); bound in painted covers.

ليلى مجنون

Lailā and Majnūn, a Maṣnavī by Hātifī, هاتفى

Beg. این نامه که خامه کرد بنیاد
توقیع قبول روزیش باد

Maulānā 'Abd Ullah Hātifī, who was the son of Jāmī's sister, and, like him, a native of Kharjird, in the province of Jām, was unrivalled in his day as a Maṣnavī writer. It is said that he did not commence his Khamsah, upon which, although not completed, his fame chiefly rests, until he had given to his celebrated uncle proofs of his competence, and obtained his leave. He devoted no less than forty years to the composition and improvement of the Tīmūr Nāmah, the last poem of the Khamsah.

Sām Mīrzā states in his Taẕkirah, fol. 88, that his father Shāh Ismā'īl, passing through Kharjird on his return from the conquest of Khorasan, A.H. 917, strolled to the house of Hātifī, who was living there in great seclusion, and, finding the gate closed, effected an entrance by scaling the garden wall. After entertaining his unbidden guest, the poet had to comply with his desire by writing a poetical record of the Shāh's victories. Of this last poem, however, (a copy of which is described in the St. Petersburg Catalogue, p. 383) only a thousand lines were written; it was left unfinished at his death, which took place, as stated in

the Ḥabīb us-Siyar, vol. iii., Juz 3, p. 346, in the month of Muḥarram, A.H. 927. See also Memoirs of Baber, p. 196, Lubb ut-Tavārīkh, fol. 181, Haft Iḳlīm, fol. 285, Riyāẓ ush-Shuarā, fol. 501, Hammer, Redekünste, p. 355, Ouseley, Notices, p. 143, and Sprenger, Oude Catalogue, p. 421.

The prologue contains an invocation to Sayyid Ḳāsim i Anvār, the patron Saint of Kharjird (see p. 635 *b*), in whose shrine, and through whose inspiration, Hātifī formed the first conception of this poem. In the epilogue he describes himself as the successor of Niẓāmī and Khusrau, while he ranks Jāmī, who is spoken of as still living, as a fourth by the side of the three monarchs of the realms of poetry, Firdūsī, Anvarī, and Sa'dī. In conclusion he expresses a hope that this, his first poem, would be followed by four others, to complete a Panj Ganj, or Khamsah.

Copyist: چلبی القاینی

The Lailā Majnūn was edited by Sir Wm. Jones, with a notice on the author by 'Alī Ibrāhīm Khān (see p. 328 *a*), Calcutta, 1788. It has been reprinted by Navalkishor in Lucknow.

Copies are mentioned in the catalogues of Leyden, vol. ii. p. 121, Vienna, vol. i. p. 581, and Gotha, p. 107, in the Ouseley Collection, No. 261, and the Bibliotheca Sprenger., No. 1410. A manuscript translation by Dr. J. Leyden is preserved in Add. 26,574.

Add. 16,801.

Foll. 71; 7 in. by 4½; 15 lines, 2¼ in. long; written in Indian Nestalik; dated Sha'bān, A.H. 1027 (A.D. 1618).

[Wm. Yule.]

The same poem.

Add. 26,166.

Foll. 90; 8¼ in. by 4½; 14 lines, 2⅝ in. long; written in fair Nestalik, with 'Unvān, gilt headings, gold-ruled margins, and seven miniatures in Persian style; dated Rabī' I., A.H. 960 (A.D. 1553). [Wm. Erskine.]

هفت منظر

Haft Manẓar, a Maṣnavī by Hātifī, in imitation of the Haft Paikar of Niẓāmī.

Beg. ای نگارندهٔ صحیفهٔ غیب
ذام تو صدر صفحهٔ لا ریب

The poet, who, in the introduction, addresses Jāmī as still living, designates in the epilogue the present poem as his third, naming Lailā Majnūn as the first, and Shīrīn Khusrau as the second.

Copies are noticed in Stewart's Catalogue, p. 67, and in the catalogues of St. Petersburg, p. 383, Copenhagen, p. 42, and Munich, p. 34.

Add. 7780.

Foll. 122; 8¼ in. by 4½; 14 lines, 2½ in. long; written in neat Nestalik, with gold-ruled margins, gold-headings, and eight miniatures in Persian style, apparently in the 16th century. [Cl. J. Rich.]

تیمور نامه

Tīmūr Nāmah, the poetical history of Tīmūr, by Hātifī, a Maṣnavī in imitation of Niẓāmī's Iskandar Nāmah.

Beg. بنام خدائی که فکر خرد
نیارد که تا کنه او پی برد

The poem is sometimes called Ẓafar-Nāmah (see Haj. Khal., vol. iv. p. 176), but its real title is Tīmūr Nāmah, which, however, from the exigencies of the metre, the text shows only in a contracted form, تمر نامه

من امروز کز کلك جادو فریب
سخن را دهم از تمر نامه زیب

The author addresses, in the prologue, the reigning sovereign, apparently Sulṭān Ḥusain, without mentioning his name:

شها شهریارا سرا سرورا
خداوندگارا جهان پـرورا

and, after boasting of his own matchless excellence, not only in Masnavī, but also in Kasīdah and Ghazal, complains that the cares of livelihood prevented him from giving full scope to his genius:

ز فکر معاشم سراسیمه وار
سراسیمه دارد مـرا روز کار
کر اندك زمانم فـراغی بود
بـکـام دل خود دماغی بود
دهم آنچنان داد را در سخن
که حیران بماند سپهر کهن

He mentions in the epilogue his three previous poems, Lailā u Majnūn, Shirin u Khusrau, and Haft Manzar, dwells on the contrast existing between the fabulous story of Alexander and the veracious character of his Tīmūr Nāmah, and asserts that he had strictly followed the lead of the eloquent official writers who had recorded Tīmūr's authentic history, as contained in the Zafar Nāmah:

نکردم ز افسانـه بی فـروغ
ز اسکندر مـردهٔ نـقل دروغ
سخن افرینان حسان کلام
که بودند سر دفتر خاص و عام
شدند ان حریفان فرخندهٔ رای
بسوی تمر نـامه ام رهنمای
که این نامور نامهٔ خسروی
بود درخـور نـامه مانوی
جو دیدم دران قصه پر فروغ
ظفر نامه یافتم بـی دروغ

He says in conclusion that, although his life had been spent in celebrating the praises of the Timurides, he had not reaped any other benefit than his world-wide renown.

The Timūr Nāmah has been lithographed with the title ظفرنامه هاتفی, in Lucknow, 1869.

Copies are described in Uri's Catalogue, p. 116, in the catalogues of St. Petersburg, p. 381, and Münich, p. 34, in the Ouseley Collection, No. 263, and the Bibliotheca Sprenger., No. 1412.

Add. 22,703.

Foll. 87; 11¼ in. by 7; 13 lines, 2¾ in. long; written in fair Nestalik, in two columns, with illuminated borders, gilt headings, rich gold designs in the margins, and seven whole-page miniatures, probably in the sixteenth century.

[Sir John Campbell.]

A fuller recension of the same poem, imperfect at beginning and end, and wanting single leaves after foll. 16, 37, 54 and 58. It begins with the taking of Isfahan, and ends with Tīmūr's victory before Halab, corresponding to pp. 38—85 of the Lucknow edition.

Add. 6618.

Foll. 159; 9¾ in. by 6; 14 lines, 2¾ in. long; written in Nestalik, with 'Unvān, gold-ruled margins, and gold headings, apparently in the 16th century. [F. Hull.]

The same poem.

Or. 340.

Foll. 117; 8½ in. by 5; 15 lines, 2⅝ in. long; written in Nestalik, with gold-ruled margins, probably in the 16th century.

[Geo. Wm. Hamilton.]

The same poem.

Foll. 2, 7—30, 46—53, 61—69 and 78—116 have been supplied by a later hand, in A.H. 1187 (A.D. 1773).

Add. 25,829.

Foll. 161; 8 in. by 4½; 11 lines, 2⅝ in. long; written in cursive Indian character; dated Safar, A.H. 1085 (A.D. 1674).

[Wm. Cureton.]

The same poem.

Or. 341.

Foll. 159; 11 in. by 6¾; 11 lines, 3½ in. long; written in Nestalik, with two 'Unvāns and ruled margins; dated Lahore, A.D. 1856 (A.H. 1273). [Geo. Wm. Hamilton.]

The same poem.

Prefixed is a short notice on Tīmūr, with his portrait, foll. 2 *b*—4 *a*.

Copyist: بندت راجه رام کول المعروف طوطه

Or. 343.

Foll. 41; 8¾ in. by 6; 17 lines, 3 in. long; written in Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century. [Geo. Wm. Hamilton.]

فتوح الحرمين

A poetical description of the holy shrines of Mecca and Medina, and of the rites of pilgrimage, in the metre of the Makhzan ul-Asrār.

Author: Muḥyī, محيى

Beg. ای همه کس را بدرت الجا
کعبهٔ دل را ز تو نور و صفا

Muḥyī Lārī, a native of the island of Lār in the Persian Gulf, lived, according to the Riyāẓ ush-Shu'arā, fol. 411, from the time of Sultan Ya'ḳūb (A.H. 883—896) to the reign of Shāh Ṭahmāsp, who succeeded A.H. 930. He wrote a commentary upon the Tā'iyyah of Ibn Fāriẓ, and dedicated the present poem, on his return from Mecca, to Sultan Muẓaffar B. Maḥmūd Shāh (who reigned in Gujrāt from A.H. 917 to 932). That dedication is not found in the present copy. Muḥyī died, as stated by Taḳī Kāshī, Oude Catalogue, p. 21, A.H. 933. He is described by Sām Mīrzā, fol. 117, and the author of Haft Iḳlīm, fol. 114, as a disciple of Davānī (see p. 442 *b*). Compare Atashkadah, fol. 137, and Haft Āsmān, p. 89.

In a copy of the Futūḥ ul-Ḥaramain, described in the Vienna Catalogue, vol. ii. p. 122, the date of composition is expressed by the chronogram اضيق = A.H. 911.

The Futūḥ ul-Ḥaramain has been sometimes ascribed, by a very natural oversight, to Jāmī; see Stewart's Catalogue, p. 66, and Sprenger, Oude Catalogue, p. 451. Jāmī's name occurs indeed in this line of the prologue, fol. 10 *a*:

کر بودت از سخن من ملال
کوش کن از عارف جامی مقال

but only in connexion with an extract from his Tuḥfat ul-Aḥrār, viz. the seventh Maḳālah, which, treating of the same subject and being in the same metre, has been inserted in full, foll. 10 *a*—11 *b*. The author gives his name in the introduction, fol. 4 *a*:

محيى از افسانهٔ اولب مبند
کو دل تو باز رهاند ز بند

and again in the conclusion, fol. 41 *b*:

محيى ازين هر دو طلب کام خويش
کام دل خويش و سر انجام خويش

In a lithographed edition published in Lucknow, A.H. 1292, which contains a text substantially agreeing with the present copy, the quotation from Jāmī has been omitted, and the work is boldly ascribed to the famous saint, Muḥyī ud-Dīn 'Abd ul-Ḳādir Jīlānī, who died A.H. 561. The contents of the poem have been stated in the Jahrbücher, vol. 71, Anzeige Blatt, p. 49. Compare Ḥaj. Khal., vol. iv. p. 385, and Dr. Lee's Oriental MSS., London, 1830, p. 59.

The MS. contains coloured drawings of the holy places.

Add. 7783.

Foll. 111; 6 in. by 3¾; 11 lines, 2⅞ in. long; written in Shafī'āī, with 'Unvān and gold-ruled margins; dated Rabī' II., A.H. 1192 (A.D. 1778). [Cl. J. Rich.]

دیوان هلالی

The Dīvān of Hilālī.

Beg. ای نور خدا در نظر از روی تو مارا
بگذار که در روی تو بینیم خدا را

Badr ud-Dīn Hilālī, born in Astrābād of a Chaghatāi Turkish family, went as a youth to Herat, where his education was watched over by Mīr 'Alī Shīr. Sām Mīrzā, whom he often visited, states, fol. 85, that he was put to death as a Shī'ah heretic by the Uzbak invader, 'Ubaid Khān, A.H. 939. He left a Dīvān and two Maṣnavīs, entitled Shāh u Darvīsh and Ṣifāt ul-'Āshiḳīn. A third, Lailā u Majnūn, is ascribed to him by Taḳī Auḥadī, and the author of the Ātashkadah; but its existence is contested by Vālih, Riyāẓ ush-Shu'arā, fol. 501. See Ḥabīb us-Siyar, vol. iii., Juz 3, p. 350, Haft Iḳlīm, fol. 468, Hammer, Redekünste, p. 368, and Sprenger, Oude Catalogue, p. 426.

The Dīvān consists of Ghazals alphabetically arranged, with a few Ḳiṭ'ahs and Rubā'īs at the end, fol. 106 *a*. It has been lithographed in Cawnpore, A.H. 1281. See the catalogues of Vienna, vol. i. p. 563, and Münich, p. 35, Bibliotheca Sprenger., No. 1414, and King's College Library, No. 186.

Add. 7781.

Foll. 55; 8⅞ in. by 5½; 12 lines, 1⅞ in. long; written in small and fair Nestalik, in gold-ruled columns, with 'Unvān, and gold-sprinkled margins; dated Sha'bān, A.H. 927 (A.D. 1521.) [Cl. J. Rich.]

شاه و درویش

"The King and the Darvīsh," a Maṣnavī by Hilālī.

Beg. ای وجود تو اصل هر موجود
هستی و بوده و خواهی بود

This poem is often called Shāh u Gadā. The objectionable nature of its subject is not redeemed by any pretence of spiritual symbolism.

See Stewart's Catalogue, p. 76, the catalogues of Leyden, vol. ii., p. 122, of St. Petersburg, p. 380, and of Münich, p. 35, and the Ouseley Collection, No. 526.

Copyist: شاه محمود النشابوری

Add. 26,168.

Foll. 34; 10¼ in. by 6¼; 12 lines, 2⅞ in. long; written in fair Nestalik, with 'Unvān, ruled columns, and tinted designs in the margins, probably in the 16th century. [Wm. Erskine.]

A defective copy of the same poem, wanting two leaves after fol. 9, twelve after fol. 10, and four at the end. It bears the signature and Persian stamp of Edw. Galley, with the date 1783.

Add. 7782.

Foll. 22; 9½ in. by 5; 15 lines, 2⅝ in. long; written in Shikastah-Āmīz, with ruled margins; dated A.H. 1076 (A.D.1666). [Cl. J. Rich.]

The same poem, wanting the epilogue.

Or. 307.

Foll. 141; 10¾ in. by 6¾; 17 lines, 3 in. long; with 30 lines in the margins; written in fair Nestalik, probably in the 17th century.

دیوان لسانی

The Dīvān of Lisānī.

Beg. زهی عشقت بباد بی نیازی داده خرمنها
خم فتراك شوقت سرکشان را طوق گردنها

Lisānī, whose original name was Vajīh ud-Dīn 'Abd Ullah, was born in Shīrāz, but spent the greater part of his life in Baghdād and Tabrīz. Sām Mīrzā, who often enjoyed his society, describes him as a pious man who led the life of a Darvīsh, and states that

he died in Tabrīz A.H. 941. According to the Majālis ul-Mūminīn, fol. 562, he composed, chiefly in praise of the Imāms, about one hundred thousand verses, most of which are lost, and breathed his last while engaged in prayer in the mosque of Tabrīz, at the time that Sultan Sulaimān was marching upon that city, *i.e.* at the beginning of the year above mentioned. See Haft Iḳlīm, fol. 100, Riyāẓ ush-Shu'arā, fol. 397, Ātashkadah, fol. 133, Hammer, Redekünste, p. 391, Sprenger, Oude Catalogue, p. 476, and Erdmann, Zeitschrift der D. M. Gesellschaft, vol. xii. pp. 518—535, where several pieces from Lisānī's Dīvān are given in text and translation.

The Dīvān comprises, in the present copy, an alphabetical series of Ghazals, with a considerable gap after fol. 69, extending from the end of د to the beginning of م, and a Maṣnavī entitled Sāḳī Nāmah, fol. 137 *b*. See the Vienna Catalogue, vol. i. p. 584.

On the first page is a short notice on the poet, giving the same date of death as above, and mentioning Vaḥshī, Muḥtashim, and Ẓamīrī as his principal imitators.

Or. 279.

Foll. 360; 9 in. by 5¾; 18 lines, 2½ in. long, with 12 lines in the margin; written in small Nestalik, probably in the 18th century. From the royal library of Lucknow.

[Geo. Wm. Hamilton.]

كليات اهلى شيرازي

The poetical works of Ahlī Shīrāzī.

This poet is not to be confounded with his contemporary namesake, Ahlī Khurāsānī, a native of Turshīz, who lived in Herat, and died A.H. 934 (see the Oude Catalogue, p. 319). Ahlī of Shīrāz, who excelled in all kinds of poetical composition, is especially famous for the ingenious artifices of versification, in which he emulated and surpassed Salmān and Kātibī. Mīr 'Alī Shīr mentions him in his Majālis, written A.H. 896, as a scholar and accomplished poet, who had twice sent him verses from Shīrāz, and had just composed a skilfully rhymed Ḳaṣīdah in imitation of Salmān. With the exception of a short stay in Tabrīz, Ahlī appears to have spent the whole of his life in his native city, where he died in old age A.H. 942. That date, which is given by Sām Mīrzā, fol. 96, is fixed by the following chronogram due to a contemporary poet Mīrak, and quoted in the Majālis ul-Mūminīn, fol. 561, and Haft Iḳlīm, fol. 102: پادشاه شعرا بود اهلى. See also Ḥabīb us-Siyar, vol. iii., Juz 4, p. 112, Riyāẓ ush-Shu'arā, fol. 28, Ātashdah, fol. 119, Hammer, Redekünste, p. 376, Sprenger, Oude Catalogue, p. 320, Bland, a Century of Ghazals, vii., and Erdmann, Zeitschrift der D. M. Gesellschaft, vol. xv. pp. 775—785, where some specimens of Ahlī's Dīvān are given in text and translation.

I. Fol. 4 *b*. سحر حلال "Lawful Witchcraft," the love-story of Prince Jam and Princess Gul, in Maṣnavī rhyme, with a short prose preface beginning:

حمد بيحد و ثناى نا محدود و شكر نا معدود

Beg. of the poem, اى همه عالم بر تو بى شكوه
رفعت خاك در تو پيش كوه

Ahlī wrote it, as he states in the preface, in order to make good his boast that he was able to outdo Kātibī, by combining in one poem the artifices of metre and plays upon words found separately in that poet's two admired works, the Majma' ul-Baḥrain and the Tajnīsāt. The prologue includes a eulogy addressed to the author's patron, Ḳāẓī Mu'īn ud-Dīn (Ṣā'idī):

نام تو از عالم حرمت معين
با همه از عالم حرمت معين
قاضى اسلامى و قاضى نشان
ميدهى از آتى و ماضى نشان

II. Fol. 16 *b.* شمع و پروانه, "Candle and Moth," a Maṣnavī.

Beg. بنام آنکه مارا از عنایت
دهد پروانه شمع هدایت

It is dedicated to Sultan Ya'ḳūb (of the Aḳ-Ḳuyūnlū Dynasty, A.H. 883 to 896), and is stated, in the concluding lines, to consist of one thousand and one distichs. The date of composition, A.H. 894, is expressed by the chronogram تم الکتاب, in the following line:

سخن کر بهر تاریخش کنم کم
بود تم الکتاب الله اعلم

III. Fol. 37 *a.* Ḳaṣīdahs, arranged according to subjects.

Beg. الهی بسر دفتر حکمت الله
بنی آدم آئینهٔ قدرت الله

The Ḳaṣīdahs are in praise of Muhammad, 'Alī, the Imāms, Shāh Ismā'īl, Khwājah Mu'īn ud-Dīn Ṣā'idī, Amīr Sa'd ud-Dīn As'ad, Amīr 'Ali Shīr, Ya'ḳūb Khān, and others. This section contains also some Tarjī'- and Tarkīb-bands, and concludes with a Mukhammas.

IV. Fol. 93 *b.* Muḳaṭṭa'āt, including a large number of chronograms on contemporary events.

V. Fol. 104 *b.* Ghazals in alphabetical order.

Beg. اي حيرت صفات تو بند زبان ما
انکشت حیرتست زبان در دهان ما

VI. Fol. 302 *b.* ساقي نامه, a collection of Rubā'is, addressed to the "cup-bearer," and alphabetically arranged.

Beg. ساقی قدحی که کارساز است خدا

VII. Fol. 308 *a.* رباعيات كنجفه, Rubā'is describing the various cards of the game, and written for a pack of cards intended for a royal personage.

Beg. ای سرو سهی خاك رهت وقت خرام

VIII. Fol. 314 *b.* Rubā'is, followed by some riddles, fol. 354 *a*, and an invocation (Munājāt) in verse, fol. 358 *b*.

Copies of the Kulliyāt are described in Stewart's Catalogue, p. 67, and in the catalogues of Vienna, vol. i. p. 585, and St. Petersburg, p. 391.

Add. 27,313.

Foll. 283; 10½ in. by 6½; 19 lines, 2⅝ in. long, with 12 lines in the margin; written in Nestalik, with 'Unvān and gold-ruled margins; dated Shavvāl, A.H. 1170 (A.D. 1757). [DUNCAN FORBES.]

A similar collection, containing—Siḥr i Ḥalāl, wanting the last sixteen lines, fol. 1 *b*. Sham' u Parvānah, wanting the first twelve lines, fol. 13 *a*. Ḳaṣīdahs, fol. 34 *b*. Riddles, fol. 86 *b*. Ghazals in alphabetical order, wanting the first page, fol. 90 *a*. Muḳaṭṭa'āt, fol. 217 *b*. Rubā'is in alphabetical order, fol. 221 *b*. Three artificial Ḳaṣīdahs, قصيدهٔ مصنوع, beginning respectively on foll. 237 *b*, 252 *b*, and 268 *b*.

The first of these Ḳaṣīdahs has a prose preface, in which the author states that it was composed in imitation of a well known Ḳaṣīdah of Salmān Sāvajī, and in praise of Amīr 'Alī Shīr. The second is addressed to Yūsuf Shāh, the brother of Sultan Ya'ḳūb Aḳ-Ḳuyunlu, who died A.H. 896, and the third to Shāh Ismā'īl Ṣafavī. The last two have short prose preambles stating the number of their distichs, respectively 154 and 160. In all three Ḳaṣīdahs the names of the poetical figures, and of the secondary metres which can be derived from each verse, are given in tabular form between the lines of the poem.

The first page of the MS. has the signature and Persian seal of Edward Galley.

Add. 16,796.

Foll. 134; 8¼ in. by 4½; 17 lines, 2⅜ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Muḥarram, A.H. 962 (A.D. 1554). [Wm. Yule.]

دیوان طیب

The Dīvān of Ṭayyib.

Beg. حمدی که بحدش نرسد مدرك اشیا
لله تـقـدس و تـعظم و تعالی

The author, who calls himself mostly Ṭayyib, but in some places Shāh Ṭayyib, is mentioned under the latter name in the Nafā'is ul-Ma'āṣir, a work written A.H. 973—979, Oude Catalogue, p. 51. It appears from some passages of the Dīvān that he was a Sayyid, and a fervid Shī'ah, foll. 5 *a*, 51 *a*, 126, leading the life of a Faḳīr, and residing in Khorasan, foll. 16 *b*, 87 *a*; but we learn incidentally, foll. 55 *a*, 87 *a*, that he had visited Bukhārā and 'Irāḳ.

The Dīvān, which is entirely of a religious and mystic nature, contains Ghazals in alphabetical order, and some Rubā'is, fol. 129 *b*.

Copyist: احمد بن حاجي عبد لله بن لطف الله درسی

Or. 280.

Foll. 73; 7⅞ in. by 3½; 15 lines, 2 in. long; written in small Nestalik; dated Rabī' II., A.H. 970 (A.D. 1562). [Geo. Wm. Hamilton.]

دیوان شاه بهلول

The Dīvān of Shāh Bahlūl.

Beg. شبنمي از بحر عشق دوست کل شد خاك ما
مخزن اسرار شد خاك کل نمناك مـــا

It contains Ghazals of a religious nature, arranged in alphabetical order.

From the formula غفر له, which follows the author's name in the subscription, he appears to have died before A.H. 970. A Dīvān with the same beginning, and a Vaṣlat Nāmah ascribed also to Shaikh Bahlūl, are noticed in the Oude Catalogue, p. 370.

Add. 7785.

Foll. 135; 8 in. by 5¼; 11 lines, 3⅛ in. long; written in Nestalik; dated Zulhijjah, A.H. 1217 (A.D. 1803). [Cl. J. Rich.]

دیوان فضولي

The Persian Dīvān of Fuẓūlī.

Beg. هیچکه بر حال ما رحمتی نمی آید ترا
میکشی مارا مکر عاشق نمی باید تـرا

Muḥammad B. Sulaimān, of Baghdād, poetically called Fuẓūlī, and chiefly known as a Turkish poet, wrote also Persian and Arabic poetry with elegance. He died at Karbalā A.H. 970, or, according to the Riyāẓ ush-Shu'arā, fol. 341 *a*, A.H. 976. See Taḳī Kāshi, Oude Catalogue, p. 22, Haft Iḳlīm, fol. 55, Haj. Khal., vol. iii. p. 300, and Hammer, Geschichte der Osmanischen Dichtkunst, vol. ii. p. 293.

Contents: Ghazals in alphabetical order, with a considerable lacune after fol. 48, extending from د to ل, fol. 1. Ḳiṭ'ahs and Maṣnavis, fol. 104 *b*.

Copyist: نظام الدين بن شیخ علی بن شیخ ابراهیم مشهور بخاکی

The Dīvān has been printed in Tabrīz.

Add. 7786.

Foll. 62; 7¾ in. by 5¼; 14 lines, 3 in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century. [Cl. J. Rich.]

دیوان سلطان سلیم

The Dīvān of Sulṭān Salīm.

Beg. ای ترا بردهٔ عزت علم یکتائی
کسر نه همتای تو در مملکت بی همتائی

Sulṭān Salīm, son and successor of Sulaimān the Great, was born in A.H. 930, ascended the throne A.H. 974, and died A.H. 982. He uses indifferently Salīm and Salīmī as his Takhalluṣ.

Contents: Four poems in praise of God and Muḥammad, fol. 1 *b*. Ghazals in alphabetical order, fol. 4 *b*.

See Haj. Khal., vol. iii. p. 285, Hammer, Geschichte der Osmanischen Dichtkunst, vol. ii. p. 436, the Petersburg Catalogue, p. 400, where a different beginning is given, and the library of King's College, Cambridge, No. 163.

Add. 7784.

Foll. 184; 10¼ in. by 6¼; 11 lines, 2⅝ in. long; written in fair Nestalik, in two gold-ruled columns, with 'Unvān, gold headings, and thirteen whole-page miniatures in fair Persian style; dated A.H. 948 (A.D. 1541).
[Cl. J. Rich.]

شه نامه

A poetical history of Shāh Ismā'īl.

Author: Ḳāsimī, قاسمی

Beg. خداوند بیچون خدائی تراست
بر اقلیم جان پادشاهی تراست

Mīrzā Ḳāsim, poetically surnamed Ḳāsimī, was born in Junābad (Yāḳūt's Junābiẕ), or Gūnābād, in Khorasan, of a noble family of Sayyids, in which the chief magistrature, Kalāntarī, of that town was hereditary. Having left that office to his brother Mīr Abul-Fatḥ, he adopted the life of a Faḳīr, and devoted his leisure to poetry. Sām Mīrzā states in his Taẕkirah, written A.H. 957, fol. 26, that Mīrzā Ḳāsim had then written the four following Maṣnavīs: 1. A Shāhnāmah, or poetical history of Shāh Ismā'īl. 2. Lailā Majnūn, dedicated to the same sovereign. 3. Kār Nāmah, a poem describing a game of Chaughān played by Shāh Ismā'īl, and written by the Shāh's desire. 4. Khusrau Shīrīn, dedicated to the writer (Sām Mīrzā).

Mīrzā 'Alā ud-Daulah gives in his Nafā'is ul-Ma'āṣir, written A.H. 973—979 (Oude Catalogue, p. 46), a detailed notice on Ḳāsim, which has been inserted in the Haft Āsmān, p. 136. He speaks of him as still living, and states that he met him in Kāshān, when on the way to India, and that Ḳāsim then wrote a letter to Akbar, in which he gave the following account of his poems: 1. Shāhnāmah i Māẓī, a poetical record of Shāh Ismā'īl, consisting of 4500 lines. 2. Shāh Nāmah i Navvāb A'lā, a history of Shāh Ṭahmāsp in 4500 lines. 3. Shāhrukh Nāmah, in 5000 lines. 4. Lailā Majnūn, 3000 lines. 5. Khusrau Shīrīn, of the same extent. 6. Zubdat ul-Ash'ār, in the metre of Makhzan ul-Asrār, 4500 lines. 7. Gūy u Chaughān (called also Kār Namah), 2500 lines. To these the author of the Haft Āsmān adds an eighth poem, entitled 'Āshiḳ u Ma'shūḳ.

The date of Mīrzā Ḳāsim's death is not accurately known. It is stated in Haft Iḳlīm, fol. 331, that in extreme old age he made over his fortune to the shrine of Imām 'Alī Riẓā in Mashhad. See also Riyāẓ ush-Shu'arā, fol. 367, Ātashkadah, fol. 138, Sprenger, Oude Catalogue, p. 534, and Hammer, Redekünste, p. 385.

The poem was commenced in the time of Shāh Ismā'īl, who is addressed in the prologue as the reigning sovereign; but it was not finished till after his death, which forms the subject of the last section. The prologue contains also a section in praise of the classical Maṣnavī writers, Niẓāmī and Khusrau, and of their worthy successor Hātifī, and a eulogy upon the Vazīr Shams ud-Dīn Muḥammad Nūrī. The historical portion of the poem extends from the time of Sultan Ḥaidar

to the conquest of Khorasan by Shāh Ismā'īl and the peace granted by him to the Uzbaks (A.H. 917).

Transcriber: ابرهيم المنشى الرضويه

See Haj. Khal., vol. iv. p. 13, Mohl, preface to the Shāhnāmah, p. 77, the Vienna Catalogue, vol. i. p. 638, the St. Petersburg Catalogue, p. 388, Asiatisches Museum, p. 375, and King's College Library, Cambridge, No. 238.

On the first page is written: "This book . . . is a relick of the great Sefiviyan library. It was presented to me as a token of friendship by Fethullah Khan, son of the heroic and unfortunate Lutf Ali Khan, who spent some days at my house on his way to Mecca, etc. Baghdad, December 29, 1819, Claudius James Rich." Lower down is a Persian entry written on that occasion by Fatḥ Ullah Khān.

Or. 339.

Foll. 386; 8½ in. by 5½; 17 lines, 3⅝ in. long; written in large Nestalik; dated Lucknow, A.H. 1180 (A.D. 1767).

[Geo. Wm. Hamilton.]

The following three poems of Ḳāsimī:—

I. Fol. 2 *b*. The poem above described.

This copy contains towards the end, fol. 132 *b*, the following line, which gives A.H. 940 as the date of the completion of the poem:

بلطف از سر نظم اگر بگذری
روان پی بـتـاریخ او آوری

It is expressed by the chronogram نظم, the first letter of which has to be left out.

II. Fol. 133 *a*. شاهرخ نامه, a poetical history of Shāhrukh.

Beg. الهی بحق پادشاهی تراست
همه بندهٔ ایم و خدائی تراست

The title is contained in the following couplet, fol. 153 *a*:

كتابم كه شد زآسمان كاميـاب
فلك شاهرخ بازگردش خطاب

The prologue contains a dedication to Shāh Ṭahmāsp, and a mention of the author's previous poems, viz., Shahnāmah, Lailā u Majnūn, and Shīrīn u Khusrau. The date of composition, A.H. 950, is conveyed in the following line, fol. 260 *a*:

طلب سال تاريخش از مشترى

III. Fol. 260 *a*. شهنامه, the second part (Daftar) of the Shahnāmah, containing a poetical history of Shāh Ṭahmāsp, and dedicated to him.

Beg. جهان داورا كبريائى تراست
خدائى ترا پادشاهى تراست

The narrative is brought down, in the present copy, to the account of the arrest of Prince Bāyazīd (A.H. 967) and of the correspondence which took place on that occasion between Sultan Sulaimān and Shāh Ṭahmāsp. The text breaks off at the beginning of the next-following section, relating to the punishment of some refractory Sunnis in Ḳazvīn.

See the St. Petersburg Catalogue, p. 387.

Add. 25,023.

Foll. 415; 9¾ in. by 6; 17 lines, 3½ in. long; written in Nestalik, with gold-ruled margins, apparently in the 17th century.

ديوان غزالي

The collected poems of Ghazālī.

Maulānā Ghazālī informs us in his preface to the Dīvān, fol. 59 *a*, that he was born in Mashhad. As he states further on, fol. 60 *b*, that he had completed his 30th year in A.H. 966, he must have been born about A.H. 936. Persecutions to which he was exposed, as a freethinker, in his native country, drove him to India, where he attached himself to Khān

Zamān ('Alī Ḳulī Khān), one of Akbar's generals, then Governor of Jaunpūr (see Blochmann, Ain Akbari, p. 319). When his patron, who had risen in rebellion, was crushed by Akbar (A.H. 974), he passed into the Imperial service, and Akbar conferred upon him the title of Malik ush-Shu'arā. He died, according to Badāonī, vol. iii. p. 170, on the 27th of Rajab, A.H. 980, in Aḥmadābād, Gujrāt. The date is fixed by a chronogram of Faiẓī. See Blochmann, Ain Akbari, p. 568, note 1, Haft Iḳlīm, fol. 295 *a*, Ṭabaḳāt i Akbarī, fol. 285, Mir'āt ul-'Ālam, fol. 488 *b*, Ṭabaḳāt i Shāhjahānī, fol. 234, Riyāẓ ush-Shu'arā, fol. 319 *b*, Haft Āsmān, p. 100, and the Oude Catalogue, pp. 61 and 411.

His name is Ghazālī, not Ghazzālī as sometimes written; for the metre shows that the first syllable is short, and the poet himself says, fol. 59 *b*, that his takhalluṣ was derived from ghazāl, a gazelle.

The present MS. has lost some leaves, and the upper half of others, which apparently contained illuminated headings. The contents are:—

I. Fol. 1. Ghazālī's preface to his imitation of twenty Ghazals of Mīr Ḥasan of Dehli, composed at the request of Rukn us-Salṭanat Muḥammad, of Nishāpūr. The preface, which wants the first two or three lines, is followed by the beginning of the first of Mir Hasan's Ghazals.

II. Fol. 3 *a*. كنج اكبرى, poems addressed to Akbar, and composed by Ghazālī on various occasions, when he was admitted to the royal presence.

The collection comprises—1. Ḳaṣidahs in alphabetical order, with a lacune at the beginning, and another extending from ن to ه. 2. A long Maṣnavī containing moral and religious advice. In the conclusion the poet excuses his remissness in attending Court by the state of destitution to which he had been reduced by the loss of his Jāgīr, and ends with a humourous description of a sorry jade, the sole remnant of his property. 3. Some short pieces, among which is a chronogram on the birth of Akbar's first child (Jahāngīr), A.H. 977. The first Ḳaṣīdah was written when Akbar had completed his 25th year, *i.e.* A.H. 975.

III. Fol. 53 *a*. آثار الشباب, "Vestiges of Youth," the Dīvān of Ghazālī, with a prose preface, the beginning of which is wanting. (See the Oude Catalogue, p. 412).

Beg. ای عقل بعنوان خطبهٔ حمد و ثنائی
برذات خداي كه جزاو نيست خدائي

We learn from the preface that the author had completed his 30th year when he arranged his poems in alphabetical order, and dedicated them to Akbar, in A.H. 966.

Contents: Preface, fol. 53 *a*. Ḳaṣidahs, Tarkīb and Tarjī'-bands, fol. 60 *a*. Ghazals in alphabetical order, fol. 91 *b*. Maṣnavīs, fol. 260 *b*. Ḳiṭ'ahs, fol. 270 *a*, Rūbā'is, imperfect at the end, fol. 276 *b*.

IV. Fol. 295 *a*. اسرار مكتوم, a Sufi tract on mystic love.

V. Fol. 309 *b*. سنت الشعراء, "Sunnat ush-Shu'arā," a collection of Ḳaṣīdahs in alphabetical order, with a prose preface. Most of them are addressed to Shāh Ṭahmāsp, some to Khān Zamān, and a few to Mun'im Khān, and other Indian Amīrs.

Beg. ما بحريصان كذاشتيم جهان را
دور فكنديم نيم خورد سكان را

VI. Fol. 347 *b*. نقش بديع, a Maṣnavī poem on mystic love, in imitation of Niẓāmī's Makhzan ul-Asrār, with a short prose preface.

Beg. بسم الله الرحمن الرحيم
نقش بديعست ز كلك قديم

The prologue contains a panegyric ad-

dressed to Shāh Ṭahmāsp, followed by an eulogy upon the poet's Indian patron, Khān Zamān, for whom, according to the Haft Iḳlīm, the work was written. See Haj. Khal., vol. vi. p. 379, and the Vienna Catalogue, vol. iii. p. 439.

An imitation of the Makhzan ul-Asrār by Ghazālī is mentioned in the Haft Āsmān. p. 100, under the title of Mashhad i Anvār, and some of the lines there quoted are found in the present poem.

VII. Fol. 377 *b*. A Maṣnavī, wanting the first lines. It contains a violent diatribe against one of the 'Ulamā who had attacked Ghazālī.

VII. Fol. 383 *b*. Another Maṣnavī wanting the first lines. It is a fierce satire against Ḳilīch Khān, an Amir of Akbar's court (see Blochmann, Ain i Akbari, pp. 34, 354), who is designated by his proper name Ḳilīch and by his poetical surname Ulfatī, and most recklessly abused, both as man and as pretended poet. This ruthless attack appears from the introduction to have been instigated and countenanced by Akbar himself.

IX. Fol. 391 *a*. آیینهٔ خیال, a short collection of Ghazals in alphabetical order, with a preface, the beginning of which is wanting.

Beg. تا خط او مفرحی داد بخضر حال ما
صفحه سبز آسمان شد ورق خیال ما

These Ghazals were extracted, as stated in the preface, from the author's first Dīvān. آثار الشباب, as specimens of the artificial manner to which he inclined in his youthful compositions. They are not found, however, in the present copy of the Dīvān.

The Ghazals are followed by some Ḳiṭ'ahs, fol. 410 *b*, and Rubā'is, fol. 412 *a*.

Or. 326.

Foll. 254; 7¼ in. by 3¾; 18 lines, 2¼ in. long; written in Nestalik, apparently in the 16th century. [Geo. Wm. Hamilton.]

كليات وحشى

The collected works of Vaḥshī.

Vaḥshī, born in Bāfiḳ, Kirmān, spent nearly the whole of his life in Yazd, where he died, as stated by his contemporary Taḳī Kāshi, Oude Catalogue, p. 35, in A.H. 991 or 992. The first of these dates is expressed by the chronogram بلبل گلزار معنی بسته لب quoted in Mir'āt ul-'Ālam, fol. 494. He was, according to the 'Alamārāi, fol. 48, unequalled in his time either in Ghazal or Maṣnavī. It is stated in the Riyāẓ ush-Shu'arā, fol. 480, that he imitated the manner of Bābā Fighānī, but with a more decided leaning to the colloquial style. He is noticed in the Haft Iḳlīm, fol. 76, the Ātashkadah, fol. 63, and Haft Āsmān, p. 109. Compare Hammer, Redekünste, p. 388, and Sprenger, Oude Catalogue, p. 586.

The contents are as follows:—

I. Fol. 2 *b*. Ḳaṣīdahs in praise of the Imāms, of Shāh Ṭahmāsp, Mīr Mīrān Ghiyāṣ ud-Dīn (a descendant of Ni'mat Ullah Valī, who lived in Yazd; see Riyāẓ, fol. 435), Shāh Khalīl Ullah (see p. 635 *a*), etc., with some Marṣiyahs at the end.

Beg. راحت اگر بایدت خلوت عنقا طلب
عزت ازینجا مجو حرمت ازانجا طلب

II. Fol 73 *b*. خلد برین, "The supreme abode of bliss," a Maṣnavī in imitation of the Makhzan ul-Asrār.

Beg. خامه بسر آورد صدای صریر
بلبلی از خلد برین زد صفیر

It has been edited by W. Nassau Lees, Calcutta, 1861.

III. Fol. 90 *b*. فرهاد و شیرین, "The love-story of Farhād and Shīrīn," a Maṣnavī in the metre of Khusrau u Shīrīn.

Beg. الهی سینهٔ ده آتش افروز
دران سینه دلی وان دل همه سوز

This poem was left unfinished by the

author. It has been lithographed in Calcutta, A.H. 1249, and in Bombay, with a poem on the same theme by Viṣāl, A.H. 1265. See Bibliotheca Sprenger., No. 1525, Haj. Khal., vol. iii. p. 138, Stewart's Catalogue, p. 72, and Ouseley's Collection, No. 36.

IV. Fol. 121 *a*. ناظر و منظور, "The loves of Nāẓir and Manẓūr, a Maṣnavi in the same metre as the preceding, imperfect at the beginning.

The first line, as quoted by Haj. Khal., vol. vi. p. 291, and in the Vienna Catalogue, vol. i. p. 577, is

زهی نام تو سر دیوان هستی
ترا بر جمله هستی پیش دستی

The date of composition, A.H. 966, is stated in the following lines at the end:

کسی کین نظم دور اندیشه خواند
اگر تاریخ تصنیفش نداند
شمارد پنج نوبت سی بتضعیف
که با شش باشدش تاریخ تصنیف
نداند گر بدین قانون که شد ذکر
بجوید از همه ابیات پر فکر

It is obtained either by doubling 30 five times, and adding 6, or by summing up the letters of همه ابیات پر فکر

V. Fol. 162 *b*. Maṣnavis in praise of Mīr Mīrān and others, including also some satires, one of which is against a contemporary poet, Mullā Fahmī.

Beg. اي ظفر در رکاب دولت تو

VI. Fol. 181 *b*. Ghazals in alphabetical order.

Beg. خیز و بناز جلوه ده قامت دل نواز را

At the end are some Muḳaṭṭa'āt, fol. 244 *a*, including chronograms on the death of Shāh Ṭahmāsp and other contemporary events; lastly a few Rubā'is, fol. 251 *a*.

A copy of the Kulliyāt is described in the Vienna Catalogue, vol. i. p. 576.

Add. 23,552.

Foll. 253; 7½ in. by 4¾; 12 lines, 2⅞ in. long; written in cursive Nestalik; dated Shavvāl, A.H. 1034 (A.D. 1625).

[Robert Taylor.]

Another collection of the poems of Vaḥshī, containing:—

I. Fol. 2 *b*. Laudatory poems, in the form of Ḳaṣīdah, Tarkīb-band, and Maṣnavī.

Beg. ای تماشائیان جاه و جلال بشتابید بهر استقبال

II. Fol. 116 *b*. Ghazals, without alphabetical order.

Beg. چرا خود را کسی در دام هر بی نسبت اندازد

III. Fol. 178 *a*. Khuld i Barīn; see above, art. ii.

IV. Fol. 204 *b*. Farhād u Shīrīn; see above, art. iii.

Or. 318.

Foll. 82; 11 in. by 7; 14 lines, 4 in. long; written in Nestalik, in four gold-ruled columns, with 'Unvān, apparently in the 17th century. [Geo. Wm. Hamilton.]

I. The Dīvān of Vaḥshī, containing—Ḳaṣīdahs, fol. 2 *b*. Ghazals in alphabetical order, fol. 18 *b*. Tarjī's, fol. 57 *a*. Rubā'is, fol. 60 *b*.

Beg. یك جهان جان خواهم و چندان امان از روزگار

II. Farhād u Shīrīn, fol. 61 *b*. See p. 663, art. iii.

Foll. 81 and 82 contain some Ghazals of Ḥājī Muḥammad Jān Ḳudsī.

On the first page is the seal of Ghairat Khān, an Amīr of the court of Farrukhsiyar.

Add. 24,344.

Foll. 49; 6 in. by 3⅜; 10 oblique lines in each page; written in minute Shafī'āī cha-

racter on one side only of the paper, and folding up in the manner of Oriental albums; dated Muharram, A.H. 1174 (A.D. 1760).

Farhād u Shīrīn; see p. 663, art. iii.

Add. 7787.

Foll. 26; 9¾ in. by 6½; 15 lines, 3⅞ in. long; written in Naskhi, with two 'Unvāns and ruled margins; dated Zulhijjah, A.H. 994 (A.D. 1586). [Cl. J. Rich.]

فتوحات عجم

A poetical account of the taking of Tabrīz by 'Uṣmān Pāshā (A.H. 993; see Malcolm, History of Persia, vol. i. p. 520, and Hammer, Geschichte des Osmanischen Reiches, vol. iv. p. 170), with a dedication in prose to Sultan Murād B. Salīm.

Author: Jamālī B. Ḥasan Shūshtarī, جمالي بن حسن شوشتري

Beg. بنام خداوند لیل و نهار
که باشد نهان پیش او آشکار

The author relates in the prologue how, having set sail from Baghdād on a trading expedition, he was shipwrecked and left destitute on a foreign shore, and how he was advised by Firdūsī in a dream to address this Shahnāmah to the Sultan. The time of composition, A.H. 994, is expressed by the chronogram نمودند بر کوی فتح عجم. The poem, which is evidently written by a man of inferior literary attainments, concludes with praises of the Sultan and Vazīrs, and with an urgent appeal to their liberality.

An ornamental inscription, foll. 3 and 4, shows that the present copy was intended for presentation to the Sultan.

Add. 7789.

Foll. 250; 9 in. by 5¾; 13 lines, 2½ in. long, with 22 lines in the margin; written in fair Shikastah-āmīz; dated Ramaẓān, A.H. 1207 (A.D. 1793). [Cl. J. Rich.]

ديوان محتشم

The Dīvān of Muḥtasham, with a preface by Taḳī ud-Dīn Muḥammad ul-Ḥusainī.

Beg. of the Preface:

حمد و ثنای که دیباچه دواوین فصحارا شاید

Beg. of the Dīvān:

نفیر مرغ سحر خوان چو شد بلند صدا
پرید زاغ شب از روي بیضه بیضا

Maulānā Muḥtasham lived in his native place, Kāshān, in the reigns of Shāh Ismā'īl and Shāh Ṭahmāsp, and was looked upon, during the latter period, as the most eminent poet of Persia. His Marṣiyah on the death of Imām Ḥusain is much admired and has remained extremely popular. He died A.H. 996, a date fixed in the Riyāẓ ush-Shu'arā, fol. 415, by the chronogram درد محتشم. See 'Alam-ārāi, fol. 47, Haft Iḳlīm, fol. 388, Taḳī Kāshī (who was a pupil of Muḥtasham), Oude Catalogue, p. 25, and Sprenger, ib. p. 500.

The writer of the Preface, who is better known as Taḳī ud-Dīn Kāshī (see the Oude Catalogue, p. 13), states that Muḥtasham had, during the illness to which he succumbed, A.H. 996, sent for him, and requested him to collect and arrange his poetical works. He then dwells on the unsurpassed merit of Muḥtasham, whom he ranks first after Khāḳānī, and gives a number of poems in his praise, and chronograms on his death, written by several contemporaries. In conclusion the editor states that, according to the poet's directions, the collected poems, کلیات, had been arranged in the following seven Dīvāns:—1. Shaibiyyah شیبیه, containing Ḳaṣīdahs in praise of God, Muḥammad, the Imāms, contemporary kings, vazīrs, amīrs, and men of letters. 2. Shabābiyyah, شبابیه, and 3. Sibā'iyyah, صبائیه, containing Ghazals descriptive of beauty. 4. Jalāliyyah, جلالیه, and 5. Naḳli

'Ushshāḳ, نقل عشاق, containing Ghazals descriptive of love and of the poet's beloved. 6. Zurūriyyāt, ضروريات, comprising versified chronograms, written at the request of his friends. 7. Mu'ammayāt, معميات, or riddles.

The contents of the volume, which do not tally with the above division, are as follows:—

Ḳaṣīdahs and Tarkīb-bands, ninety-seven in number, to which is prefixed a table of their beginnings, fol. 6 *b*. Muḳaṭṭa'āt, and short Maṣnavīs, fol. 106 *a*. Ghazals, not alphabetically arranged, fol. 122 *b*.

Beg. زين نقشخانه كى من ديوانه جويمت

Rubā'is, fol. 142 *a*.

Ghazals in alphabetical order, fol. 148 *b*.

Beg. اى كوهر نام تو تاج سر ديوانها

This is the usual beginning of the Dīvān, probably the Shababiyyah. See the Oude Catalogue, p. 500, and the Vienna Catalogue, vol. i. p. 591.

Another series of Ghazals alphabetically arranged, fol. 203 *b*.

Beg. فرمود مرا سجدهٔ خويش آن بت رعنا

These are, no doubt, the Ṣibā'iyyah or youthful poems, as may be inferred from the last line:

نبودى بى نظام اين نظم صبيان تا باين غايت
اكر كه كاه بودي محتشم را نكته آموزى

Or. 314.

Foll. 61; 9 in. by 6; 15 lines, 3¼ in. long; written in Shikastah; dated Zulḳa'dah, the 11th year of Muḥammad Shāh, *i.e.* A.H. 1141 (A.D. 1729). [Geo. Wm. Hamilton.]

ديوان ميلى

The Dīvān of Mailī.

Beg. دلا رسيد بجاي كمند نالهٔ ما
كه خو كرفته بمجنون وشان غزالهٔ ما

Mailī Haravī, or of Herat, whose original name was Mīrzā Ḳulī, belonged to the Turkish tribe of Jalāir. He found a protector in Sultan Ibrāhīm Mīrzā, son of Bahrām Mīrzā, who held a high office at the Court of his uncle Shāh Ṭahmāsp. After the death of his patron he went to India. This took place, according to the Nafā'is ul-Ma'āṣir, Oude Catalogue, p. 54, in A.H. 979. Taḳī Kāshī, *ib.*, p. 43, gives a later date, A.H. 983, and adds the erroneous statement that Mailī died on the road. In India he attached himself to Naurang Khān, with whom he stayed many years, and by whose order he was eventually poisoned in Mālvah. See Riyāẓ ush-Shu'arā, fol. 436, Ṭabaḳāt i Akbarī, fol. 287, Badāonī, vol. iii. p. 329, and Blochmann, Ain i Akbari, p. 571. According to the Ātashkadah, fol. 11, Mailī was born and had grown up in Mashhad.

The above mentioned Sayyid Naurang Khān was the son of Ḳuṭb ud-Dīn Khān, an Amīr of Akbar's reign. He served with distinction in the war against Muẓaffar Shāh of Gujrāt, A.H. 991, and received as a reward a Jāgīr in Mālvah, and subsequently in Gujrāt, where he died in the 39th year of Akbar (A.H. 1002—3). See Taẕkirat ul-Umarā, fol. 201, and Maāṣir ul-Umarā, fol. 411. The death of Mailī, the date of which is not recorded, happened probably some time before A.H. 1000.

Contents: Ghazals in alphabetical order, fol. 2 *b*. Rubā'is, fol. 59 *b*. Ḳaṣīdahs, foll. 2 *b*—36 *a*, in the margins. One of these is addressed to Akbar, and two others to Naurang Khān.

Copies are mentioned in the Oude Catalogue, p. 497, and in Bibliotheca Sprenger., No. 1461.

The MS. was written, according to the subscription, for Mīr Sharaf ud-Dīn 'Alī, poetically surnamed Payām, a poet of the reign of Muḥammad Shāh (see the Oude Catalogue, p. 276).

Add. 16,793.

Foll. 278; 7½ in. by 4; 17 lines, 2½ in. long; written in Nestalik, with 'Unvāns and gold-ruled margins; dated A.H. 1060 (A.D. 1649). [Wm. Yule.]

كليات عرفى

The collected works of 'Urfī Shīrāzī.

'Urfī, of Shīrāz, one of the most popular poets of his time, went in early life from his native city to the Deccan, from whence he proceeded to Fatḥpūr Sīkrī, then the residence of Akbar. There he won the favour and protection of Ḥakīm Masīḥ ud-Dīn Abul-Fatḥ Gīlānī (see Blochmann, Ain i Akbari, p. 424), and, after his death in A.H. 997, attached himself to the Khān-khānān Mirzā 'Abd ur-Raḥīm Khān (*ib.*, p. 334). He followed the latter in his expedition against Jānī Beg of Tattah in A.H. 999, but was carried off by dysentery, some say by poison, in Lahore in the same year, at the early age of thirty-six years. His contemporary Badāonī, vol. ii. p. 285, and vol. iii. p. 285, gives the chronogram عرفى جوانه مرك شدي for his death. The same date is given in the Mir'āt ul-'Ālam, fol. 487, Mir'āt ul-Khayāl, fol. 60, and Riyāẓ ush-Shu'arā, fol. 302. See also Haft Iḳlīm, fol. 107, Atashkadah, fol. 131, Haft Āsmān, p. 111, Hammer, Redekünste, p. 304, Osmanische Dichtkunst, vol. iv. p. 501, Sprenger, Oude Catalogue, p. 528, and Blochmann, Ain i Akbari, p. 569.

Contents.

I. Fol. 1 *b*. Ghazals in alphabetical order.

Beg. اي نه فلك زخوشهء صنع تو دانهء
وز قصر كبرياى تو عرش آشيانهء

II. Fol. 99 *b*. Ḳaṣīdahs, not alphabetically arranged.

Beg. اي متاع درد در بازار جان انداخته

The Ḳaṣīdahs of 'Urfī have been edited, with a commentary, Calcutta, A.H. 1254.

III. Fol. 174 *b*. مجمع الابكار, a Maṣnavī in imitation of the Makhzan ul-Asrār. See Haj. Khal., vol. v. p. 389, Haft Āsmān, p. 111, and Krafft's Catalogue, p. 69.

Beg. بسم الله الرحمن الرحيم
موج نخستست ز بحر قديم

IV. Fol. 206 *a*. فرهاد و شيرين, the love-story of Farhād and Shīrīn, in the metre of Niẓāmī's Khusrau u Shīrīn.

Beg. خداوندا دلم بينور تنكست

V. Fol. 217 *b*. A Tarjī' in praise of Masīḥ ud-Dīn Abulfatḥ.

Beg. آيدم چون دوا شفيق و نقيض

VI. Fol. 221 *b*. Muḳaṭṭa'āt.

Beg. اي دل راهزن كه از عرشم بحضيض ثرا فرستادي

VII. Fol. 232 *b*. Rubā'īs.

VIII. Fol. 252 *b*. A collection of prose pieces.

The first of these is a letter written by 'Urfī during an illness, in which he describes his state of mind in presence of death. Further on are some discourses on moral and religious subjects, a preface to a Fāl-Nāmah compiled for Akbar, a letter to a physician (Masīḥ ud-Dīn) on his recovery, etc.

On the first page is found the stamp of Tiket Rāe, the Oude Minister, with an 'Arẓ-dīdah dated A.H. 1206.

Copies of the Kulliyāt, or of portions of them, are noticed in Stewart's Catalogue, p. 72, the Oude Catalogue, p. 528, the Vienna Catalogue, vol. i. p. 592, and the Münich Catalogue, p. 36.

Add. 7791.

Foll. 206; 9¾ in. by 4¾; 21 lines, 2¾ in. long; written in cursive Nestalik, apparently in the 17th century. [Cl. J. Rich.]

A similar collection, containing—Majma' ul-Abkār, fol. 1 *b*. Farhād u Shīrīn, fol.

35 *b*. Ḳaṣīdahs, fol. 45 *b*. Muḳaṭṭa'āt, fol. 98 *a*. Ghazals in alphabetical order, fol. 105 *b*. Rubā'is, fol. 194 *b*. The last two sections are slightly imperfect at the end.

Add. 7792.

Foll. 140; 8½ in. by 5; 15 lines, 3¼ in. long; written in Nestalik, with gold-ruled margins; dated Zulka'dah, A.H. 1048 (A.D. 1639). [Cl. J. Rich.]

A similar collection, containing—

I. Fol. 1 *b*. Ḳaṣīdahs in alphabetical order.

Beg. اقبال کرم میکزد ارباب همم را
همت نخورد نیشتر لا و نعم را

II. Fol. 33 *a*. Muḳaṭṭa'āt, imperfect at the end.

III. Fol. 37 *a*. Ghazals in alphabetical order. The first two letters and a portion of the third are wanting.

IV. Fol. 113 *b*. The first portion of Majma' ul-Abkār, about a third of the whole.

V. Fol. 127 *a*. A long Tarjī', in which the poet addresses his beloved.

Beg. ای حسن تو برتر از چه و چون
سبحان الله ز صنع بیچون

The burthen is:

چون دست نمیدهد وصالت
دست من و دامن خیالت

VI. Foll. 131 *b*—140 *a*. Rubā'is.

Egerton 1035.

Foll. 82; 9 in. by 5¼; 17 lines, 3½ in. long; written in Nestalik, apparently in India in the 18th century.

The Ḳaṣīdahs of 'Urfī, followed by Muḳaṭṭa'āt, fol. 75 *a*.

Egerton 1034.

Foll. 104; 9¼ in. by 6; 15 lines, 4 in. long; written in a cursive Indian character; dated Zulḥijjah, the 22nd year of Muḥammad Shāh, A.H. 1152 (A.D. 1740).

The Ḳaṣīdahs of 'Urfī, not alphabetically arranged.

Foll. 2—9, 100—104, contain miscellaneous poetical extracts, the largest of which is a Sufi Maṣnavī by Shāh Abū 'Alī Ḳalandar (died A.H. 724, Oude Catalogue, p. 565), headed رسالهء شرف شاه بو علی قلندر قدس الله سره foll. 3—9, beginning:

مرحبا اي بلبل باغ کهن
از گلی رعنا بگو با ما سخن

It has been printed in Cawnpore, 1872.

Or. 365.

Foll. 172; 8½ in. by 5; 17 lines, 3¼ in. long; written in cursive Nestalik, apparently in the 18th century; from the royal library of Lucknow. [Geo. Wm. Hamilton.]

مفتاح النكات

A commentary on some Ḳaṣīdahs of 'Urfī, by Mīrzā Jān, میرزا جان

Beg. کلید گنجینه نطق و زبان دندانه سین

It contains, as stated in the preface, a full explanation of difficult verses and rare words in thirty select Ḳaṣīdahs of 'Urfī's Dīvān. The date of composition, A.H. 1073, is expressed by the chronogram شرح قصاید عرفی. See the Oude Catalogue, p. 530.

Harleian 343.

Foll. 107; 7 in. by 3½; 17 lines, 2 in. long; written in cursive Indian Nestalik; dated Sha'bān, A.H. 1013 (A.D. 1604); much worm-eaten.

مفتاح التوحيد

A Maṣnavī poem, containing precepts on spiritual life.

Beg. ای خدا از فضل تو حاجت روا
با تو یاد هیچکس نبود روا

The poem is preceded by the following short prose preamble, in which some words are obliterated:

الحمد لله رب العالمين . . فيقول العبد الضعيف على درويش بن عثمان . . . . زاده الله ذوقا وشوقا استخرجت هذه الد . . . . . . وي المولوى بعون الله وتوفيقه وجمعتها على ثمانية و سبعين بابا وسميتها بمفتاح التوحيد

It would seem from the above that the matter of the poem was derived from the Maṣnavī of Jalāl ud-Dīn Rūmī, written in the same metre. It is divided into seventy-eight chapters (Bāb), treating chiefly of those dispositions and practices which are to be either sought or shunned by the devotees; the precepts are frequently illustrated by narratives. Haj. Khal. gives the title of the work, without any author's name.

Add. 10,585.

Foll. 48; 6¼ in. by 3¼; 12 lines, 2 in. long; written in neat Nestalik; dated Isfahan, Jumāda I., A.H. 1031 (A.D. 1622).

ديوان نوري

The Dīvān of Nūrī.

Beg. کهی که چشم تو در خانه کمان آید
شکست در صف چندین هزار جان آید

Ḳāẓī Nūr ud-Dīn Muḥammad, of Isfahan, and his brother Ḳāẓī Mu'izz, were, according to the Riyāẓ ush-Shu'arā, fol. 467, pupils of Khwājah Afẓal ud-Dīn Tarikah, of the same city. The former died A.H. 1000. Taḳī Kāshī states, Oude Catalogue, p. 27, that Nūrī was born in Isfahan and brought up in Ḳazvīn.

His master, Afẓal ud-Dīn, who settled in Ḳazvīn A.H. 967, and was much in favour with Shāh Ṭahmāsp and Shāh Ismā'īl II., was appointed, after the latter's death, Ḳāẓī of Isfahan. He died in Rai in the reign of Shāh 'Abbās I. See 'Ālam-ārāi, fol. 40, and Taḳī Kāshī, *ib.*

Some verses of the present Dīvān are quoted in the Haft Iḳlīm, fol. 370, and the Ātashkadah, fol. 86. See also Sprenger, Oude Catalogue, p. 525, where a line is quoted which belongs to the second Ḳaṣīdah of this copy.

Contents: Ḳaṣīdahs, two of which are in praise of Shāh Ismā'īl (A.H. 984—985), while most of the others are addressed to the Vazīr Muḥammad, fol. 1 *b*. Ghazals in alphabetical order, fol. 22 *b*.

Beg. یاد آن بزم که بودیم طربناك آنجا
زهر خوردیم بصد خوبی تریاك آنجا

Rubā'is, fol. 46 *b*.

A copy of Nūrī's Dīvān with a different beginning is noticed in the St. Petersburg Catalogue, p. 402.

Or. 1222.

Foll. 193; 7 in. by 5¼; 14 lines, 3¼ in. long; written in Naskhi, apparently in the 17th century. [ALEX. JABA.]

The Shī'ah legend of 'Alī's life, a poem by Fārigh, فارغ.

Beg. لله الملك انه مالك
هو باقى و غيره هالك

The author, who calls himself Ḥusain B. Ḥasan, begins with an eulogy on Shāh 'Abbās I., and states that the poem was written A.H. 1000, the year in which Gīlān, apparently his native country, had been conquered by that sovereign. He followed a prose narrative composed by a Muḥammad B. Ibrāhīm, whom he calls his loving friend and brother:

آن محمد لطیف طبع سلیم
که بود نقد پیر ابراهیم
هست راوی این خجسته سخن
همدم مشفق و برادر من

The poem has the heading کتاب فارغ. See the Oude Catalogue, p. 397. The present copy is imperfect at the end. The last section relates to 'Ali's expedition in succour of the king Saif B. Arkuvān, threatened by an army of lions.

Add. 7794.

Foll. 381; 9½ in. by 5½; 15 lines, 2⅞ in. long; written in Nestalik, with three 'Unvāns and gold-ruled margins; dated Rabī I., A.H. 1050 (A.D. 1640). [Cl. J. Rich.]

دیوان فیضی

The Dīvān of Faiẓī, with a preface by the author.

Faiẓī died A.H. 1004. See above, p. 450 *a*, Hammer, Redekünste, p. 400, Ouseley, Notices, p. 174, and Ḥaft Asmān, pp. 115—126.

The author relates in his preface how he was called by Akbar to Court, appointed tutor to the prince, and subsequently received the rank of Amīr and the title of Malik ush-Shu'arā. He adds that the present Dīvān, containing about nine thousand distichs, was but a sample of his poetical compositions.

As the Dīvān contains a chronogram on the death of Shaikh Mubārak, the author's father, in A.H. 1001, it cannot have been collected much before the poet's own death, which took place three years later.

Contents: The author's preface, fol. 1 *b*, beginning:

بسم الله الرحمن الرحیم کنج ازل راست طلسم قدیم

Kaṣīdahs, Marṣiyahs, and Tarkībs, fol. 4 *b*, beginning:

یا ازلی الظهور یا ابدی الخفا

Ghazals in alphabetical order, fol. 112 *b*, beg.:

مستانه سخن میرسد از دل به لب ما

Ḳiṭ'ahs, fol. 274 *b*. This section includes a Ghazal which can be read in four different measures, and some pieces consisting entirely of words without diacritical points. Chronograms, fol. 289 *b*. Unfinished Ghazals, fol. 293 *a*. Initial verses, fol. 296 *b*. Riddles, fol. 302 *a*. Rubā'īs, fol. 313 *a*. A short Maṣnavī, fol. 380 *b*.

Copyist: محمد جعفر بن عنایت الله الشیرازی

Add. 23,981.

Foll. 346; 7¼ in. by 4; 17 lines, 1⅞ in. long; written in a cursive hand, with four 'Unvāns and gold-ruled margins, probably in the 17th century.

The poetical works of Faiẓī, viz.:—

I. Fol. 2 *b*. Ghazals in alphabetical order.

Beg. بکشی پرده چشم حقیقت نمای را
خودرا شناس تا بشناسی خدای را

II. Fol. 106 *b*. نل دمن, "Nal-Daman," a Maṣnavī, founded on the episode of Nala and Damayantī in the Mahābhārata:

Beg. ای در تك و پوی تو ز آغاز
عنقای نظر بلند پرواز

The poem, which is dedicated to Akbar, is stated in the conclusion to consist of four thousand distichs, and to have been written in the 39th year of the reign, or A.H. 1003:

دیده این بست کارگاه در
پیراستگی بماه آذر
سی و نهم از جلوس شاهی
تاریخ مجدد الهی
جون سال عرب شمار کردم
الف و سه الف بکار کردم

The author mentions in the same passage the change of his Takhalluṣ from Faiẓī to Fayyāẓī:

زین پیش که سکه ام سخن بود
فیضی رقم نکین من بود
اکنون که شدم بعشق مرتاض
فیاضیم از محیط فیاض

The Nal Daman is, according to the Akbar Nāmah, the third poem of the Khamsah, which Faiẓī had planned A.H. 993, but did not live to carry out. It was to consist of the following poems: Markaz i Advār, Sulaimān u Balḳīs, Nal Daman, Haft Kishvar, and Akbar Nāmah. The Nal Daman was completed, by Akbar's desire, in the space of four months, A.H. 1003. See also Badāonī, vol. ii. p. 396. It has been printed in Calcutta, 1831, and Lucknow, 1846. Copies are mentioned in Stewart's Catalogue, p. 75, Oude Catalogue, p. 402, Münich Catalogue, p. 38, and Copenhagen Catalogue, p. 42.

III. Fol. 230 *b*. مرکز ادوار, "The centre of circles," a Maṣnavī, in imitation of Niẓāmī's Makhzan ul-Asrār.

Beg. بسم الله الرحمن الرحیم
کنج ازل راست طلسم قدیم

This poem, the title of which is found in the following line, fol. 248 *a*,

آنکه چنین جنبش پر کار داد
نام ورا مرکز ادوار داد

was the first of the above-mentioned Khamsah, and was composed by Faiẓī in his fortieth year, as appears from the following passage, fol. 272 *a*:

این می بیغش که کشیدم بفور
دور گفستین بود از پنج دور
شوق کزین نامه پر و بال داشت
عقل کمال چهلم سال داشت

See the Leyden Catalogue, vol. ii. p. 122, and the Oude Catalogue, p. 401.

IV. Muḳaṭṭaʿāt, fol. 273 *b*. Rubāʿis, fol. 285 *a*.

V. Fol. 305 *b*. Ḳaṣīdahs. This section is imperfect in the beginning and differs in its arrangement from the corresponding portion of Add. 7794. It begins in the middle of a long Ḳaṣīdah, the first line of which is:

سحر نوید رسان قاصد سلیمانی

(see Add. 7794, fol. 35 *a*), and ends with the Ḳaṣīdah beginning:

ای نقد اصل وفرع ندانم چه کوهری

(see Add. 7794, fol. 23 *b*).

Copyist: سید منور

Add. 7795.

Foll. 64; 8¼ in. by 5; 15 lines, 2½ in. long; written in Nestalik, with ʿUnvān and gold-ruled columns, in the 17th century. [Cl. J. Rich.]

Markaz i Advār; see the preceding MS., art. iii.

Add. 6625.

Foll. 95; 9¼ in. by 5½; 26 lines, so disposed as to form the design of a star in each page; written in Nestalik, with ʿUnvān, gold-ruled margins, and 29 miniatures in the Indian style; dated Agrah, Shaʿbān, A.H. 1028 (A.D. 1619). [J. F. Hull.]

Nal Daman (see p. 670, art. ii.).

Copyist: عبد الغنی ولد شیخ حسین قریشی صدیقی

Add. 16,804.

Foll. 140; 8¾ in. by 5; 15 lines, 3¼ in. long; written in cursive Nestalik; dated Jumādā II., A.H. 1176 (A.D. 1762). [Wm. Yule.]

The same poem.

Copyist: حسینی فقیر الله

Add. 7797.

Foll. 51; 7 in. by 4¼; 13 lines, 2⅝ in.

long; written in small Nestalik; dated A.H. 1040 (A.D. 1630-1). [Cl. J. Rich.]

ديوان وحشتي

The Dīvān of Vaḥshatī.

Beg. چنان زانس و ملك برده زلفت ايمانرا
كه در دو كون نيابند يك مسلمانرا

The author of the Riyāẓ ush-Shu'arā, who quotes several verses of this Dīvān, fol. 493, calls the author Maulānā Vaḥshatī Jūshghānī (from Jūshghān, a place between Isfahan and Kāshān, see Ouseley's Travels, vol. iii. p. 79), and states that he visited Shirāz in A.H. 999, and was an intimate friend of Abu Turāb Beg Furḳatī (who died A.H. 1026; see Sirāj, Oude Catalogue, p. 151). The author of the Dīvān, who in a contemporary note, at the end of this copy, is called Vaḥshatī Kāshī, is, no doubt, the "Waḥshy Khwájah Hosayn" mentioned by Taḳī, Oude Catalogue, p. 26, as a poet of Kāshān. His Dīvan contains a satire on a contemporary poet 'Arshī (Ṭahmāsp Ḳulī Beg, of Yazd), who is also mentioned by Taḳī, Oude Catalogue, p. 35, as a living poet.

Contents: Ghazals in alphabetical order, fol. 1 *b*. This section breaks off before the end of the letter د. Rubā'īs and Fardiyyāt, fol. 49 *a*.

At the end is a Ḳiṭ'ah addressed to a king not named, in which the poet says that, in order to kiss his threshold, he had crossed the sea and entered the land of the infidels.

Or. 329.

Foll. 235; 9 in. by 5¼; 10 lines, 3¼ in. long; written in Nestalik, early in the 18th century. From the royal library of Lucknow. [Geo. Wm. Hamilton.]

منتخب رباعيات سحابي

Select Rubā'īs of Saḥābī, in alphabetical order.

Beg. المنة لله كه بانعام خدا
از خلق رميدم و شدم رام خدا

Saḥābī is described by his contemporaries, Amīn Rāzī, Haft Iḳlīm, fol. 468, Taḳī Kāshī, and 'Alā ud-Daulah Ḳazvīnī, Oude Catalogue, pp. 42, 50, as a native of Astrābād. But Taḳī Auḥadī, quoted in the Riyāẓ ush-Shu'arā, fol. 213, says that, although his family came from Jurjān, he was born in Shūshtar. However, he settled at an early period in Najaf, where he devoted himself to the self-imposed task of sweeping the holy shrine of 'Alī. There he spent the last forty years of his life in seclusion and voluntary poverty. He is said to have destroyed the greater part of his Rubā'īs, his favourite composition, of which, however, six thousand are still extant. He died, according to the Khulāṣat ul-Afkār, A.H. 1010. See also Mir'āt ul-'Ālam, fol. 483, Mir'āt ul-Khayal, fol. 62, Ātashkadah, p. 141.

Several collections of Rubā'īs, including also Ghazals, are mentioned in the Oude Catalogue, p. 552, and in Bibliotheca Sprenger., No. 1511.

The present copy bears a seal of the reign of Muḥammad Shāh, dated A.H. 1133.

Add. 5599.

Foll. 395; 13¾ in. by 7; 20 lines, 5 in. long; written in a cursive Indian character; dated Ramaẓān, A.H. 1012 (A.D. 1604).

ديوان رفيعي

The Dīvān of Rafī'ī.

This poet, who calls himself indifferently Rafī', Rafī' ud-Dīn, or Rafī'ī, is not to be confounded with a contemporary and better known namesake, Mīr Ḥaidar Rafī'ī of Kāshān, who died A.H. 1032 (see Blochmann, A'īn i Akbari, p. 593, and Badāonī, vol. iii. p. 232). Writing in an easy, colloquial, and unpolished style, he has not been deemed

worthy of being recorded in the Tazkirahs. But the following particulars of his life may be gleaned from his Dīvān. He was born in Khorasan A.H. 942 (fol. 370 *a*), travelled through Irak to India (fol. 361 *a*), and obtained in Dehli, A.H. 982, a financial appointment as Shikdar, and a Jāgīr (fol. 328 *b*). Having been arrested on some question of accounts, he was released by Akbar's order, after seven years of confinement, and served with distinction in the Deccan wars, A.H. 1007—9. He appears to have settled in the Deccan, where he held a Jāgīr, in a place called Dāmarnī دامرني, district of Burhānpūr.

A notice on Rafī'i in Ouseley's Notices, pp. 376—382, contains his poetical description of the valley of Kashmīr, which he visited in the suite of Akbar. See also Ouseley's Oriental Collections, vol. i. pp. 171—176.

The Dīvān was collected A.H. 1010, as stated in the following Rubā'ī at the end:

دیوان رفیع چون بانجام رسید
از حضرت پادشاه انعام رسید
در ملك دکن جمع نمودیم و نوشت
در سال هزار ده باتمام رسید

It includes, however, some pieces written as late as A.H. 1011 (fol. 370 *a*).

Contents: 1. Fol. 1 *b*. Ghazals in alphabetical order, beginning:

ای نام نکوی تو سر دفتر دیوانها
وی ذکر جمیل تو آرایش عنوانها

2. Fol. 313 *a*. Ḳaṣidahs, beginning:

ای شهنشاه کامل عادل
شاهباز فضای عالم دل

This section contains poems addressed to Akbar, to the princes Dāniyāl and Murād, to Abulfazl, the Khānkhānān, and other dignitaries; also many personal narratives, descriptions of various places, and poems on contemporary events.

3. Masnavīs, fol. 338 *a*. Muḳaṭṭa'āt, fol. 345 *b*. Rubā'īs, fol. 372 *b*.

The Muḳaṭṭa'āt include chronograms on the taking of the fortress of Gāvīl (Gawilgurh), A.H. 1007, and of Āsīr, A.H. 1009.

Or. 342.

Foll. 133; 9 in. by 5¾; 15 lines, 3¼ in. long; written in Nestalik; dated Lucknow, Jumāda II., A.H. 1250 (A.D. 1834).

[Geo. Wm. Hamilton.]

فرهاد و شیرین

"Farhād and Shīrīn," a Masnavī.

Author: Kauṣarī, کوثري

Beg. خداوندا دلی خواهم وفا کیش
محبت از همه دلها درو بیش

Mīr 'Aḳīl, poetically surnamed Kauṣarī, born of a family of Sayyids in Hamadān, was known for his devotion to the Imāms, which won him the favour of Shāh 'Abbās I. He probably did not long survive the composition of the present poem, completed A.H. 1015; for he says in the conclusion, that he was then bent down by age, and saw his end draw near. He did not leave any other poem. Ṭāhir Naṣirābādī states in his Tazkirah dated A.H. 1083, fol. 120, that he had once met Kauṣarī's son in Isfahan, but had not been able to procure from him a single line of his father. See Riyāẓ ush-Shu'arā, fol. 394, and Ātashkadah, fol. 116.

After a panegyric addressed to the reigning Shāh, 'Abbās I., the poet complains bitterly of the slackness of the poetical market in Irān, and declares his intention of sending his poem to that accomplished and munificent patron of letters in India, the Khānkhānān (Mīrzā 'Abd ur-Raḥīm Khān, who died A.H. 1036; see p. 244 *a*), whose praises had been celebrated by 'Urfī (see p. 667 *a*).

The date of composition, A.H. 1015, is given at the end, in the following chronogram:

پی تاریخ این ابیات دلجو
بهر سو بود طبعم در تکاپو
که این اشعارم از کلك بیان زاد
خرد شیرین حکایتها نشان داد

Copyist: غلام نبی ولد ابی الفتح

Or. 325.

Foll. 31; 9 in. by 5½; 15 lines, 3⅜ in. long; written in Shikastah-āmīz; dated Ḥaidarābād, Zulka'dah, A.H. 1064 (A.D. 1654). From the Lucknow library.

[Geo. Wm. Hamilton.]

Poetical works of Nau'ī, کلیات نوعی

Beg. کربلای عشقم و لب تشنه سرتا پای من

Muḥammad Riẓā Nau'ī, of Khabūshān, near Mashhad, went to India in the time of Akbar, and found a patron in Mīrzā Yūsuf Khān Mashhadī, but soon after entered the service of the Khānkhānān Mīrzā 'Abd ur-Raḥīm, and stayed with him and Prince Dāniyāl at Burhānpūr, where he died A.H. 1019. See Riyāẓ ush-Shu'arā, fol. 468, Badāoni, vol. iii. p. 361, Mir'āt ul-'Ālam, fol. 494, and Khulāṣat ul-Afkār, fol. 294. A full account of Nau'ī's life will be found in Ouseley's Notices, pp. 161—166; see also Sprenger, Oude Catalogue, p. 516, and Blochmann, Ain i Akbari, p. 606.

Contents: Ḳaṣīdahs, fol. 2 *b*. Tarjī' and Tarkīb-bands, fol. 20 *a*. Muḳaṭṭa'āt, fol. 36 *a*. Ghazals in alphabetical order, fol. 37 *b*. Rubā'is, fol. 92 *b*. Sāḳī Nāmah, a Maṣnavī in praise of the Khānkhānān, fol. 99 *b*, beginning:

توی اولین پیر میخانها بیاد تو شبگیر پیمانها

Sūz u Gudāz, سوز و گداز, the story of a Hindu princess who burned herself on her husband's pile, in the reign of Akbar, a Maṣnavī dedicated to Prince Dāniyāl, fol. 111 *b*, beginning:

الهی خنده ام را نالکی ده

It has been printed at the end of the first volume of the Akbar Nāmah, Lucknow, 1284.

Add. 7816.

Foll. 96; 9½ in. by 5¾; 15 lines, 3 in. long; written in a cursive Indian character, apparently in the 17th century.

[Cl. J. Rich.]

دیوان شاپور

The Dīvān of Shāpūr.

Beg. زخط زایل نکردد جان فزای لعل جانانرا
زخاصیت نه اندازد غباری آب حیوانرا

Khwājah Shāpūr, son of Khwājagī Khwājah, of a distinguished family of Teheran, was, according to Ṭāhir Naṣīrābādī, fol. 178, a sister's son of the poet Ummīdī (died A.H. 925; see Tuḥfah i Sāmī), and a first cousin of Amīn Rāzī (see above, p. 335 *b*, and Blochmann, Ain i Akbari, p. 508). He first used the Takhalluṣ of Farībī or Ḳarībī, which he afterwards exchanged for Shāpūr. He twice went to India, where he enjoyed the protection of his relative Mīrzā Ja'far Āṣaf Khān (who was raised to the Khanship A.H. 993, and died A.H. 1021; Tazkirat ul-Umarā, and Blochmann, Ain i Akbari, p. 411), and of Sultan Salīm (Jahāngīr). Taḳī Kāshī states, Oude Catalogue, p. 42, that Shāpūr was engaged in A.H. 966 in imitating the Dīvān of Fighānī. See Haft Iḳlīm, fol. 454, Riyāẓ ush-Shu'arā, fol. 235, Ātashkadah, fol. 94, and Sprenger, Oude Catalogue, p. 564.

Contents: Ghazals in alphabetical order, fol. 1 *b*, wanting the latter part from the beginning of the letter ن. Rubā'is, fol. 86 *a*.

Or. 286.

Foll. 136; 7½ in. by 3½; 19 lines, 2¼ in. long; written in Nestalik, apparently in the 17th century. [Geo. Wm. Hamilton.]

دیوان سنجر

The Dīvān of Sanjar.

Beg. الهی کنج معنی ده دل کوهر فروشم را

Mīr Muḥammad Hāshim, poetically surnamed Sanjar, was the son of Mīr Rafi' ud-Dīn Ḥaidar, of Kāshān, a poet who has been mentioned p. 672 *b*, to whom he was, in the opinion of Amīn Rāzī, fol. 390, far superior in poetical talent. He went to India, according to Maāṣir i Raḥīmi, Blochmann's Ain i Akbari, p. 595, in A.H. 1000, was imprisoned by Akbar for some offence, to which he alludes in the present Dīvān, fol. 101, and, after his release, repaired to Ibrāhīm 'Adil Shāh in Bījāpūr, where he died A.H. 1021. See also the Oude Catalogue, pp. 150, 571, Riyāẓ ush-Shu'arā, fol. 218, and Ātashkadah, fol. 109.

Contents: Ghazals alphabetically arranged, fol. 2 *b*. Ḳaṣīdahs, fol. 76 *b*. Ḳiṭ'ahs, fol. 105 *a*. Maṣnavīs, fol. 117 *b*.

Of the Ḳasīdahs several addressed to Akbar, to Ibrāhīm 'Ādil Shāh, and to Mīrzā Jānī Beg, ruler of Tattah, with whom the poet appears to have stayed some time.

Add. 24,088.

Foll. 190; 9 in. by 5¼; 14 lines, 2¾ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, apparently in the 17th century. [William H. Morley.]

لیلی مجنون

Lailā and Majnūn, a Maṣnavī, with a prose preface.

Author: Rūḥ ul-Amīn, روح الامین

Beg. ای حسن طراز عشق پرداز
انجام نـمـای کار زآغـاز

This poet, no record of whom has been found, appears from passages of his works to have been a Sayyid born in Isfahan, who held a high office at the court of the Ḳuṭubshāhs in the Deccan. The present poem is dedicated to Sultan Muḥammad Ḳulī Ḳuṭubshāh, who reigned from A.H. 988 to 1020. The author refers in the prologue, fol. 20, to two previous compositions, one treating of the loves of Parvīz, the other entitled Maṭmaḥ, as the first two poems of his Khamsah, the present being the third. He bestows upon himself, both in that passage and in the epilogue, the most extravagant praises, which he puts in the mouth of his great master Niẓāmī, while he speaks in very slighting terms of earlier Maṣnavī writers, as the latest of whom he names Jāmī, Hātifī, and Maktabī. The last, a contemporary of Ahlī Shīrāzī, lived in the first half of the tenth century of the Hijrah; see the Oude Catalogue, p. 38.

In the prologue of the Āsmān Hashtum (see below, Add. 25,903) the author states that he had written the Lailā Majnūn in the space of seven months.

Rūḥ ul-Amīn was, according to Amal Ṣāliḥ, fol. 697, the takhalluṣ of Mīr Jumlah, *i. e.* Mīr Muḥammad Amīn, a Sayyid of Isfahan, who went A.H. 1010 to the Deccan, and was, during the reign of Muḥammad Ḳulī Ḳuṭubshāh, the virtual head of the state of Golconda. He entered, A.H. 1027, the service of Jahāngīr, and held high offices at the Delhi court until his death, A.H. 1047. See Maāṣir ul-Umarā, fol. 483, and Ḥadīḳat ul-'Ālam, vol. i. p. 243. His poetical works amounted, according to Ṭāhir Naṣīrābādī, fol. 52, to 20,000 lines.

Add. 6617.

Foll. 164; 7½ in. by 4; 12 lines, 2½ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; apparently in the 17th century. [J. F. Hull.]

Another, somewhat shorter, recension of the same poem.

Beg. اي قادر بی شریك و انباز
خاك از تو شده سپهر اعجاز

Add. 25,903.

Foll. 148; 8½ in. by 4½; 12 lines, 2¼ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Rajab, A.H. 1024 (A.D. 1615).

آسمان هشتم

A poem in imitation of Niẓāmī's Haft Paikar and on the same subject, by the above poet.

Beg. ای روان آفرین دل آرای
وي خردرا بخويش راهنماي

This poem, the fourth of the author's intended Khamsah, was written for Muḥammad Ḳulī Ḳuṭubshāh, whose panegyric occupies a great part of the prologue, foll. 22 *b*—28 *a*; but we learn from the conclusion, fol. 144 *b*, that, the king having died during its composition (A.H. 1020), it was dedicated to his successor, Sulṭān-Muḥammad Ḳuṭubshāh. The date of completion, A.H. 1021, is conveyed in the following line, fol. 147 *b*:

در سنه کاف الف فزون زهزار
کشت کامل چو چرخ این کلزار

The above title is found in the epilogue, fol. 139:

شد چو این کاخ سر بلند تمام
کرد مش آسمان هشتم نام

Another title, with the same meaning, فلك البروج, is found in the illuminated heading at the beginning.

Or. 284.

Foll. 185; 8½ in. by 5¼; 14 lines, 3¼ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, apparently in the 17th century. [Geo. Wm. Hamilton.]

کلستان ناز

The Dīvān of Rūḥ ul-Amīn.

Beg. اي روشن از فروغ تو شمع روان ما
ازنورقدرت تو چکيدست جان ما

In a prose preface, of which only a fragment is extant, fol. 18, the author states that this Dīvān, entitled Gulistān i Nāz, contains five thousand distichs, and consists of Ghazals written in early life.

Add. 7799.

Foll. 290; 10½ in. by 6¾; 19 lines, 4 in. long; written in Nestalik, with two 'Unvāns and gold-ruled margins; dated Jumāda I., A.H. 1044 (A.D. 1634). [Cl. J. Rich.]

ديوان شانى

The Dīvān of Shānī.

Beg. ای زسودا سایه بر زلف ایاز انداخته
کردن محمود را در دام ناز انداخته

Maulānā Shānī, whose original name was Nasaf Āḳā, belonged to the Turkish tribe of Taklū, and was born in Teheran. He was the favourite poet of Shāh 'Abbās I. It is stated in the 'Ālam-ārāi, quoted in the Zīnat ut-Tavārīkh, fol. 651, and the Favā'id Safaviyyah, fol. 26, that the Shāh was so delighted with a Ḳaṣīdah in praise of 'Alī, which Shānī recited before him, that he ordered the poet to be weighed and to receive his weight in gold for his reward. This incident took place in the ninth year of the reign (A.H. 1004-5). Shānī spent the last years of his life in Mashhad, where he died, according to Sirāj, Oude Catalogue, p. 150, the Khulāṣat ul-Afkār, fol. 147, and Haft Āsmān, p. 132, A.H. 1023, a date fixed by the chronogram پادشاه سخن. See also Riyāẓ ush-Shu'arā, fol. 234, Atashkadah, fol. 8, and the Oude Catalogue, pp. 42, 112, 564.

Contents: Ḳaṣīdahs in praise of the Imāms, of Shāh 'Abbās, and some personages of his Court, fol. 1 *b*. A Maṣnavī in praise of the Imāms, fol. 112 *a*, beginning:

بسم الله الرحمن الرحيم
ماهچه رايت اميد و بيم

Ghazals in alphabetical order, fol. 129 *b*, beginning:

اي باداي حمد تو زمزمه عقل و راي را

Ḳiṭʿahs and Rubāʿis, fol. 288 *a*.

Copyist: نادر محمد بن عبد الرحيم نوقاني

Or. 1301.

Foll. 251; 8 in. by 4¼; 14 lines, 2⅜ in. long; written in Nestalik, in two gold-ruled columns, apparently in the 17th century.

The same Dīvān, imperfect at the beginning.

Or. 350.

Foll. 239; 8¼ in. by 4½; 15 lines, 2¼ in. long; written in Nestalik, apparently in the 17th century. [Geo. Wm. Hamilton.]

محمود و اياز

The story of Sultan Maḥmūd and his favourite Ayāz, a Maṣnavi.

Author: Zulālī, زلالي.

Beg. بنام انکه محمودش اياز است
غمش بتخانۂ ناز و نياز است

Maulānā Zulālī, of Khwānsār, ʿIrāḳ, lived in the reign of ʿAbbās I., and was one of the panegyrists of the influential Sayyid, Mīr Muḥammad Bāḳir Dāmād. He is chiefly known by seven Maṣnavis, the most popular of which is the present poem.

It was commenced, as stated by the author in the epilogue, in A.H. 1001,

در استفتاح اين منشور نامی
بجو تاريخ نظمش از نظامی

and finished A.H. 1024. The latter date is fixed by the following chronogram:

الهی عاقبت محمود باشد

Zulālī appears to have died shortly after; for we are told by Ṭāhir Naṣīrābādī in his Taẕkirah, fol. 173, that he left the poem unarranged, and that it was put into order by Shaikh ʿAbd ul-Ḥusain B. Shaikh ʿAlī Naḳī Kamraʾī in India. Mīrzā Ṭughrā, of Mashhad, wrote a preface to it.

Notices on Zulālī will be found in Haft Iḳlīm, fol. 395, Mirʾāt ul-Khayāl, fol. 53, Riyāẓ ush-Shuʿarā, fol. 197, Ātashkadah, fol. 91, and Haft Āsmān, p. 140. See also the Oude Catalogue, pp. 41, 90.

The prologue contains eulogies on Shāh ʿAbbās, the Vazīr Mīrzā Ḥabīb Ullah, and the author's patron, Mīr Bāḳir Dāmād, at whose request, we are told, the poem was written.

Foll. 1—18 have been supplied by a modern hand.

The Maḥmūd u Ayāz has been lithographed in the press of Navalkishor. The seven Maṣnavīs of Zulālī are mentioned in Stewart's Catalogue, p. 57, and more fully described by Dr. Sprenger, Oude Catalogue, p. 593.

Add. 16,797.

Foll. 282; 8 in. by 4¼; 13 lines, 2⅜ in. long; written in Nestalik; dated Rabīʿ I., the third year of Farrukhsiyar = A.H. 1126 (A.D. 1714). [Wm. Yule.]

The same poem, with a preface by the author.

In the preface Zulālī compares his seven Maṣnavīs with the seven planets, Sabʿ Sayyārah, and enumerates them in the following order: 1. حسن گلوسوز. 2. شعله ديدار. 3. ميخانه. 4. ذره و خورشيد. 5. آذر و سمندر. 6. سليمان نامه. 7. محمود و اياز.

Another short prose preamble, also by Zulālī, is prefixed to the poem.

Add. 18,678.

Foll. 38; 6 in. by 4¼; 14 lines, 2 in. long, with 16 lines in the margin; written in Shikastah-āmīz; dated Shavvāl, A.H. 1222 (A.D. 1807).

The first half of the same poem, corresponding to foll. 1—125 of Or. 350.

Add. 18,807.

Foll. 291; 9¼ in. by 5; 15 lines, 2⅝ in. long; written in Nestalik; dated Muharram, A.H. 1075 (A.D. 1664).

Three Masnavis by the same.

I. Fol. 1 *b*. Mahmūd u Ayāz; see above.

II. Fol. 241 *b*. میخانه, the "Tavern," with a short prose preamble by the author.

Beg. نام او بادهٔ سینه میخانه
دهن هرکه هست پیمانه

III. Fol. 275 *b*. ذره و خورشید, "The Moth and the Sun," with a prose preface by Zulālī.

Beg. سخنم کرد بنامش جاوید
ذره را جوهر تیغ خورشید

Add. 16,792.

Foll. 179; 10¼ in. by 6; 23 lines, 3 in. long; with 18 lines in the margin; written in Nestalik, with 'Unvān and gold-ruled margins; dated Ramazān, A.H. 1194 (A.D. 1780). [Wm. Yule.]

دیوان ظهوري

The Dīvān of Zuhūrī.

Beg. انکه خواهد، داشت فردا رحمتش دیوان ما
کشته وصفش آفتاب مطلع دیـوان مـا

Zuhūrī, whose proper name was Nūr ud-Din Muhammad, was a native of Turshīz, Khorasan. His contemporary Taķī Kāshi, Oude Catalogue, p. 44, states that he went at an early age to Yazd, from whence he proceeded, A.H. 988, to India, and settled in Bījāpūr. There he became the intimate friend of another poet, Malik Ķummi (see Oude Catalogue, pp. 80, 151), whose daughter he married. Both stood in high favour with Ibrāhīm 'Adilshāh (A.H. 988—1037), who rewarded them, according to the Futūhāt 'Adilshāhi, fol. 301, for the Gulistān i Khalīl, their joint production, with a present of 9000 gold pieces. Both were killed in an affray A.H. 1024 or 1025. See Badāonī, vol. iii. p. 281, Mir'āt ul-'Alam, fol. 486, Mir'āt ul-Khayāl, fol. 57, Riyāẓ ush-Shu'arā, fol. 281, Atashkadah, fol. 36, and the Oude Catalogue, pp. 112, 125, 151.

Zuhūrī's compositions in prose and verse, which are much admired in India, are little known in Persia. A notice on the author and some of his works, written by 'Abd ur-Razzāķ Sūrati, A.H. 1212, and entitled Muķaddimāt Zuhūrī, has been lithographed in Cawnpore, 1873.

The Kulliyāt, or poetical works of Zuhūrī, consist of a Sāķī Nāmah, dedicated to Burhān Nizāmshāh, another Masnavi, and the Dīvān. See Stewart's Catalogue, p. 68, and the Oude Catalogue, p. 580.

Contents of the Dīvān: Ghazals in alphabetical order, fol. 1 *b*. Rubā'īs, fol. 143 *b*.

Copyist: میر محمدی

On the first page is the stamp of the Oude Minister, Tiket Rāi, with an 'Arz Dīdah dated A.H. 1203.

Or. 294.

Foll. 183; 9½ in. by 6½; 16 lines, 4 in. long; written in cursive Nestalik; dated Rajab, A.H. 1241 (A.D. 1826). [Geo. Wm. Hamilton.]

The same Dīvān, containing—Ghazals, fol. 2 *a*; Ķiṭ'ahs, fol. 178 *a*; Rubā'īs, fol. 178 *b*.

Add. 26,167.

Foll. 140; 7½ in. by 4; 15 lines, 2½ in. long; written in Nestalik; dated Zulhijjah, A.H. 1092 (A.D. 1681). [Wm. Erskine.]

ساقي نامه

Sāķī-Nāmah, a poem in praise of Burhān Nizām Shāh, and the Court of Ahmadnagar, by Zuhūrī.

Beg. ثنا میکنم ایزد پاك را
ثریا ده طارم تـــاك را

This poem, which is stated at the end to consist of 4500 distichs, was written shortly after the accession of Burhān, who reigned from A.H. 999 to 1003.

The Sāḳi Nāmah is mentioned by Firishtah, vol. ii. p. 307. It has been lithographed in Lucknow, 1849.

Or. 338.

Foll. 201; 7¾ in. by 4½; 12 lines, 2¼ in. long; written in Shikastah-āmīz, with gold-ruled margins, and eleven miniatures in Indian style; dated A.H. 1096 (A.D. 1685). From the royal library of Lucknow.

[Geo. Wm. Hamilton.]

The same poem, with a different beginning:

ثناها همه ایزد پاك را

Five leaves at the beginning, and a few in the body of the volume, have been supplied by a later hand.

Add. 18,419.

Foll. 17; 7¾ in. by 4½; 12 lines, 3¼ in. long; written in a cursive Indian character; dated Lucknow, Ramazān, A.H. 1205 (A.D. 1791. [Wm. Yule.]

نان و حلوا

"Bread and Sweets," a Masnavī on ascetic life, by Bahā'ī, *i.e.* Shaikh Bahā ud-Dīn 'Āmilī, who died A.H. 1030 (see p. 25 *b*).

Beg. ایها الساهی عن العهد القدیم
ایها اللاهی عن النهج القویم

The author states, in a short preamble, that he had written this poem during a journey to Mecca and his stay there. It has been printed in Constantinople, A.H. 1268.

Copyist: سید افضل علی الرضوی

Add. 7821.

Foll. 35; 7¾ in. by 5; 5 lines, 3 in. long; written in Turkish Naskhi; dated Jumāda I., A.H. 1214 (A.D. 1799). [Cl. J. Rich.]

The same poem.

Copyist: درویش ملّا سلیمان

Add. 5630.

Foll. 130; 9¼ in. by 5½; foll. 1—62, 10 lines in three columns, about 20 lines in four columns; written in Nestalik; dated A.H. 1044 (A.D. 1634).

[Nath. Brassey Halhed.]

دیوان طالب آملي

The Dīvān of Ṭālib Amulī.

Beg. جون کنم نهم بفرق خرد افسر بیان
از مدح شه اطاقه زنم بر سر زبان

Ṭālib, born in Amul, Māzandarān, was cousin (خاله زاده) to Ḥakīm Ruknā (p. 603 *a*), who composed an elegy on his death. Having been induced by his relative to go to India, he attached himself to Mīrzā Ghāzī, ruler of Sind (A.H. 1015—20; see Tazkirat ul-Umarā, fol. 125), and afterwards passed into the service of Jahāngīr, who conferred upon him the title of Malik ush-Shu'arā. His mind, however, became deranged, and he died still young, A.H. 1035. The date is expressed in the Mir'āt ul-'Ālam, fol. 486, by the chronogram, حشرش بعلی ابن ابی طالب باد

In the Ṭabaḳāt i Shāhjahānī, fol. 321, A.H. 1040 is given as the date of his death. See also Riyāẓ ush-Shu'arā, fol. 274, Atashkadah, fol. 92, Khulāṣat ul-Afkār, fol. 158, Oude Catalogue, pp. 90, 125, 151, and Ouseley, Notices, pp. 176—9.

Contents: Ḳasīdahs in praise of 'Alī, of Mīrzā Ghāzī, Jahāngīr, Nūr Maḥall, Shāh 'Abbās, Mīr Abul-Ḳāsim, Chīn Ḳilīj Khān, and others, fol. 1 *b*. Tarjī's, fol. 67 *b*. Ghazals in alphabetical order, fol. 69 *a*. Rubā'īs, fol. 127 *b*.

Copies are mentioned in the Oude Catalogue, p. 575, the Münich Catalogue, p. 38, de Jong's Catalogue of the Academy's library, p. 224, and in the Catalogue of the library of King's College, Cambridge, No. 172.

Add. 17,489.

Foll. 41; 10 in. by 6; 16 lines, 4¼ in. long; written in Nestalik, with 'Unvān, gold-ruled margins, and eleven miniatures in the Indian style; dated Zulḥijjah, A.H. 1211 (A.D. 1797.

كوك شاستر

A poetical version of the Koka-Ṣāstra, a Sanscrit or Hindi work, treating of the various temperaments of men and women, and of sexual intercourse.

Author: Muḥammad Ḳuli, poetically surnamed Jāmi, محمد قلی متخلص بجامی

Beg. کنم ابتدا من بنام خدای
که پیداست زقدرتش دو سرای

The translation is dedicated to 'Abd ullah Ḳuṭubshāh, who reigned from A.H. 1035 to 1083. It was written, as stated at the end of the prologue, fol. 13 *a*, in A.H. 1036. The original work, ascribed to the Vazīr Kokā, کوکا, consisted of 34 Bābs; the translator has added two more.

Muḥammad Ḳuli was born, according to his own account, at Ḥaidarābād, one of the "sixty" sons of a Vazīr called like himself Muḥammad Ḳulī.

In the subscription the work is called لذت النسا, a title which does not appear in the text, and which belongs to an earlier version of the same work by Ẓiyā Nakhshabi; see the Copenhagen Catalogue, p. 15, Ilāhi, Oude Catalogue, p. 80, and Pertsch, Zeitschrift der D. Morg. Gesellschaft, vol. xxi. p. 511.

Hindustani versions of the Kokā Sāstra are mentioned by Garcin de Tassy, Hist. de la Litt. Hind., 2nd edition, vol. i. p. 187. See also Aufrecht, Bodleian Catalogue, p. 404.

Add. 6622.

Foll. 294; 11½ in. by 6¾; 25 lines, 4¼ in. long, in a page; written in fair Nestalik in four gold-ruled columns, with five 'Unvāns; dated Rajab, A.H. 1039 (A.D. 1630).

خمسهٔ حسن بن سید فتح الله

The Khamsah of Ḥasan B. Sayyid Fatḥ Ullah.

This Khamsah consists of five long rhapsodies in glorification of Muḥammad, of the first four Khalifs, and of the author's spiritual guide, Shaikh ul-Islām Shaikh Muḥammad B. Faẓl Ullah ul-Bakrī, who had come from Medina to India (fol. 234 *a*), and who is spoken of in the fifth poem as dead (fol. 232 *b*).

The author boasts of his descent from Amīr Khusrau: his mother was a daughter of Ḥasan B. Piyārah, whose genealogy is traced up to the celebrated poet (fol. 235 *a*).

The poems, which follow the metres of Niẓāmi's Khamsah, and are designated as the first, second, third, fourth, and fifth Tuḥfah تحفه, begin respectively on foll. 1 *b*, 57 *b*, 119 *b*, 160 *b*, and 228 *b*, as follows:

بسم الله الرحمن الرحیم
باسم محمد شده فیض عمیم

الهی سوی احمد راه بنما
بمدح او دلم را نیك بكشا

بسم الله نما كلید آغاز
تا قفل دلت ازو شود باز

مصطفا آن حبیب رب ودود
نورش از نور حق شده موجود

خدایا حبیب تو نعم اللقاست
محمد نبی خاتم الانبیاست

The date of each, and the number of its verses, are recorded in its epilogue, and repeated in the subscription. The first was written in two months, and completed in Ṣafar, A.H. 1038; it contains 5314 distichs. The second was completed in Jumāda, A.H. 1038, and contains 8000 distichs. The third was completed in Zulḳa'dah, A.H. 1038, and consists of 4225 distichs. The fourth was finished in Muḥarram, A.H. 1039. The fifth was finished in Rabī' I., A.H. 1039; it consists of 8500 distichs.

The author mentions in his conclusion another Khamsah previously written by him in praise of Muḥammad, his wives, his grandchildren, Ḥasan and Ḥusain, and their descendants. A Maṣnavī entitled تحفه ميمونه شريفه, and attributed in the Oude Catalogue, p. 419, to Muḥammad Ḥasan, of Dehli, A.H. 1013, is probably a part of that work.

Copyist: عبد القادر بروجى

Add. 7801.

Foll. 76; 11½ in. by 7¾; 17 lines, 5½ in. long; written in Nestalik, in four gold-ruled columns, with 'Unvān and ten miniatures in the Persian style; dated A.H. 1109 (A.D. 1697). [Cl. J. Rich.]

جرون نامه

Jarūn-Nāmah, a Maṣnavī on the taking of Jarūn (Hormuz) from the Portuguese by Imām Ḳulī Khān.

Author: Ḳadrī, قدرى

Beg. از اول بنام بزرك خدا
سر دفتر نطق را بر كشا

Imām Ḳulī Khān, son and successor of Allah Virdī Khān, Beglerbegī of the Province of Fārs, captured Hormuz, after a siege of two months, in the 36th year of the reign of Shāh 'Abbās I., A.H. 1032; see 'Ālam-ārāi, fol. 382, and Malcolm, vol. i. p. 546.

The poem was written in Imām Ḳulī's lifetime and dedicated to him. But a subsequent addition, foll. 59—65, contains a record of the cruel execution of that general and his children by Shāh Ṣafī, which took place, as stated, fol. 63 *a*, in A.H. 1043. See Malcolm, vol. i. p. 571.

Foll. 65, 71, 72 contain some versified chronograms of births, etc., by the same Ḳadrī. This poet is not to be confounded with his namesake Ḳadrī Shīrāzī, who died in India, A.H. 989. See Riyāẓ ush-Shu'arā, fol. 370.

Appended is a fragment of a poem on Shīrīn and Khusrau, foll. 66—70.

Add. 19,662.

Foll. 445; 9 in. by 6½; 17 lines, 3⅜ in. long; written in Shikastah-āmīz, with ruled margins; dated Jumāda I., the fifth year of the reign (of Shāh Ḥusain) = A.H. 1111 (A.D. 1699).

ديوان اسير

The Dīvān of Asīr.

Beg. اى دانه تسبيح خيالت دل دانا
سر حلقه مستان رخت ديده بينا

Mīrzā Jalāl Asīr, son of Mīrzā Mūmin, one of the Sayyids of Shahristān, and a native of Isfahan, stood high in the favour of Shāh 'Abbās I., who gave him one of his daughters in marriage. He died young from excess of drink, leaving a Dīvān, which consists, according to Ṭāhir Naṣīrābādī, fol. 80, of 8000 lines. The date A.H. 1049 given for his death by Sirāj, Oude Catalogue, p. 149, and by Abu Ṭālib, Khulāṣat ul-Afkār, fol. 15, is probably correct. An earlier date, A.H. 1040, given in Mirāt ul-'Ālam, fol. 476, and Hamīshah Bahār, Oude Catalogue, p. 117, is not consistent with the evidence of his

Dīvān, which contains chronograms on events of A.H. 1044 and 1045. See also Ḳiṣaṣ ul-Khāḳāni, fol. 163, Mir'āt ul-Khayāl, fol. 52, Riyāẓ ush-Shu'arā, fol. 49, and Oude Catalogue, p. 342.

Contents: Ḳaṣīdahs in alphabetical order, fol. 1 *b*. Ḳiṭ'ahs, including chronograms, fol. 57 *a*. Maṣnavīs, fol. 60 *a*. Tarjī's, fol. 73 *a*. Ghazals alphabetically arranged, fol. 79 *a*, beginning:

ای کلشن از بهار خیال تو سینها
برك کل از طراوت نامت سفینها

Rubā'is in the same order, fol. 438 *a*. See Ouseley's Collection, No. 15.

Copyist: شجاعت بیك شیرازی

Or. 278.

Foll. 148; 6½ in. by 4; 11 lines, 2⅝ in. long; written in Nestalik, apparently late in the 17th century. [Geo. Wm. Hamilton.]

دیوان اوجی

The Dīvān of Aujī.

Beg. قوت پای کریزم نیست از بیداد مار
میروم چندانکه دارم قوتی اما ز کار

Aujī Naṭanzī, a native of Naṭanz, near Isfahan, lived in Herat. He and two other poets, Malik Mashriḳi, and Faṣiḥi of Herat (who died A.H. 1046; Oude Catalogue, p. 151), were the favourite companions of Ḥasan Beg Shamlu, the Beglerbegī of Khorasan. This Amir, who succeeded to the post of his father Ḥusain Khān A.H. 1027, and died about the close of the reign of Shāh Ṣafī (A.H. 1038—1052), was a passionate lover of poetry, and has left a Dīvān of three thousand lines. See 'Alam Arāi, fol. 368, and Ṭāhir Naṣīrābādī, fol. 28 *b*.

Aujī died, according to Siraj, Oude Catalogue, p. 149, A.H. 1050. His Dīvān is stated to contain about ten thousand lines. See Ṭāhir, fol. 188, Riyāẓ ush-Shu'arā, fol. 47, and Ātashkadah, fol. 94.

Contents: Ḳaṣīdahs, fol. 2 *b*. Tarkībs, fol. 33 *b*. Ḳiṭ'ahs, fol. 47 *b*. Ghazals in alphabetical order, fol. 57 *b*, beginning:

مکن شرمنده یا رب در قیامت میپرستان را

Rubā'is, fol. 136 *b*.

The laudatory poems are mostly in praise of the Imām 'Alī Riẓā and of the author's patron, Ḥasan Khān. A Ḳaṣīdah is addressed to Shāh Ṣafī at the time of his accession, and a Tarkib to the Vazīr Mīr Abul-Ma'ālī.

Or. 299.

Foll. 109; 7¾ in. by 4¼; 15 lines, 2⅜ in. long; written in neat Nestalik on gold-sprinkled paper, with 'Unvān and gold-ruled margins, in the 17th century. [Geo. Wm. Hamilton.]

دیوان غیاث

The Dīvān of Ghiyāṣ.

Beg. چه نورست این که پیدا و نهان بینند اعیانش
فضای خاطر هر ذره میدان جولانش

Ghiyāṣā i Ḥalvā'ī, or "the confectioner," was a native of Shiraz, and a contemporary of Mulhimī and of Niẓām, of Dast i Ghaib (who died A.H. 1039). In middle life he settled in Isfahan, where he was much appreciated by men of taste. Having lost his sight, he died, in consequence of a fall from the roof of his house, in the reign of Shāh Ṣafī (A.H. 1038—1052). See Ṭāhir Naṣīrābādī, fol. 179, Riyāẓ ush-Shu'arā, fol. 321, Ātashkadah, fol. 133, and Oude Catalogue, p. 412.

Contents: Ḳaṣīdahs, fol. 3 *b*. Sāḳī Nāmah, a Maṣnavī addressed to the Shāh, fol. 31 *a*. Ghazals without alphabetical arrangement, fol. 37 *a*, beginning:

ای کرم جوش از تو درون پیالها
شوقت فتیله سوخته در مغز لالها

Rubā'is and Fardiyyāt, fol. 104 *a*.

The laudatory poems are addressed to the Imāms, and to a princely personage, only designated by the title of Khān. Many Ḳaṣīdahs treat of moral and religious subjects in the style of Khāḳānī. One of them, imitated from a well known Ḳaṣīdah of that poet, and entitled معراج العرفان, was composed in A.H. 1035, as shown by the chronogram لمعه فیض.

Add. 7800.

Foll. 180; 9½ in. by 4⅞; 15 lines, 2½ in. long; written in Nestalik, apparently in the 17th century. [Cl. J. Rich.]

دیوان مشرقی

The Dīvān of Mashriḳī.

Beg. نیست جون یاقوتم از کس خواهشی درهیچ باب
نه در اتش آب میخواهم نه در خاك افتاب

Mīrzā Malik Mashriḳī, who has been mentioned, p. 682 *b*, as one of the favourite poets of Ḥasan Khān, governor of Herat, was born in Iṣfahan of a family which came from Mashhad, and was one of the secretaries of the Dār ul-Inshā, or chancelry, of Shāh 'Abbās I. He appears to have been staying in Iṣfahan during the reign of Shāh Ṣafī (A.H. 1038—1052) to whom several of his Ḳaṣīdahs are addressed. His Dīvān includes a chronogram on some royal building erected A.H. 1050.

Notices on Mashriḳi are to be found in the Tazkirah of Ṭāhir Naṣīrābādī, fol. 185, the Riyāẓ ush-Shu'arā, fol. 429, and the Atash-kadah, fol. 49.

Contents: Ḳaṣīdahs, fol. 1 *b*. Ghazals and detached verses, in one alphabetical series, fol. 53 *a*, beginning:

مجنون طبیعتم وجنونست کارما
سر مشق عالمی شده لوح مزارما

A Maṣnavī on Khusrau and Shīrīn, written, as stated in the prologue, by desire of Shāh Ṣafī, and left unfinished, fol. 166 *a*, beginning:

خدایا دل ز من بستان بزاري

Another Maṣnavī, fol. 175 *a*. Rubā'is, fol. 177 *b*.

Or. 305.

Foll. 338; 10 in. by 4½; 21 lines, 2⅞ in. long; written in Naskhi, apparently in the 17th century. From the royal library of Lucknow. [Geo. Wm. Hamilton.]

Poetical works of Mīr Muḥammad Kāẓim Ḥusainī, poetically surnamed Karīm.

میر محمد کاظم حسینی کریم تخلص

The author, no record of whom has been found, was, as appears from some passages of his works, a native of Irak, in the service of 'Abd ullah Ḳuṭubshāh, who reigned in Ḥaidarābād from A.H. 1035 to 1083, and his father's poetical surname was Fikr. See the Oude Catalogue, p. 456.

The contents are as follows:

I. Foll. 56 A collection of Rubā'is, mostly of religious nature, in alphabetical order, with a prose preface.

Beg. of Pref. هر مصرع دیباجه مستانه من
رمزیست زراز دل دیوانه من

The collection comprises, as stated at the end, four thousand and eighty Rubā'is.

II. Foll. 300 *b*. کنج نامه "The Treasure," a Ḳaṣīdah addressed to Sulṭān 'Abd ullah Ḳuṭubshāh, with a prose preface, beginning:

معلوم بود بصاحب استعداد
کز جد بود این نیست زهزلش بنیاد

In a letter to the Sultan, which is prefixed, the author alludes to his poem as a buried treasure which he had discovered in the estate bestowed upon him by the sovereign.

The Ḳaṣīdah, which begins thus, fol. 308 *b*,

کنج باشد عدل و ظلم و بدعت مار آن
مار را چون سر بکوبی میبری کنج از میان

consists of upwards of a thousand lines. The text is frequently interrupted by long extracts from Nīẓāmī, Sa'dī, Jāmī, and the author's own poems. The poet offers to the king very bold advice for the reformation of abuses and the better government of the kingdom. He adds bitter complaints of the neglect and niggardly treatment he had met with during seven years service, and of the exactions which reduced his scanty allowance, and threatens to leave Ḥaidarābād to return to his native Irak, and to the holy shrines of Najaf.

Foll. 3 and 4 contain a notice on ten religious Maṣnavis of the author, with remarks on the efficacy of their recitation.

Or. 337.

Foll. 143; 10¼ in. by 6; 17 lines, 3¼ in long; written in Indian Shikastah-āmīz; dated 'Alamgīrpūr, vulgo Bhīlsah, Zulhijjah, the 28th year of Aurangzīb, A.H. 1095 (A.D. 1684). [Geo. Wm. Hamilton.]

زیبا نگار

A story of two Sindian lovers.

Author: Riẓā'ī, رضائی

Beg. الهی هم دل و هم بی دلی ده
هم آن حاصل همان بیحاصلی ده

The author, who appears to have been a native of Sind, states in the introduction, fol. 30 *b*, that the original name of the lover was Panun پنون, and that of his beloved, Sisī سیسی, but that, from fear of offending Persian ears by outlandish names, he had substituted for them Nigār and Zībā.

The poem is founded, as stated at the end, upon a prose narrative, due to Sayyid 'Alī of Thathah, a holy personage, who was a contemporary of the heroes of the tale. The date of composition, A.H. 1053, is expressed by the words گل and باغ, as stated in the following lines, fol. 140 *b*:

گل اندر باغ خواندم از حسابش
که هم تاریخ باشد هم خطابش

Appended is a eulogy on the work by the transcriber Jaikarn, in which the author is named Maulānā Ḥājī Muḥammad Riẓā'ī.

See Sprenger, Oude Catalogue, p. 544, and Stewart's Catalogue, p. 73.

Or. 323.

Foll. 482; 8¼ in. by 4½; 15 lines, 2½ in. long; written in Nestalik, apparently in the 17th century; much damaged by worms. [Geo. Wm. Hamilton.]

The poetical works of Ḳudsī, کلیات قدسی.

Ḥājī Muḥammad Jān, who took the surname of Ḳudsī from the holy shrine of Mashhad, his native place, had performed in his youth a pilgrimage to Mecca. He went to India in A.H. 1041, and was patronized by 'Abd Ullah Khān Fīrūz Jang, who introduced him to the notice of Shāhjahān. He soon became one of that sovereign's favourite poets, but did not obtain the appointment of Malik ush-Shu'arā, to which he was, according to the 'Amal Ṣāliḥ, fol. 696, entitled above all others, because he had been forestalled by Ṭālib Kalīm. He spent the last years of his life in Kashmīr, where he died A.H. 1056, according to Sirāj, Oude Catalogue, p. 151, the Sarv i Āzād, and Haft Āsmān, p. 143, or A.H. 1055, as stated by Shīr Khān, fol. 64, and in the Khulāṣat ul-Afkār, fol. 225. The first of the above dates is confirmed by a Tarkīb composed by a contemporary poet on Ḳudsī's death, Or. 351, fol. 7, in which it is expressed by the chronogram:

دور ازان بلبل قدسی چمنم زندان شد

Other notices on Ḳudsī will be found in the

Taẕkirah of Ṭāhir, fol. 169, the Ṭabaḳāt i Shāhjahānī, fol. 324, Pādishāh Nāmah of Amīn, fol. 430, Pādishāh Nāmah of 'Abd ul-Ḥamīd, vol. i., part 2, p. 351, Vāḳi'āt i Kashmīr, fol. 119, Riyāẓ ush-Shu'arā, fol. 370, and the Oude Catalogue, pp. 113, 128, and 536.

The contents are as follows:

I. Fol. 2 *b*. A description of the gardens of Kashmīr, a Maṡnavī dedicated to Shāhjahān, imperfect at the beginning.

II. Fol. 19 *b*. Tarkīb-bands, mostly in praise of Imām Riẓā, beginning:

سنك زير سر ز سركردانيم سنك اسياست

The first of these was written, according to the heading, when the poet was setting out for Irak; another at the time of his departure for India.

III. Fol. 47 *b*. Ḳaṣīdahs, only partially arranged in alphabetical order. They are mostly in praise of the Imāms. One is addressed to Minūchihr, governor of Mashhad, another to Ḥasan Khān, governor of Herat.

IV. Fol. 136 *b*. Ghazals in alphabetical order, beginning:

زود به كردم من بيصبر داغ خويش را

V. Fol. 215 *b*. Preface to the Dīvān of Ḳudsī, written in Agra, A.H. 1048, by Jalāl ud-Dīn Muḥammad Ṭabāṭabā'ī (see p. 258 *a*).

VI. Fol. 222 *b*. Rubā'īs.

VII. Fol. 274 *b*. Marṡiyahs on the death of the poet's son, and other persons, in the form of Tarkīb-bands.

VIII. Fol. 294 *a*. ظفرنامه شاهجهانى, a poetical history of Shāhjahān in Maṡnavi rhyme.

Beg. بنام خدائى كه داد از شهان
جهان بادشاهى بشاهى جهان

The poem was left unfinished. The present copy contains a confused series of detached fragments, treating of Shāhjahān's accession, his early life, and some events of the beginning of his reign. The latest of these is the erection by Shāhjahān, on his return from the Deccan, of several edifices, and especially of the famous Dehli mosque, the building of which is dated by a chronogram A.H. 1047. Some of the fragments are written twice and even thrice over with some variations.

IX. Fol. 477 *a*. Two fragments, probably belonging to the Maṡnavi mentioned under Art. I. The first is part of a description of Kashmīr; the second is in praise of Shāhjahān, and begins:

بنام پادشاه پادشاهان
سرافرازى ده صاحب كلاهان

Or. 351.

Foll. 68; 8½ in. by 5; 17 lines, 2⅝ in. long; written in cursive Nestalik, apparently in the 17th century. [Geo. Wm. Hamilton.]

Some poems by Ḳudsī, as follows:

Fol. 2 *b*. A Ḳiṭ'ah of religious character, ending with an invocation to 'Alī.

Beg. از وقار شيب دارى كوش سنكينى وبس
از دراى كاروان عمر نشنيدى صدا

Fol. 4 *b*. Ḳaṣīdahs addressed to Shāhjahān, mostly on Naurūz festivals.

Foll. 7 and 9 contain the Tarkīb-band, composed by some poet not named, on the death of Ḳudsī, which has been noticed p. 684 *b*.

Fol. 21 *a*. Maṡnavīs, beginning:

وداع دولت و مال و وطن كرد
ز راه چنكل آهنك دكن كرد

capacity to Kashmīr in the 5th year of Shāhjahān (A.H. 1041—2), he held that post down to the 26th year of the reign, when he was transferred to Tattah. He died A.H. 1073. See Ma'āṣir ul-Umarā, fol. 374.

Contents: Ḳaṣīdahs in praise of the Imāms, of Shāhjahān, Mahābat Khān, and other Amīrs, fol. 1 *b*. Tarkīb and Tarjī'-bands, fol. 57 *b*. Ḳiṭ'ahs, including a Marṣiyah on Ḥusain, fol. 69 *b*. Maṣnavīs, fol. 95 *a*. Ghazals in alphabetical order, fol. 102 *b*., beginning:

ای رحمت تو سر خط لوح نجات ما
دیباچه از صنع تو دیوان ذات ما

Rubā'īs, fol. 157 *b*.

Foll. 78—87, 173—195 have been supplied by a later hand.

Add. 7815.

Foll. 136; 7½ in. by 4¾; 14 lines, 3⅛ in. long; written in cursive Nestalik; dated Ṣafar, A.H. 1049 (A.D. 1639).

[Cl. J. Rich.]

دیوان مسیح

The Dīvān of Masīḥ.

Beg. عقل نشناخت درین معرکه نیك و بد را
بو لهب کیست که داند شرف احمد را

Ḥakīm Rukn ud-Dīn Mas'ūd, of Kāshān, poetically surnamed Masīḥ, who has been already mentioned, p. 603 *a*, left the court of Shāh 'Abbās I., in consequence of a supposed slight, at the time of the Shāh's setting out for Māzandarān (A.H. 1006). He arrived at the court of Akbar with his famous contemporary, Ḥakīm Ṣadrā of Shīrāz, afterwards Masīḥ uz-Zamān, A.H. 1011, and stayed there in a position of great honour and emolument during the whole reign of Jahāngīr and the first years of Shāhjahān. Amīn states in his Pādishāh-Nāmah, written A.H. 1047, fol. 429, that the Ḥakīm had sometime previously obtained, on account of his advanced age, leave to retire and to go to Mecca, and that he was then staying at home engaged upon the composition of his eighth Dīvān. His contemporary, Ṭāhir Naṣīrābādī, who had seen no less than ten Dīvāns of his composition, states, fol. 161, that he died in Kāshān A.H. 1066, and adds, in order to fix the date, the chronogram

رفت بسوی فلك بازمسیح دوم

Contents: Ghazals in alphabetical order. Ḳiṭ'ahs, with some short Maṣnavīs, fol. 101 *b*. Rubā'īs, fol. 120 *b*.

In the subscription the work is designated as the sixth Dīvān of the Ḥakīm.

Or. 475.

Foll. 65; 8½ in. by 4¾; 15 lines, 2⅞ in. long; written in Nestalik, with gold-ruled margins, probably in the 17th century.

[Geo. Wm. Hamilton.]

Three Maṣnavīs of the same poet, viz.:

I. Fol. 1 *b*. مجموعه, Anecdotes of lovers.

Beg. خداوندا مرا بردار از خاك
بآتش عنصر خاکم بشو پاك

The title occurs in the following line, fol. 7 *a*:

اگر توفیق حق سازد تمامش
زمجموعی شود مجموعه نامش

The poem is dedicated to Shāh 'Abbās, and appears, from some passages, to have been written shortly before the author's flight. In one of these, fol. 47, he begs to be allowed to leave the Court, then at Raï, and to go home to Kāshān, in order to get healed of the scab. Further on he refers to the end of his brother poet, Aḳdasī Mashhadī,

whose deathbed he had attended in A.H. 1003, and to the death of his own father in A.H. 1001. In another passage, fol. 55 *b*, he states that he had, at the time of writing, completed his 35th year.

II. Fol. 56 *b*. A Maṣnavī, entitled Sāḳī Nāmah, in praise of Shāh 'Abbās.

Beg. دلا چند از این دست برد خمار
بتاراج میخانه دستی بر آر

III. Fol. 63 *b*. A Maṣnavī, without title, relating to the adventure of a caravan at the tomb of Ḥātim.

Beg. تیره شبی چون شب هجران یار
بخت سیه پوش مرا پرده دار

On the first page is a Persian note stating that this "very rare work of Ḥakīm Masīḥ Ruknā'ı Kāshī, the master of Ṣā'ib," had been presented by Ẓiyā ud-Dīn Aḥmad Khān to Col. Wm. Hamilton, at Dehli, on the 17th of January, A.D. 1867.

Or. 1250.

Foll. 195; 9¼ in. by 6¼; 14 lines, 3¾ in. long; written in Nestalik, probably about the beginning of the 19th century.

The story of Rām and Sītā, in Maṣnavī rhyme, by Masīḥ.

Beg. خداوندا ز جام عشق کن مست
که از مستی فشانم برجهان دست

The prologue contains a long panegyric on Jahāngīr, and the author's apology for having taken his theme from a heathenish tale.

Or. 293.

Foll. 70; 7½ in. by 4¼; 12 lines, 2⅝ in. long; written in Shikastah-āmīz, apparently in the 18th century; from the royal library of Lucknow. [Geo. Wm. Hamilton.]

دیوان صیدي

The Dīvān of Ṣaidī, consisting of Ghazals alphabetically arranged.

Beg. شد بسکه از خرام تو تغییر حالها
از جا در آمدند بگلشن نهالها

Mīr Ṣaidī, whose original name was Sayyid 'Alī, belonged to a family of Sayyids in Teheran, and made his studies in Isfahan. Having gone to India, he found access, A.H. 1064, to the court of Shāhjahān, and secured a protectrice in that emperor's accomplished daughter Jahān-ārā Begam, who was then in her 42nd year (see p. 357 *b*). He was scarcely more than thirty years of age when he died, in Dehli, A.H. 1069, as stated in Ḳiṣaṣ ul-Khāḳānī, fol. 167 *a*. See also Ṭāhir, fol. 267, Vāriṣ, fol. 530, Sarkhush, fol. 78, Mir'āt ul-'Ālam, fol. 485, Riyāẓ ush-Shu'arā, fol. 259, Ātashkadah, fol. 94, and the Oude Catalogue, pp. 112, 125, and 383.

Add. 7813.

Foll. 75; 6¼ in. by 3½; 11 lines, 2¼ in. long; written in Nestalik, apparently about the close of the 17th century. [Cl. J. Rich.]

The same Dīvān.

Add. 26,235.

Foll. 60; 10 in. by 5½; 18 lines, 3¼ in. long; written in cursive Nestalik, apparently in the 18th century. [Wm. Erskine.]

آشوب هندوستان

"The troubles of India," a poetical account of the struggle of Shāhjahān's sons for the empire, from the rising of Murādbakhsh in Aḥmadābād to the death of Dārā Shikūh, A.H. 1067—1069.

Author. Bihishtī, بهشتی

Beg. کلام سخن سنج را ابتدا
بنام خدایست نام خدا

The author, who calls himself the panegyrist مداح of Sultan Murādbakhsh, writes in the interest of his master, and in a spirit of bitter animosity against the successful competitor Aurangzīb. He asserts that he had witnessed all the battles he describes:

من این رزمهارا همه دیده ام
زکس همچو افسانه نشنیده ام

The poem was evidently written shortly after the events related, and before the death of Murādbakhsh, which took place in A.H. 1071. The title is contained in the last line:

شد این نامه ازهمت دوستان
مسمی بآشوب هندوستان

Or. 302.

Foll. 170; 10 in. by 5½; 16 lines, 3⅜ in. long; written in Shikastah-āmīz, about the close of the 17th century. From the royal library of Lucknow. [Geo. Wm. Hamilton.]

دیوان فوجی

The Dīvān of Faujī.

Beg. ای جهانرا از جمال خوش بینا ساخته
خاك را آیینهٔ رخسار زیبا ساخته

Mullā Muḳīm, or Muḳīmā, poetically surnamed Faujī, belonged to a family of poets. His father, Mullā Ḳaidī, of Nīshāpūr, a poet of some note, and a nephew of the better known Naẓīrī, went to India in the reign of Shāhjahān, and died at sea on his return voyage to Persia, A.H. 1064, as stated in the Fauz i 'Aẓīm, fol. 92, by Faujī's brother, Mullā 'Aẓīmā. See the Mir'āt uṣ-Ṣafā, fol. 223, and Ṭāhir Naṣīrābādī, fol. 236.

Faujī, who went also to India, attached himself to Mīrzā Jān Beg, who commanded in Orissa, under Shāh Shujā', took Hijlī in the 24th year of Shāhjahān (A.H. 1060 61), and fought by the side of Shāh Shujā' in that prince's last war (see Tazkirat ul-Umarā, fol. 116). Faujī went from India to Mecca, and, after performing the pilgrimage, returned to his native place, Nīshāpūr, where he died, according to the Mir'āt us-Ṣafā, A.H. 1075, and, as stated in the Ḳiṣaṣ ul-Khāḳānī, fol. 177, at the age of forty-two years. See Mir'āt ul-Khayāl, fol. 106, where Faujī is wrongly described as a native of Shīrāz, Riyāẓ ush-Shu'arā, fol. 346, and the Oude Catalogue, pp. 113 and 398.

Contents: Ḳaṣīdahs in praise of the Imāms, of Shāh Shujā', and of the poet's special patron, Mīrzā Jān Beg, fol. 2 *b*. Ghazals in alphabetical order, fol. 47 *a*, beginning:

نهان از دیدهها رفتی بخلوتخانهٔ دلها
شدی درپردهٔ پنهان ازمیان برخاست حایلها

Ḳiṭ'ahs, including some chronograms, which relate to contemporary events in India, and range from A.H. 1052 to 1059, fol. 151 *a*. Rubā'is, fol. 153 *b*. A Sāḳī-Nāmah, written in Orissa, for Mirzā Jān Beg, and two shorter Maṣnavīs, fol. 157 *b*.

Or. 360.

Foll. 223; 11¼ in. by 6¼; 21 lines, 4¼ in. long; written in Nestalik, with three 'Unvāns, and gold-ruled margins, apparently in the 17th century. [Geo. Wm. Hamilton.]

دیوان شاه

The Dīvān of Shāh.

Beg. در شرح آمد چهار عنصر طاهر
تا تافت بران چهار نور باهر

Mullā Shāh, originally called Muḥammad Shāh, and surnamed Lisān Ullah, was one of

the greatest Sufis of India, and the spiritual preceptor of Dārā Shikūh, who has given a full account of his life, with many of his letters and poems, in the Safīnat ul-Auliyā, fol. 86—118 (see p. 358 *a*). He was the son of Mullā 'Idī, the Ḳāẓī of Ark, in the canton of Rūstāḳ, Badakhshān, and, having early adopted a religious life, wandered, A.H. 1023, to India, in quest of a spiritual guide. He found one in Miyān Mīr, the celebrated saint of Lahore (see *ib.*), by whom he was initiated in Sufism and affiliated to the Ḳādirī order. After his master's death, A.H. 1045, he settled in Kashmīr, where a vast monastery was built for him and his disciples, at the expense of Dārā Shikūh and his sister Jahānārā Begam, both devoted adherents, and where he was frequently visited by Shāhjahān. He died in Lahore, A.H. 1072, and left, besides a large number of religious Ghazals and Masnavīs, an unfinished Sufi commentary upon the Coran. See Mir'āt ul-Khayāl, foll. 87—91, 'Amal i Ṣāliḥ, fol. 686, Mir'āt ul-'Ālam, fol. 447, Vāḳi'āt i Kashmīr, fol. 126, Riyāẓ ush-Shu'arā, foll. 247—250, and the Dabistān, vol. iii. p. 284.

Contents: Rubā'īs of a religious nature, with paraphrases in Masnavī rhyme, and comments in prose, fol. 2 *b*. Another series of Rubā'īs in alphabetical order, with paraphrases in Masnavī, fol. 17 *b*. The same series, without paraphrase, fol. 130 *b*. Ghazals and Ḳaṣīdahs, forming one alphabetical series, fol. 187 *b*, beginning:

حمد آنرا که مرا دیدن رویش دادا
در توفیق بر این بستهٔ خود بکشادا

The second series of Rubā'īs includes chronograms relating to incidents of the author's life, with dates ranging from A.H. 1023 to 1060. From these we learn that he wrote a Shash Ganj A.H. 1055, and a commentary on the Sūrat Yūsuf A.H. 1057, and that he was joined by his relatives, after forty years' separation, in Kashmīr A.H. 1060.

Or. 277.

Foll. 177; 9½ in. by 5¼; 16 lines, 3 in. long; written in Nestalik, apparently about the close of the 17th century. From the royal library of Lucknow.

[Geo. Wm. Hamilton.]

دیوان انسان

The Divān of Insān.

Beg. انسان بیا بمدرسهٔ عشق بی ریا
اول زبان بحمد وثنای خدا کشا

The author states in his first poem that he was a Sayyid, originally called Abu l-'Alā, that he was born in A.H. 1037, and that he had given up the world and adopted a life of religious poverty in A.H. 1060:

جستم من از ولادت انسان چو از خرد
گفتا برو که مخبر صادق کند ادا
گفتم که سال ترك تعلق بمن بگو
گفتا عیان ز لفظ غنی میشود ترا

In the concluding lines he says that he had given up the writing of poetry in A.H. 1077. From his frequent references to Kāsī, or Benares, he appears to have been dwelling in that city. His principal theme is the mystic love of the Sufis, and he often refers to his complete enfranchisement from all positive creed or religious law.

Contents: Ḳaṣīdahs, or longer poems, in alphabetical order, fol. 2 *b*.

Ghazals in alphabetical order, fol. 42 *b*.

Beg. اي بی نشان نشان تو باشد نشان ما
آیینهٔ جمال تو گردیده جان ما

Tarjī'-bands, fol. 132 *a*. A Sāḳī-Nāmah, fol. 145 *a*. Rubā'īs, fol. 150 *b*.

Or. 300.

Foll. 70; 8¼ in. by 4½; 15 lines, 2¾ in. long; written in Shikastah-āmīz, in the first half of the 18th century. From the royal library of Lucknow.

[Geo. Wm. Hamilton.]

دیوان غنی

The Dīvān of Ghanī, with a preface by Māhir.

Beg. of Pref. اي ذات تو سر دفتر افراد وجود

Beginning of the Dīvān:

جنونی کو که زقید خرد بیرون کشم پارا
کنم زنجیر پای خویشتن دامان صحرارا

Muḥammad Ṭāhir, surnamed Ghanī, was a Kashmirian by birth, and a disciple of another Kashmirian poet, Muḥsin Fānī, whom he is said to have surpassed in poetical genius. (Fānī died A.H. 1082). He adopted the takhalluṣ غنی as a chronogram for A.H. 1060, the date of his first poetical compositions, and died at an early age, A.H. 1079, three years before his master. His Dīvān was collected by his friend, Muhammed 'Alī Māhir, who composed the following chronogram on his death:

تهی چون کرد بزم شیخ را کردید تاریخش
که آکاهی سوی دار بقا از دار فانی شد

See 'Amal i Ṣālih, fol. 705, Sarkhush, fol. 95, Mir'āt ul-Khayāl, fol. 101, Ṭāhir Naṣīrābādī, fol. 328, Vāki'āt i Kashmir, fol. 322, Riyāẓ ush-Shu'arā, fol. 322, and the Oude Catalogue, pp. 113, 151, and 410.

The editor describes Ghanī, whom he calls his master, as a man who by holiness of life had almost become a disembodied spirit. The date of his death, A.H. 1079, is expressed by the chronogram حی غنیا

Contents: Ghazals, and longer poems, in one alphabetical series, fol. 6 *b*. Rubā'is, fol. 57 *b*. Maṣnavīs, fol. 66 *a*.

Fol. 68 contains a short piece in prose, in which Ghanī clears himself of a false accusation of plagiarism.

On the first page is a 'Arz-Dīdah, dated A.H. 1169.

The Divān of Ghanī has been printed in Lucknow, 1845.

Add. 25,819.

Foll. 202; 8¾ in. by 6¼; 13 lines, 4 in. long; written in Nestalik; dated Cawnpore, Muḥarram, A.H. 1223 (A.D. 1808).

[Wm. Cureton.]

یوسف و زلیخا

Yūsuf and Zulaikhā, a Maṣnavī.

Author: Nāẓim, ناظم

Beg. خدایا چون سپهرم سینه بکشا
دلم طوطی کن و آیینه بنما

Mullā Nāẓim, son of Shāh Riẓā Sabzavārī, was born in Herat, where he spent his whole life as court poet of the Beglerbegis of that province. The author of the Ḳiṣaṣ ul-Khāḳānī states, fol. 178, that Nāẓim was then (A.H. 1076) upwards of sixty years of age, and that his Dīvān contained twenty-five thousand lines. He died, according to Sirāj, Oude Catalogue, p. 151, A.H. 1081. See Ṭāhir Naṣīrābādī, fol. 246, Riyāẓ ush-Shu'arā, fol. 470, Atashkadah, fol. 85, and the Oude Catalogue, pp. 129, 515.

After eulogies upon Herat, upon the reigning sovereign, Shāh 'Abbās II., and his protector, 'Abbās Ḳulī Khān Shāmlū, governor of Herat, the poet relates in the prologue how he had been urged by his patron to try his skill in Maṣnavī, and how the theme of the present poem had been suggested to him by the same exalted personage. He concludes with an encomium on his predecessor Jāmī. In the epilogue Nāẓim states that he had devoted fourteen years to the composition of the poem, having commenced it A.H. 1058, and completed it A.H. 1072.

The Yūsuf u Zulaikhā of Nāẓim has been printed in the press of the Oude Akhbār, Lucknow, A.H. 1286.

Or. 292.

Foll. 392; 8¾ in. by 4½; 23 lines, 2⅝ in. long; written in Shikastah-āmīz, with 'Unvān and gold-ruled margins, apparently in the latter part of the 17th century.

[Geo. Wm. Hamilton.]

دیوان صائب

The Dīvān of Ṣā'ib.

Beg. زهي بغمزهٔ جانسوز برق مذهبها
بخندهٔ شکرین نو بهار مشربها

Mīrzā Muḥammad 'Alī, poetically surnamed Ṣā'ib, is by common consent the creator of a new style of poetry, and the greatest of modern Persian poets. He was born in Isfahan, where his father, a native of Tabrīz, was Kadkhudā, or provost, of the merchants of 'Abbāsābād. As he was, according to the Ḳiṣaṣ ul-Khāḳānī, fol. 163, upwards of sixty years of age in A.H. 1076, his birth must have taken place about A.H. 1010. Having started in early life for India, he made a long stay at Kābul, where the Governor, Ẓafar Khān, treated him with great kindness. He was afterwards favourably received by Shāhjahān, who conferred upon him a command of one thousand and the title of Musta'idd Khān. He left the Court, however, to accompany his munificent patron, Ẓafar Khān, to his government of Kashmir (A.H. 1041-2), and, after staying there some time, returned to Persia, where Shāh 'Abbas II. bestowed upon him the title of Malik ush-Shu'arā. The latter part of his life was spent in Isfahan, where he died at an advanced age, A.H. 1088, leaving upwards of a hundred and twenty thousand lines of poetry, chiefly Ghazals. The date of his death is fixed by the following chronogram of a contemporary poet, Vā'iẓ, Add. 7812, fol. 245:

شد صایب ازین جهان ویران صد حیف
زان در ثمین بحر عرفان صد حیف
کفتند بناله بلبلان تاریخش
ای حیف ازان هزار دستان صد حیف

Other dates, however, are given, viz., A.H. 1080 by Sirāj, Oude Catalogue, p. 151, 1081 by Sarkhush, fol. 74, 1087 by Haj. Khal., vol. iii. p. 290, and 1089 in Mir'āt ul-'Ālam, fol. 485.

Notices on Ṣā'ib will be found in the Taẕkirah of Ṭāhir, fol. 163, Mir'āt ul-Khayāl, fol. 65, Riyāẓ ush-Shu'arā, fol. 260, Ātash-kadah, fol. 16, Ouseley's Notices, p. 227, and Sprenger, Oude Catalogue, p. 385.

The Dīvān of Ṣā'ib has been lithographed in the press of Navalkishor. Lucknow, A.H. 1292, with the title کلیات صائب. A small collection of select verses has been lithographed in Lucknow, A.H. 1264, under the title of انتخاب دیوان صائب, and reprinted with the title دیوان صائب, Lucknow, 1871.

Contents: Ghazals, about 1800 in number, alphabetically arranged, fol. 3 *b*. Maṭāli', or opening lines, in the same order, fol. 313 *b*. Mutafarriḳāt, or detached lines, similarly arranged, fol. 323 *b*.

Copies of Ṣā'ib's Dīvān are mentioned in the catalogues of Vienna, vol. i. p. 597, Upsala, p. 110, St. Petersburg, p. 398, and Münich, p. 38, and in the Ouseley Collection, No. 19.

Add. 7806.

Foll. 281; 8 in. by 4½; 17 lines, 2½ in. long; written in Nestalik, with 'Unvān and gold-ruled columns; dated Shavvāl, A.H. 1166 (A.D. 1753). [Cl. J. Rich.]

The Dīvān of Ṣā'ib, containing:—

Fol. 1 *b*. Ḳaṣidahs in praise of the Imāms,

and of the Shāhs Ṣafī, 'Abbās II., and Sulaimān, beginning:

ای سواد عنبرین قامت سویدای زمین
مغز خاك از نکهت مشکین لباست نافه چین

Fol. 20 *b*. واجب الحفظ, "What should be learnt by heart," a selection from the Ghazals, Maṭāli', or opening couplets, and Mutafarriḳāt, or detached lines, of Ṣā'ib, in two alphabetical series.

Beg. ز ارباب مجرد نیست بر دل بار عالم را

Fol. 141 *a*. A Maṣnavī in praise of Shāh 'Abbās II., beginning:

بر آرندهٔ تاج وتخت و کلاه
خدیو جوانبخت عباس شاه

Fol. 146. مرآت الجمال, "The Mirror of Beauty," another selection from the Dīvān of Ṣā'ib, containing Ghazals, or detached lines, descriptive of feminine charms, arranged in alphabetical order, under each of the following headings: Mirror, Eyebrow, Frown, Eye and Eye-lashes, etc.

Beg. اي روی چون بهشت ترا کوثر آیینه
اخسار آتشین ترا مجمر آیینه

In the preface of the Lucknow edition both the above titles, Mir'āt ul-Jamāl and Vājib ul-Ḥifẓ, are said to belong to a selection made in Ṣā'ib's lifetime, and under his roof, by 'Āmilā of Balkh. The Mir'āt ul-Jamāl is mentioned in Stewart's Catalogue, p. 70.

Add. 7804.

Foll. 308; 10 in. by 6; 16 lines, 3¼ in. long; written in a large Nestalik, about the close of the 17th century. [Cl. J. Rich.]

The Dīvān of Ṣā'ib, imperfect at the beginning, and containing only Ghazals in alphabetical order.

Add. 7803.

Foll. 489; 9¼ in. by 5¼; 15 lines, 3¼ in. long; written in fair Shikastah-āmīz, probably early in the 18th century. [Cl. J. Rich.]

The Dīvān of Ṣā'ib, containing Ghazals in alphabetical order, fol. 1 *b*. Ḳiṭ'ahs and Rubā'īs, in one alphabetical series, fol. 433 *b*.

Beg. خدایا در پذیر این نعرهٔ مستانه ما را
مکن نومید از حسن قبول افسانه ما را

Or. 1223.

Foll. 208; 8 in. by 4½; 21 lines, 2⅞ in. long; written in Nestalik, with gold-ruled margins, probably early in the 18th century. [Alex. Jaba.]

Ghazals of Ṣā'ib, in alphabetical order.

Beg. یا رب از عرفان پیمانهٔ سرشار ده
چشم بینا جان اگاه و دل بیدار ده

At the end are some lines by a contemporary poet, Naḥīfī, who states that he had collected and arranged these poems in the author's lifetime, and had completed that task in A.H. 1066, a date expressed by this chronogram, نوشتم نامهٔ دیوان صایب.

Add. 24,001.

Foll. 171; 8½ in. by 5; 17 lines, 3½ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Ramaẓān, A.H. 1166 (A.D. 1753).

Ghazals of Ṣā'ib, in alphabetical order.

Beg. اکر نـه مد بسم الله بودی تاج عنوانها
نکشتی تا قیامت نو خط شیرازه دیوانها

Add. 25,828.

Foll. 289; 9 in. by 5½; 15 lines, 3¼ in. long; written in Nestalik, with 'Unvān and ruled margins; dated Thānesar, Ṣafar, A.H. 1119 (A.D. 1707). [Wm. Cureton.]

Ghazals of Sā'ib, in alphabetical order, beginning like the preceding MS.

Add. 7805.

Foll. 76; 14½ in. by 8¾; 27 lines, 2⅝ in. long, with a large number of additional lines in the margin; written in Nestalik, probably early in the 18th century. [Cl. J. RICH.]

A portion of the Dīvān of Sā'ib, comprising Ghazals from letter ا to letter د, the last incomplete.

Beg. يا رب از عرفان مرا پيمانه سر شار ده

This collection is richer, as far as it goes, than any of the preceding. It contains marginal additions, and some Turkish glosses.

Add. 7807.

Foll. 176; 7½ in. by 4¾; 15 lines, 2¾ in. long; written in Nestalik, apparently in the 17th century. [Cl. J. RICH.]

مرآة الجمال

The "Mirror of Beauty," a selection from the Dīvān of Ṣā'ib; see p. 694 *a*.

Egerton 705.

Foll. 310; 8¼ in. by 4½; 14 lines, 2½ in. long; written in Nestalik, in the 18th century.

كليات بينش

The poetical works of Bīnish.

Bīnish, a Kashmirian poet, whose proper name was Ismā'īl (see fol. 177 *a*), went, according to the Riyāẓ ush-Shu'arā, fol. 86, and the Ātashkadah, fol. 165, from his native country to Hindustān, and stayed in Dehli. Some of his poems are addressed to Ṣafshikan Khān (Muḥammad Ṭāhir), an Amīr who was raised to the Khānship in A.H. 1068, accompanied Aurangzīb to Kashmīr in the sixth year of the reign (A.H. 1073-4), and died A.H. 1085. See Maāṣir ul-Umarā, fol. 371. Sarkhush, who wrote his Tazkirah about A.H. 1100, speaks of Bīnish as dead. See the Oude Catalogue, p. 110.

Contents: Fol. 1 *b*. بينش الابصار, a Maṣnavī, in the measure of Niẓāmī's Makhzan ul-Asrār, treating of the virtues of the true Faķīr, dedicated to Aurangzīb.

Beg. بسم الله الرحمن الرحيم
كلبن بر جسته باغ نعيم

Fol. 46 *b*. گنج روان, "The Treasure of the Soul," a Maṣnavī.

Beg. بنامی که عالم گلستان اوست
بگنج روان فلك شان اوست

It contains eulogies on Aurangzīb, on Mīrzā Muḥammad Ķāsim Kirmānī, Dīvān of Kashmīr, and on Mīr Jamshīd Kāshānī, the poet's patron, descriptions of the four seasons, and a Sāķī-Nāmah.

Fol. 86 *b*. گلدسته, "The Bouquet," a Maṣnavī treating of creation, and including descriptions of Kashmīr and Lahore.

Beg. گلدسته بوستان توحيد
حمدست بچشم صاحب ديد

Fol. 124 *b*. شور خيال, "Stirring of Fancy," a Maṣnavī, dedicated to Aurangzīb, containing a story of two lovers, natives of Benares, with anecdotes and a eulogy on Isfahan.

Beg. خداوندا زشور دل خرابم
نمك پرورده چون مرغ كبابم

Fol. 180 *b*. رشتهء گوهر, "The String of Jewels," a Maṣnavī dedicated to Aurangzīb, containing the story of Amīr and Gauhar, two lovers of Sārī in Māzandarān.

Beg. نتوان يافت در خزينهء شاه
رشتهء گوهری چو بسم الله

This poem is stated at the end, fol. 217 *a*, to be the last of the author's Khamsah.

Fol. 220 *a*. Ghazals in alphabetical order.

Beg. صبح شد ساقی بساغر کن شراب کهنه را
چون فلك در گردش آور آفتاب کهنه را

Fol. 292 *b*. Ḳaṣīdahs in praise of the Imāms, of Mīrzā Muḥammad Ḳāsim, the Dīvan before mentioned, and of Ṣafshikan Khān.

Beg. زلف تو زد بطالع ناساز ما گره
در کار آشنا فکند آشنا گره

On the last page is written: "George Curttenden, Moorshedabad, Oct. 4th, 1785."

Or. 310.

Foll. 137; 8 in. by 5½; 16 lines, 3¾ in. long; written in Nestalik; dated Jainagar, Sha'bān, the 20th year of 'Ālamgīr (A.H. 1088, A.D. 1677). [Geo. Wm. Hamilton.]

ديوان محيي

The Dīvān of Muḥyī, containing Ghazals of a religious character, alphabetically arranged, and a few Tarjī's at the end.

Beg. اي تمنائي جمالت جان جانها سوخته
آتشي سوداي عشقت خانمانها سوخته

The Dīvān is ascribed in the subscription to Pīrān Pīr Mīr Muḥyi ud-Dīn Ghauṣ ul-A'ẓam, *i.e.* the famous saint Muḥyi ud-Dīn 'Abd-ul-Ḳādir Jīlānī, who died A.H. 561, and to whom the best authorities do not attribute any poetical composition. It is distinct from a Dīvān containing the same takhalluṣ, and ascribed to the same holy personage, which is noticed in the Oude Catalogue, p. 501, and has been lately lithographed in the press of Naval-kishor, without date. A Dīvān attributed to Ghauṣ ul-A'ẓam is mentioned in Stewart's Catalogue, p. 58.

Add. 23,613.

Foll. 79; 8¾ in. by 4¾; 11 lines, 3¼ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, apparently in the 18th century.

ديوان شريف

The Dīvān of Sharīf.

Beg. بدست تست یا فتاح مفتاح در دلها
بکن یا رب بمفتاح عنایت حل مشکلها

It contains Ghazals of a religious and mystic character, in alphabetical order, with a few Rubā'is similarly arranged, fol. 76 *b*.

A Dīvān with the same beginning is described in the Oude Catalogue, p. 567, as containing chronograms ranging from A.H. 1089—1091. Its author is stated to have been a Vāḳi'ah-Navīs, or news-writer, attached to Zabardast Khān.

Or. 309.

Foll. 102; 8¾ in. by 5; 21 lines, 3¼ in. long; written in Nestalik, about the close of the 17th century. From the royal library of Lucknow. [Geo. Wm. Hamilton.]

ديوان مجذوب

The Dīvān of Majẕūb.

Beg. زور بازوی ترا الله اکبر شاهد است
کو دل خصم تو منکر باش خیبر شاهد است

Mīr Muḥammad, poetically called Majẕūb, is described by Ṭāhir Naṣīrābādī, writing about A.H. 1083, fol. 145, as a young scholar devoted to Sufism, whose teaching was daily attended by the students of Tabrīz. He is also mentioned in the Ḳiṣaṣ ul-Khāḳānī, written A.H. 1073, fol. 164, as a living poet, born in Tabrīz, who had written poems in praise of the Imāms, a Maṣnavī of 3000 lines

entitled Shāh Rāh i Najāt, and Ghazals in which he followed Ḥāfiẓ.

The present Dīvān contains some chronograms relating to pilgrimages to Mecca and Najaf performed by the author and his father in A.H. 1060 and 1065, and to the death of the latter in A.H. 1066. At the end is found the following Rubā'ī, which gives A.H. 1093 as the date of Majzūb's death:

مجذوب ازان رفت بصد خوشحالی
در باغ نعیم بود جایش خالی
تاریخ وفاتش از خرد پرسیدم
گفتا آسود در بهشت عالی

There must therefore be some error in the following chronogram quoted by Ṭāhir, and in Riyāẓ ush-Shu'arā, fol. 439, according to which the Shāhrāh i Najāt would have been completed A.H. 1006, a date which can hardly be reconciled with those above stated:

بهر تاریخش انکه درها سفت
شاهراه نجات دلها گفت

Contents: Ḳaṣīdahs in praise of the Imāms, fol. 2 *b*. Ghazals alphabetically arranged, fol. 10 *a*. Mukhammas, Tarjī'-bands, Masnavīs, and Ḳiṭ'ahs, fol. 91 *b*. Rubā'īs, fol. 98 *b*.

See the Oude Catalogue, pp. 131, 479.

Add. 19,624.

Foll. 115; 9¾ in. by 6½; 18 lines, 3⅝ in. long; written in Nestalik; dated Benares, Muḥarram, A.H. 1182 (A.D. 1768).

[Samuel Lee.]

دستور همت

The love-story of Kāmrūp and Kāmlatā, a Masnavī.

Author: Muḥammad Murād, محمد مراد

Beg. خداوندا بفکرم تازه جان کن
بحمد خویش اول تر زبان کن

Beginning with a panegyric on his patron, Himmat Khān, to whose literary assemblies he was admitted, the poet relates how in one of these Himmat Khān had read the touching tale of Kāmrūp, written by himself in prose, and had desired him to put it into verse. Himmat Khān, we are further told, died shortly after, and the author found some solace in composing the present poem as a monument to his memory. The date of its completion, A.H. 1096, is expressed by this chronogram at the end:

چو این صورت ز معنی گشت آگاه
بشد تاریخ ختمش نقش دلخواه

The name of the heroine is inverted for the convenience of the metre to تلاکام.

Mīr 'Isā, son of Islām Khān Badakhshī, received the title of Himmat Khān in the first year of Aurangzīb, with whom he was a great favourite, and was raised in the 24th year to the post of Mīr Bakhshī. He died in Ajmīr, A.H. 1092. Himmat Khān was passionately fond of Persian and Hindī poetry, and used the poetical surname of Mīran. See Maāsir ul-Umarā, fol. 577 *a*, and Tazkirat ul-Umarā, fol. 106.

The Dastūr i Himmat is ascribed to Himmat Khān himself by Garcin de Tassy, Littérature Hind., 2nd edition, vol. i. p. 213.

Add. 7812.

Foll. 255; 9¾ in. by 5½; 17 lines, 3⅜ in. long; written in Nestalik, apparently about the close of the 17th century.

[Cl. J. Rich.]

دیوان واعظ

The Dīvān of Vā'iẓ.

Beg. ای نام دلگشای تو عنوان کارها
خاك در تو آب رخ اعتبارها

Mīrzā Rafī' ud-Dīn Muḥammad B. Fatḥ Ullah Ḳazvīnī, poetically surnamed Vā'iẓ, lived in Isfahan during the reigns of 'Abbās II. and Shāh Sulaimān, and is chiefly known as the author of Abvāb ul-Jinān, a vast collection of the traditional sayings of the Imāms, the first volume of which has been printed in Teheran, A.H. 1374. Sarkhush, writing in A.H. 1093, speaks of him (fol. 137, and Oude Catalogue, p. 114) as still living; and it is stated in the Riyāẓ ush-Shu'arā, fol. 500, that he died in the early part of the reign of Sulṭān Ḥusain, *i.e.* shortly after A.H. 1105. The date A.H. 1082 assigned to his death by Sirāj, Oude Catalogue, p. 151, is not consistent with the fact that his Dīvān contains chronograms as late as A.H. 1088. See also Ātashkadah, fol. 107, and the Oude Catalogue, p. 587.

Contents: Ghazals in alphabetical order, fol. 1 *b*. Detached lines, fol. 166 *b*. Ḳaṣīdahs, fol. 172 *b*, beginning:

باد نوروزي دگر بيغام عشرت آور است
يسا جهان پير را باد جوانی درسر است

This last section contains pieces in praise of Muḥammad and each of the twelve Imāms, of 'Abbās II. and Shāh Sulaimān, and a Ta'ziyah on the martyrdom of Ḥusain. In one of these, fol. 215 *a*, the author begs the Shāh to be excused from accepting an office conferred upon him at Court, and says that, after spending nearly fifty years in anxious cares, he wished to pass the rest of his life in retirement.

Rubā'is on moral and religious subjects, fol. 217 *b*. Chronograms relating to private or public events, with dates ranging from A.H. 1030 to 1088, fol. 229 *b*. Three short Maṣnavis, fol. 248 *b*.

See Bibliotheca Sprenger., No. 1517.

Add. 7810.

Foll. 176; 10¼ in. by 6; 17 lines, 3¼ in. long; written in Nestalik, with gold-ruled margins; dated Rabī' I., A.H. 1132 (A.D. 1720). [Cl. J. Rich.]

ديوان شوكت

The Dīvān of Shaukat.

Beg. الهى رنك تاثيرى كرامت كن فغانم را
بموج اشك بلبل آب ده تيغ زبانم را

Khwājah Shaukat, of Bukhārā, went to Herat in A.H. 1088, and entered the service of the Beglerbegī of the province, Ṣafī Ḳulī Khān Shāmlū. He afterwards repaired to Mashhad, where he was well received by Mirzā Sa'd ul-Dīn Muḥammad, Vazīr of Khorāsān, and ultimately settled in Isfahan, where he spent his latter years as a religious mendicant, and died, according to Ḥazīn, fol. 28, A.H. 1107. See Riyāẓ ush-Shu'arā, fol. 250, Sarkhush, fol. 73, and the Oude Catalogue, p. 568.

Contents: Ghazals and Muḳaṭṭa'āt, arranged in alphabetical order, according to the rhyme and to the initial letter of each piece, fol. 1 *b*. Rubā'is, the last of which gives a chronogram for A.H. 1093, the date of the collection of the Dīvān, fol. 153 *b*. Ḳaṣīdahs, mostly in praise of Imām Riẓā, and of the above-named Sa'd ud-Dīn, fol. 156 *b*.

See Krafft's Catalogue, p. 69, and Ouseley's Collection, No. 85.

Copyist: مراد خان

Or. 290.

Foll. 209; 10½ in. by 6; 15 lines, 3¾ in. long; written in Nestalik, apparently in the 19th century. From the royal library of Lucknow. [Geo. Wm. Hamilton.]

The same Dīvān.

Or. 347.

Foll. 79; 7¾ in. by 5¼; 13 lines, 3¾ in. long; written in Shikastah-āmīz; dated

Zulhijjah, the fourth year of Aḥmad Shāh (A.D. 1751), A.H. 1164. From the royal library of Lucknow. [Geo. Wm. Hamilton.]

مهر و ماه

The story of two Indian lovers, Manohar and Madhumālat, a Maṣnavī.

Author: Rāzī, رازي

Beg. خداوندا غم خود ده دلم را
زعشق اسان نما هرمشکلم را

Mīr 'Askarī, who came of a family of Sayyids settled in Khwāf, Khorasan, but was born in India, took the poetical surname of Rāzī from his spiritual instructor Shaikh Burhān ud-Dīn Rāz i Ilāhī. He was an early follower and favourite companion of Prince Aurangzīb, who on his accession bestowed upon him the title of 'Āḳil Khān. In the 24th year of the reign (A.H. 1091—2) he was appointed governor of the province of Dehli, and discharged that office till his death. He died at the age of eighty-two, in the month of Rabī' II., A.H. 1108. 'Āḳil Khān left a Dīvān, and several Maṣnavīs composed in his youth, which are mentioned in the Hamīshah Bahār, Oude Catalogue, p. 123. He is also the author of the Zafarnāmah i 'Alamgīri, a copy of which, wrongly ascribed to Amīr Khān, has been described above, p. 265 *a*.

See Tārīkh i Muḥammadī, fol. 235, Sarkhush, fol. 48, Mir'āt ul-Khayāl, fol. 135, Ma'āṣir ul-Umarā, fol. 387, Taẕkirat ul-Umarā, fol. 69, Riyāẓ ush-Shu'arā, fol. 192, Ouseley's Notices, p. 167, and the Oude Catalogue, p. 543.

The present poem was composed, as stated in the conclusion, A.H. 1065. In the prologue the author sings the praises of his spiritual guide, Shāh Burhān ud-Dīn, and states that he had substituted in his version Mihr and Māh for the original names of the lovers.

The Mihr u Māh has been lithographed in Lucknow, 1846.

Or. 315.

Foll. 143; 8½ in. by 4½; 19 lines, 2½ in. long; written in Nestalik, early in the 18th century. [Geo. Wm. Hamilton.]

دیوان ناصر علی

The Dīvān of Nāṣir 'Alī.

Beg. الهی ذرهٔ دردم بجان ریز
شرر در پنبه‌زار استخوان ریز

This poet, who uses sometimes Nāṣir 'Alī, but mostly 'Alī, as his takhalluṣ, was born, and spent a great part of his life, in Sirhind. Two Amirs of the reign of Aurangzīb, Saif Khān Badakhshī, governor of Sirhind, and the Amīr ul-Umarā Zulfaḳār Khān, are mentioned as his patrons. He led the life of a devotee, and was as eminent in Sufism as in poetry. After travelling through many parts of Hindustan and the Deccan, he took his abode in Dehli, where he stayed until his death. Sarkhush, who lived in his intimacy, and collected his Dīvān, states, fol. 88, that he died on the 6th of Ramaẓān, A.H. 1108, a date adopted by all later writers, but adds a chronogram of his own composition آه علی بعالم معنی رفت, which gives A.H. 1109. See Mir'āt ul-Khayāl, fol. 160, Riyāẓ ush-Shu'arā, fol. 313, Tārīkh i Muḥammadī, fol. 235, Khulāṣat ul-Afkār, fol. 197, Naghmah i 'Andalīb, fol. 126, and the Oude Catalogue, pp. 126, 151, and 329.

Contents: A religious poem called Maṣnavī, divided into two Daftars, fol. 2 *b*. It contains in the prologue a eulogy on Aurangzīb, and, further on, fol. 48, a reference to the author's age, which was then fifty-two. It breaks off on fol. 53, and is followed by a few short Maṣnavīs. See the catalogues of Leyden, vol. ii. p. 107, and of Gotha, p. 80. Ḳaṣīdahs in praise of Muḥammad, of the

Indian saint Abu 'Alī Ḳalandar, and of the author's patron, Saif Khān (Badakhshī), fol. 59 *a*.

Beg. كداخت بسكه هوائى تموز مغز جبال
شرر ز سنك برآيد بصورت تبخال

Ghazals in alphabetical order, fol. 67 *a*.

Beg. محبت جادهٔ دارد نهان در خلوت دلها
چو تار سبحه كم كرديد اين ره زير منزلها

Rubā'īs with a few Ḳiṭ'ahs, also in alphabetical order, fol. 118 *b*.

The Dīvān of Nāṣir 'Alī has been lithographed in Lucknow, 1844, and A.H. 1281.

Or. 352.

Foll. 61; 7 in. by 4¼; 11 lines, 2⅜ in. long; written in Shikastah-āmīz; dated Benares, the 44th year of Aurangzīb, *i.e.* A.H. 1111—1112 (A.D. 1700).

[Geo. Wm. Hamilton.]

Maṣnavīs by Nāṣir 'Alī.

Beg. خدايا روزيم كن سوز دردى
كه در بابم خزان و رنك زردى

The first contains a description of Kashmīr. The longest, fol. 17—61, is a portion of the Maṣnavī above described, corresponding to Or. 315, foll. 3 *b*—32 *a*.

The margins of foll. 2—10 contain the first part of a Maṣnavī on the love-story of Prince Manohar كنور منوهر and Princess Madhūmālat مدهومالت.

Beg. بتوفيق خداوند خرد بخش
طفيل حضرت والا اعظم

The tale is stated to have been taken from a Hindu poem written by Shaikh Jamman.

هزاران آفرين بر شيخ جمن
بشعر هندوى بوده است پر فن

Add. 25,827.

Foll. 112; 9¼ in. by 5½; 15 lines, 3 in. long; written in plain Nestalik, apparently in the 18th century. [Wm. Cureton.]

The Dīvān of Nāṣir 'Alī, containing Ghazals, Ḳiṭ'ahs and Fardiyyāt in one alphabetical series.

Beg. اى عينك فروغ جمالت حجابها
ايينه دار پرتو حسنت نقابها

Or. 301.

Foll. 64; 8¾ in. by 6; 15 lines, 3¼ in. long; written in cursive Nestalik, apparently in the 19th century. [Geo. Wm. Hamilton.]

ديوان غنيمت

The Dīvān of Ghanīmat.

Beg. اى سايهٔ سحاب عطائى تو كشت ها
كردي ز كوچهٔ تو هواى بهشت ها

Muḥammad Akram, poetically styled Ghanīmat, a native of Ganjāh, or, according to others, of Ḳuṣūr, Panjāb, was a Sufi of the Ḳādirī order, and a pupil of the poet Muḥammad Zamān Rāsikh, of Lahore, who died A.H. 1107. He was some time attached to Mukarram Khān (Mīr Muḥammad Isḥāḳ), who filled the post of Nāẓim of Lahore from the 39th to the 41st year of Aurangzīb (A.H. 1106—8; see Tazkirat ul-Umarā, fol. 94). Ghanīmat left, besides his Dīvān, a Maṣnavī composed A.H. 1096, and entitled Nairang i 'Ishḳ, or Shāhid u 'Azīz, which is very popular in India, and has been lithographed in Lucknow about A.H. 1263. See Sarkhush, fol. 97, Riyāẓ ush-Shu'arā, fol. 322, Tazkirah i Ḥusainī, fol. 95, Mir'āt Aftābnumā, fol. 146, Naghmah i 'Andalīb, fol. 133, and the Oude Catalogue, pp. 127, 410.

The Dīvān consists only of Ghazals, in alphabetical order.

Add. 7779.

Foll. 192; 7½ in. by 4½; 17 lines, 2⅝ in. long; written in Nestalik, with gold-ruled margins, about the close of the 17th century. [Cl. J. Rich.]

دیوان عظیم

The Dīvān of 'Aẕīm.

'Aẕīm or 'Aẕīmā, of Nīshāpūr, who has been mentioned, p. 690 *a*, as the brother of Faujī, lived in Khorasan, and died, according to the Mir'āt us-Ṣafā, fol. 223, A.H. 1110, or, as stated in Naghmah i 'Andalīb, fol. 124, A.H. 1111. The statement of the Riyāẓ ush-Shu'arā, that 'Aẕīm was appointed Dīvān of Lahore by Shāhjahān rests on a confusion. Sarkhush, the poet's contemporary, asserts distinctly that he never came to India (see the Oude Catalogue, p. 113), nor is there in his Dīvān any trace of a residence in that country.

The laudatory poems are addressed to Shāh Sulaimān (A.H. 1077—1105), and to two Amīrs who resided at Nīshāpūr, viz. Bairām 'Alī Khān, who died in A.H. 1071 (see fol. 140 *a*), and his son Muḥammad Ibrāhīm. The dates of various chronograms contained in the Dīvān range from A.H. 1055 (fol. 140 *a*) to A.H. 1082 (fol. 190 *b*). Compare the Oude Catalogue, p. 358.

The contents are as follows:

Fol. 1 *b*. نور عظیم, a Maṣnavī treating of the creation of the world and the nature of man.

Beg. دارم سر حمد حق تعالی
ام للانسان ما تمنّی

'Aẕīm wrote it in Ḳandahār (see fol. 82 *b*), some time after the death of his father Ḳaidī, in A.H. 1064 (see fol. 91 *a*). The prologue contains eulogies on the Shāh ('Abbās II.), on Mīrzā Sa'd ud-Dīn Muḥammad, Vazīr of Khorasan, and on Ṣafī Ḳulī Khān (son of Ẕulfaḳār Khān, governor of Ḳandahār), Beglerbeg of that province (see foll. 54 *a*, 55 *b*).

Fol. 99 *b*. Ḳaṣīdahs and Tarkīb-bands, mostly in praise of the Imāms.

Beg. ای ز بسم الله کل برفرق فرقان ریخته
شکر للحمد ازان در کام انسان ریخته

Fol. 137 *a*. Ḳiṭ'ahs and Tārīkhs.

Fol. 142 *b*. Ghazals in alphabetical order.

Beg. ای عشق تن ما زتو شد جان تو از ما
ما از تو شدیم آخر و دیوان تو از ما

Fol. 190 *b*. Marṣiyah on Mīr Abul-Ḥasan, and a few Rubā'īs.

Or. 334.

Foll. 242; 10 in. by 6; 21 lines, 3¼ in. long; written in Naskhi in two columns, about the close of the 17th century. [Geo. Wm. Hamilton.]

جهان نامه

A versified sketch of general and Indian history, in the metre of the Shahnāmah.

Author: Fanā'ī, فنائی

Beg. بنام جهاندار جان بخش و هوش
نوازندهٔ جسم با چشم و گوش

This is the first volume جلد اول only of an extensive work, which, according to the prologue, was intended to comprise the history of the prophets and of the ancient kings of Kashmīr, Kābul, Sind, Bengal, the Deccan, Ujjain, and Hindustan. The author, who is not otherwise known, begins with eulogies on his spiritual guide, Shaikh Luḳmān B. Shaikh 'Uṣmān Khalīl Sulaimānī, and on the reigning sovereign, Aurangzīb. As he refers incidentally to the conquest of Bījāpūr and Golconda by the latter, he must have written after A.H. 1099.

The present volume contains an account of the creation of the world, of the prophets from Adam to Luḳmān, and of the early kings of Persia.

Or. 1217.

Foll. 434; 9½ in. by 5¼; 15 lines, 3¼ in. long; written in cursive Nestalik; dated A.H. 1532 (for 1132, A.D. 1720). [Alex. Jaba]

مسلك المتقين

A versified treatise comprising an introduction on the creed, and four books treating of the laws of purification, prayer, legal alms and fasting, according to the Ḥanafī school.

Beg. حمد بيحد ثناى بى اعداد
بخداي كه نور ايمان داد

The author, whose name does not appear, was originally, according to his own statement, an illiterate Uzbak in the king's service, but had been enlightened, and affiliated to the Naḳshabandī order, by Shaikh Naurūz. He completed the first book in A.H. 1111, and the second A.H. 1112. In his conclusion he adds that he was postponing the composition of a fifth book on pilgrimage until he had himself performed that sacred rite, but that he was yet prevented by the prevailing state of impiety and lawlessness from carrying that design into execution.

In a lithographed edition of this work, printed in Lucknow A.H. 1290, the author is called in the subscription Ṣūfī Ilahyār Khān, صوفى الهيار خان.

Or. 311.

Foll. 192; 9 in. by 5½; 12 lines, 3 in. long; written in Shikastah-āmīz, with 'Unvān and gold-ruled margins, in the 18th century. [Geo. Wm. Hamilton.]

ديوان مخفي

The Dīvān of Makhfī.

Beg. اى ز ابر رحمتت خرم كل بستان ما
كفتكوى حرف عشقت مطلع ديوان ما

Makhfī is the poetical surname of Zīb un-Nisā Begam, the eldest child of Aurangzīb, a princess celebrated for her high literary attainments and her liberal patronage of men of learning. She was born A.H. 1048, and died in Dehli on the 10th of Muḥarram, A.H. 1114. See Tārīkh i Muḥammadī, fol. 237, Mir'āt ul-'Ālam, fol. 444, Maāṣir 'Ālamgīrī, pp. 462, 539, Gul i Ra'nā, fol. 79, Naghmah 'Andalīb, fol. 89, and the Oude Catalogue, p. 480.

Contents: Ghazals in alphabetical order, fol. 1 *b*. Tarjī'- and Tarkīb-bands, fol. 149 *b*. Ḳaṣīdahs, fol. 174 *b*. Mukhammasāt, fol. 189 *a*.

The Dīvān of Makhfī has been lithographed in Cawnpore, A.H. 1268, and in Lucknow, A.H. 1284.

Add. 25,826.

Foll. 136; 10¼ in. by 6½; 17 lines, 4 in. long; written in cursive Nestalik, in the 18th century. [Wm. Cureton.]

The same Dīvān.

The first page bears the name of Turner Macan.

Add. 16,790.

Foll. 102; 9½ in. by 6; 15 lines, 4 in. long; written in Nestalik, apparently in India; dated Jumādā I., A.H. 1219 (A.D. 1804). [Wm. Yule.]

ديوان عالي

The Dīvān of Ni'mat Khān 'Ālī.

Beg. تمامى يابد از مصراع بسم الله ديوانها
ببين كزمد اين ابروست زيب روى عنوانها

Ni'mat Khān 'Alī, who has been already mentioned, pp. 268 *b* and 272 *a*, was the son of Ḥakīm Fatḥ ud-Dīn Shīrāzī. He is stated in the Tārīkh i Muḥammadī, fol. 245, to have died in Dehli, on the first of Rabī' I., A.H. 1122. Notices on his life are to be found in the Riyāẓ ush-Shu'arā, fol. 316, the Tazkirah i Ḥusainī, fol. 92, and Naghmah i 'Andalīb, fol. 128.

This copy contains only Ghazals, in alphabetical order.

A Dīvān, including also Ḳiṭ'ahs, chronograms, and riddles, is described under the title of خوان نعمت in the Oude Catalogue, p. 328. See Stewart's Catalogue, p. 74, the Ouseley Collection, No. 257, and Bibliotheca Sprenger., No. 1374.

Or. 317.

Foll. 203; 7½ in. by 3¾; 9 lines, 2½ in. long; written in Shikastah-āmīz; dated Shāhjahānābād, Sha'bān, A.H. 1247 (A.D. 1832). [Geo. Wm. Hamilton.]

The Dīvān of Ni'mat Khān 'Alī, containing Ghazals in alphabetical order, but differing from the preceding copy in contents and arrangement.

Beg. بیا ای خامه بسم الله سرکن راه مطلب را
برار از دامن حرف افتاب از نقطه کوکب را

Copyist: نوازش حسن

Add. 16,789.

Foll. 121; 9¼ in. by 6; 15 lines, 4⅛ in. long; written in Nestalik, apparently in the 18th century. [Wm. Yule.]

Two compositions of the same Ni'mat Khān 'Alī, viz.:

I. Fol. 1 *b*. A Maṣnavī, containing moral tales and apologues.

Beg. حمد و شکر اورا که هرچه هست از اوست
دام هستی حلقه دار از های اوست

See the Oude Catalogue, p. 329.

The author's Kulliyāt are described in Stewart's Catalogue, p. 74.

II. Fol. 108 *b*. حسن و عشق, "Beauty and Love," a tale in mixed prose and verse.

Beg. حدیث عشق شد زیب بیانم
چو شمع افتاد آتش در زبانم

It has been published in Lucknow, 1842, and 1873, and printed, with a commentary by Imāmbakhsh, in Dehli, 1844. See Bibliotheca Sprenger., No. 1621-2, and Zenker, vol. ii. p. 51.

Egerton 698.

Foll. 72; 9½ in. by 6¼; 14 lines; written in Indian Nestalik; dated Zulḥijjah, A.H. 1218 (A.D. 1804). [Adam Clarke.]

The Maṣnavī mentioned in the preceding MS., art. I.

Copyist: احمد ولد محمد صادق

Or. 344.

Foll. 24; 10 in. by 6; 11 lines, 3½ in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins; dated A.H. 1200 (A.D. 1706). [Geo. Wm. Hamilton.]

فیل نامه

Fīl-Nāmah, also called مثنوی فیل.

Beg. بنام خدائی که بسیل سخن
روان کرد در عرصه گاه دهن

The author, who appears to have been a dependent of Jahāndār Shāh, describes a chase in the forest of Nānpārah, Oude, in which that prince, then heir presumptive, had a victorious encounter with a formidable wild elephant. He designates himself in the following verse, fol. 20 *b*,

رهی هم باندازهٔ قدر خویش
لآلی منظوم خود برد پیش

by the name of Rahī, which may have been his takhalluṣ, and, complaining of his evil star which had banished him from Court, begs to be taken into the royal service.

Jahāndār Shāh ascended the throne in Muḥarram A.H. 1124.

Egerton 686.

Foll. 376; 13½ in. by 9½; 22 lines, 6¾ in. long; written in four columns in Nestalik, apparently in the 18th century.

حملهٔ حیدری

A poetical account of the life of Muḥammad and the first Khalifs, principally founded on the Ma'ārij un-Nubuvvat (see p. 149 *a*).

Author: Bāẕil, باذل

Beg. بنام خداوند بسیار بخش
خرد بخش و دین بخش و دینار بخش

Mīrzā Muḥammad Rafī', poetically surnamed Bāẕil, and entitled Rafī' Khān, was the son of Mīrzā Maḥmūd, who with his brother Muḥammad Ṭāhir, afterwards Vazīr Khān, went from his native city, Mashhad, to India in the reign of Shāhjahān. Rafī', who was born in Dehli, was attached as Dīvān to the staff of Prince Mu'izz ud-Dīn, whose mother was a sister of his own, and subsequently obtained the post of governor of Gualiyār. Having lost the latter office after the death of Aurangzīb, he retired to Dehli, where he died A.H. 1123 or 1124. The first date is given by Sirāj, Oude Catalogue, p. 150, and fixed by the chronogram جا مہر علی بجنتش داد, quoted in the Riyāẓ ush-Shu'arā; the second is found in Mir'āt uṣ-Ṣafā, fol. 222, and Tārīkh i Muḥammadī, fol. 246. See also Mir'āt Jahānnumā, fol. 324, Mir'āt Aftābnumā, fol. 137, Maāṣir ul-Umarā, fol. 575, Khulāṣat ul-Afkār, fol. 30, and the Oude Catalogue, p. 368.

Bāẕil did not live to complete his work, which is here finished by another hand. The original poem comes to an abrupt termination, fol. 315, shortly after the account of 'Uṣmān's assassination. The continuator, who calls himself Najaf, states in the next-following lines that at that point the poet's hand was stayed by death. He adds that he had long entertained the thought of completing the work, when he became, A.H. 1135, the fortunate possessor of a poem written, long before Bāẕil's time, by a Sayyid Abu Ṭālib in Isfahan, which contained the history of 'Alī from the point at which Bāẕil had left off, and found that it tallied so well with the Ḥamlah, that, by adding it to the unfinished poem, he was able to produce a complete and uniform whole.

This continuation, which begins with 'Ali's accession to the Khilāfat, was apparently brought down to his death; but it breaks off in the present copy, a little before the end.

The present poem is quite distinct from a poetical history of 'Alī, which bears the same title, and has been twice lithographed in Persia, A.H. 1264 and 1270. This last was written in A.H. 1220 by Mullā Bamūn 'Alī ملا بمونعلی (Mūmin 'Alī ?) Kirmānī, poetically called Rājī, by order of the Shāhzādah Ibrāhīm Khān. See the Journal of the As. Soc. of Bengal, vol. 21, p. 535.

The Ḥamlah i Ḥaidarī of Bāẕil has been lithographed in Lucknow, A.H. 1267.

The first page of the MS. bears the name and the Persian seal of General Carnac.

Egerton 1037.

Foll. 312; 12½ in. by 7¼; 18 lines, 5 in. long; written in two columns, in a cursive Indian character, apparently in the 18th century.

The first half of the same work, corresponding to foll. 1—187 of the preceding copy.

Egerton 1038.

Foll. 134; 15 in. by 8¾; 21 lines, 6 in. long; written in cursive Nestalik, in four columns; dated Ṣafar, A.H. 1207 (A.D. 1792).

The second half of the same poem, corresponding to foll. 187—315 of Egerton 686.

Copyist: محمد بن لطف علی رضوی

Add. 25,806.

Foll. 360; 11½ in. by 6¼; 23 lines, 4¾ in. long; written in cursive Indian Shikastah-āmīz, in four columns; dated Lucknow, Ẕul-ḥijjah, A.H. 1206 (A.D. 1791).

[Wm. Cureton.]

The same work, with a continuation by Azād, foll. 316—360, which contains the history of 'Alī from his accession to his death, and begins thus:

ثنای که سر دفتر نامهاست
خداوند لوح و قلمرا سزاست

Azād, who has been mentioned p. 373 *a*, states in the prologue that, after completing his Dilkushā-Nāmah (see p. 719 *b*), he had been desired by Muḥammad Fakhr ud-Dīn Khān, a cousin of Bāẕil, to complete the unfinished work of the latter.

Copyist: میرزا محبوب علی از زمرهٔ سادات رضوی نکینه

Add. 7809.

Foll. 99; 9 in. by 4½; 14 lines, 2¾ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, in the 18th century.

[Cl. J. Rich.]

دستور العفاف

"The Model of the Chaste," a tale in Masnavī rhyme.

Author: Turāb, ترب

Beg. بنام آنکه ذاتش بی نشانست
بنام او ز هر ذاتی نشانست

The author, who praises in the prologue the reigning sovereign, Shāh Sultān-Ḥusain, states that his purpose had been to write a strictly moral tale, fit to be read by old and young. The story, which is borrowed from the Kāfī of Kullīnī, records the trials, and eventual triumph, of a virtuous woman, exposed to the obsessions of a wicked Ḳāẓī, her husband's brother.

The title and date of composition, A.H. 1126, are stated in the following lines, fol. 98 *b*:

دبیر خامه اش چون کرد منظوم
بدستور العفافش ساخت موسوم
قلم چون گوهر تاریخ را سفت
زبهر سال آن منظوم من گفت

The fly-leaf bears the title افضل التمشیات

Add. 16,795.

Foll. 168; 7½ in. by 4½; 12 lines, 2¾ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, in the 18th century.

[Wm. Yule.]

دیوان عالي

The Dīvān of 'Ālī.

Beg. کی شود دلتنك از غم هرکه با دل اشناست
بی تکلف کوشه دل بوستان دلکشاست

Mīrzā Abul-Ma'ālī, poetically surnamed 'Ālī, came of a noble family of Nīshāpūr, which traced its origin to Farīd ud-Dīn 'Aṭṭār. He was a Sufi and an eminent scholar, and lived at the court of Farrukhsiyar, from whom he received the title of Vizārat Khān. See Muṣḥafī, fol. 67, Hamīshah Bahār, Oude Catalogue, p. 126, and Garcin de Tassy, Litt. Hind., vol. i. p. 191.

Contents: Kaṣīdahs, and Kiṭʻahs, including chronograms, fol. 1 *b*. Ghazals in alphabetical order, fol. 23 *a*. Rubāʻis and Fardiyyāt, fol. 164 *b*.

The Dīvān contains some pieces addressed to Farrukhsiyar, and chronograms ranging from A.H. 1124 to 1127, and relating for the most part to births and marriages in the imperial family.

Or. 313.

Foll. 149; 7¼ in. by 4¼; 15 lines, 2¼ in. long; written in Nestalik, with gold-ruled margins, for Uzbak Khān, son of Kipchāk Khān; dated Multān, Zulkaʻdah, A.H. 1142, (A.D. 1730). [Geo. Wm Hamilton.]

دیوان منصف

The Dīvān of Munṣif.

Beg. کشت ز بار کنه قامتم ازبس دوتا
شد خط پیشانیم همچو نگین نقش پا

The poet gives his proper name, Fāẓil Khān, in the following chronogram, fol. 146, relating to the building of his house in Lahore, A.H. 1117:

كفتا باشد مضاعف تاريخش
باد آباد خانه فاضل خان

He appears to have been attached to the service of ʻAbd uṣ-Ṣamad Khān Dilīr Jang, to whom several of his Kaṣīdahs are addressed, and to whose victory over the Sikhs, in A.H. 1127, he refers fol. 9 *a*. See Sprenger, Oude Catalogue, p. 507.

ʻAbd uṣ-Ṣamad Khān distinguished himself under Farrukhsiyar by the capture of the Sikh chief Bandū, and was rewarded for his success with the Ṣūbahdārī of Lahore and Multān. See Taẕkirat ul-Umarā, fol. 72.

Contents: Kaṣīdahs, fol. 2 *b*. Ghazals in alphabetical order, fol. 14 *b*. Rubāʻis similarly arranged, fol. 132 *b*.

Add. 25,822.

Foll. 166; 8¾ in. by 5; 17 lines, 2⅞ in. long; written in cursive Nestalik; dated from the camp of Niẓām ul-Mulk Āṣafjāh, near the fort of Ausā (Owsa), Deccan Shaʻbān, A.H. 1145 (A.D. 1733). [Wm. Cureton.]

انتخاب دیوان مرزا عبد القادر بیدل

Selection from the Dīvān of Bīdil.

Beg. بهر جبین که بود سطری از کتاب حیا
ز نقطه عرقم دارد انتخاب حیا

Mīrzā ʻAbd ul-Kādir, poetically surnamed Bīdil, is by common consent the greatest Indian poet of the last century; but Persian critics find fault with him for his unidiomatic phraseology. He was of Turkish extraction, belonging to the Chaghatāi tribe of Arlāt, but was born in ʻAẓīmābād (Patna). He is described as a man of herculean strength and proud spirit. Having been attached in his youth to the service of Prince Muḥammad Aʻẓam Shāh, he chose to leave it rather than to prostitute his talent by lauding his patron, as he was required to do, and led henceforth a free and independent life, dwelling mostly in Dehli, where his house was the common resort of all lovers of poetry, and where he died in A.H. 1133 at the age of seventy-nine. His collected works are said to amount to more than a hundred thousand lines.

Notices on Bīdil are found in Mirʼāt ul-Khayāl, foll. 257—268, Sarkhush, fol. 19, Muṣḥafī, fol. 25, Ḥusainī, fol. 29, Tārīkh i Muḥammadī, fol. 253, Riyāẓ ush-Shuʻarā, fol. 83, Khulāṣat ul-Afkār, fol. 35, Naghmah i ʻAndalīb, fol. 50. Compare Sprenger, Oude Catalogue, p. 378, and Garcin de Tassy, Litt. Hind., vol. i. p. 314.

A volume entitled كليات بيدل, lithographed in Lucknow, A.H. 1287, comprises the Nikāt, Rukaʻāt, Dīvān, and Chahār ʻUnṣur.

The present MS. contains Ghazals in alphabetical order, fol. 3 *b*, Rubā'is, similarly arranged, fol. 134 *a*, and Mukhammasāt, fol. 146 *b*.

Add. 7093.

Foll. 332: 9½ in. by 5¼; 17 lines, 2⅜ in. long; written in Nestalik; dated Rajab, the 4th year of the reign (of Farrukhsiyar = A.H. 1128, A.D. 1716).

عرفان

A poem treating of Sufi doctrines, by Mirzā Bīdil.

Beg. عشق از هشت خاك آدم ريخت
آنقدر خون كه رنك عالم ريخت

It is divided into numerous sections, each of which has a Masnavī distich for its rubric.

The author states at the end that the poem consists of eleven thousand lines, and gives the date of its completion, A.H. 1124, in the following chronogram:

كرد تاريخ او نياز كرام
هديهٔ ذو الجلال والاكرام

Copyist: الله بخش

On the first page is a note stating that the MS. had been bought in A.H. 1159 by Mīrzā Muhammad, son of Mu'tamad Khān; also the Persian seal of Archibald Swinton, with the date 1174.

Add. 7094.

Foll. 167; 9½ in. by 5¼; 15 lines, 3½ in. long; written in cursive Indian Nestalik; dated A.H. 1135, the fourth year of Muhammad Shah (A.D. 1719).

رياض المعارف

The "Gardens of Insight," a Masnavī containing precepts on spiritual life, illustrated by anecdotes of the patriarchs and some celebrated saints.

Author: Maulavī 'Alī Asghar B. 'Abd us-Samad, مولوي على اصغر بن عبد الصمد

Beg. حمد كويد مر خدارا بر وجود و بر بقا
جنى و انس و ملك والطير فى جو السما

The above title and author's name are found in the subscription. From the following words, which are appended to the latter, دام الله تعالى بركاته و هداياته علينا الخ, it would appear that 'Alī Asghar was alive at the date of transcription, and that the transcriber, who calls himself نعم على بن قاضى محمد مرتضى القنوجى, was one of his disciples.

Add. 5635.

Foll. 109; 8 in. by 4⅞; 15 lines, 2⅞ in. long; written in Indian Nestalik, in the 18th century. [Nath. B. Halhed.]

ديوان قاسم ديوانه

The Dīvān of Kāsim Dīvānah.

Beg. بسكه افتاد از غمت شوريدكى در كار ما
بر سر ما خود بخود وا ميشود دستار ما

Mullā Kāsim, a native of Mashhad, studied in Isfahan, and became a pupil of Mīrzā Sā'ib. He subsequently went to India, where he was apparently still living in A.H. 1136. See the Hamīshah Bahār, Oude Catalogue, p. 128, Sarkhush, fol. 107, Riyāz ush-Shu'arā, fol. 372, Mir'āt Aftābnumā, fol. 152, Husainī, fol. 108, and the Oude Catalogue, p. 533.

His nickname Dīvānah, or madman, was probably due to the use he made of that word in the first line of one of his Ghazals:

عشق دارد زنده‌دل آب و كل ديوانه را
كرم دارد جوش مى هنكامهٔ ميخانه را

Contents: Ghazals in alphabetical order, fol. 1 *b*. A Masnavī, fol. 105 *b*. Rubā'is, fol. 108 *a*.

Copyist: شيخ احمد

Add. 25,805.

Foll. 172; 12 in. by 8¼; 19 lines, 5¾ in. long; written in a cursive Indian hand in four columns, in the 18th century; much damaged by fire in 1865. [Wm. Cureton.]

صولت صفدري

A poem on the life and warlike deeds of 'Alī.

Author: Ḥikmat, حكمت

Beg. بنام خدا خالق مرتضى
ستـاينده موجد ما سوي

The author, whose proper name was Muḥibb 'Alī Khān, wrote this poem, as he states in the prologue, in order to complete the unfinished Ḥamlah i Ḥaidarī (see p. 704 *a*). He was evidently a Shī'ah of the most rabid stamp, and never mentions Abu Bakr or 'Umar without calling them hog, dog, or similar names.

A passage of the conclusion, in which A.H. 1143 was given as the date of composition, is now lost.

Add. 7808.

Foll. 201; 10¾ in. by 5¾; 19 lines, 3½ in. long; written in Shikastah-āmiz, in the 18th century. [Cl. J. Rich.]

A poem on the history of Fāṭimah, according to Shī'ah tradition, by the same Ḥikmat, with a continuation.

Beg. بنام خداوند عرش عظيم
نگارندهٔ لوح اميد و بيم

Ḥikmat, who commenced this poem, as stated in the prologue, after completing the Ṣaulat i Ṣafdarī, left it unfinished.

The continuation, entitled فرح نامهٔ فاطمى, foll. 38 *b*–201 *a*, is by Ḥāẓiḳ حاذق, who in the prose preface prefixed to the first part calls himself محمد بن المدعو بكاظم الطبيب المخاطب من جناب السلطان بحاذق الملك

Beg. خدا را چه نام است نام خدا
كه مـرآت دل يـافته زو جلا

Ḥāẓiḳ states that he was a native of Shūshtar, fol. 194, that he had previously written a history of prophets and saints, fol. 188 *a*, and that he was upwards of seventy years of age when he composed the present poem, fol. 194, which he completed in the space of four months, while performing a toilsome and a dangerous journey.

On the first page is written, by a later hand, the following title, which does not appear in the text:

كتاب زبدة المدايح من نتيجة افكار محب عليخان راهب تخلص وحاذق تخلص كبراء الهند

Add. 25,831.

Foll. 48; 6½ in. by 4¼; 6 lines in a page; written in Nestalik, in the 18th century. [Wm. Cureton.]

طريم القناقيع

A collection of detached distichs describing the charms of the female breast.

Author: Allah Virdī Khān Fayyāẓ, الله ورديخان فياض

Beg. دو پستانش دو سركش ماه روها
دو معشوقان بسر پيچيده مـوهـا

The author states in a short preface that he wrote these verses in the space of a week, at the request of a Darvīsh called Shauḳmast, who had accosted him while he was fishing on the river's bank. The date of composition, A.H. 1144, is expressed in a versified chronogram by the words زهى سامان عشرت

Add. 19,620.

Foll. 100; 8½ in. by 4½; 15 lines, 3¼ in. long; written in Nestalik, in the 18th century. [Samuel Lee]

ديوان مخلص

The Dīvān of Mukhliṣ.

Beg. الهی پرتو از نور یقین ده شمع جانسم را
بشوي از حرف باطل يكقلم لوح بيانم را

Mīrzā Muḥammad, poetically styled Mukhliṣ, was called from his native place, Mashhad, to Isfahan in the reign of Shāh Sulṭān Ḥusain by I'timād ud-Daulah Mūmin Khān. Ḥazīn, who was acquainted with him, states, fol. 33, that he died in that city, about sixty years of age.

Several pieces of the present Divān are quoted in the Riyāẓ ush-Shu'arā, fol. 444. See also Mir'āt Āftābnumā, fol. 154, Naghmah 'Andalīb, fol. 167, and Oude Catalogue, pp. 128, 138.

Contents: Ghazals, in alphabetical order. Ḳiṭ'ahs, similarly arranged, fol. 81 *b*.

Add. 22,704.

Foll. 96; $8\frac{1}{4}$ in. by 5; 14 lines, 3 in. long; written in Nestalik; dated Shavvāl, A.H. 1234 (A.D. 1819).

[Sir John Campbell.]

جنات الوصال

The second part, جنت ثانی, of a religious poem, entitled "Gardens of Union," treating of ascetic life.

Beg. باز کردم کوهر افشان خامه را
تا نمایم درج کوهر نامه را

The author, whose name does not appear, was a wandering Darvīsh of the Ni'matullāhī order. He refers incidentally, fol. 32 *a*, to a journey he took from Isfahan to Kirmān to visit the tomb of the holy founder of the order in Māhān (see p. 634 *b*), and to a disturbance in which his fellow traveller Mushtāḳ lost his life. The prologue contains a long panegyric on Aḥmad Pāshā, who wielded an almost independent power in Baghdād from A.H. 1135 to 1159. See the Arabic Catalogue, p. 433.

Or. 281.

Foll. 149; $8\frac{3}{4}$ in. by 5; 12 lines, $3\frac{1}{4}$ in. long; written in Shikastah-āmīz, about A.H. 1151 (A.D. 1738). From the royal library of Lucknow. [Geo. Wm. Hamilton.]

ديوان ثابت

The Dīvān of Ṣābit.

Beg. ای که وابستهٔ حرف تو بود نظم بیان
حجت ناطق دعوي كلام تو زبان

Mīr Muḥammad Afẓal, poetically styled Ṣābit, was the nephew of Himmat Khān (Mīr 'Isā), of Badakhshān, who was Mīr Bakhshī under Aurangzīb, and died A.H. 1092 (see p. 697 *b*). Ṣābit, who was a Sayyid of great learning and piety, died in Dehli, his native place, on the 13th of Rabī' I., A.H. 1151. See Tārīkh Muḥammadī, fol. 289, Mir'āt Āftābnumā, fol. 187. Riyāẓ ush-Shu'arā, fol. 95, Ātashkadah, fol. 173, and the Oude Catalogue, p. 578.

Contents: Ḳaṣīdahs, mostly in praise of the Imāms, fol. 2 *b*. Maṣnavīs, including Marṣiyahs on the martyrs of Karbalā, fol. 57 *b*. A second series of Ḳaṣīdahs, addressed for the most part to contemporaries, fol. 88 *a*. Ghazals, in alphabetical order, fol. 96 *b*. Rubā'is, fol. 141 *b*. Ḳiṭ'ahs, fol. 143 *a*. Mukhammasāt, fol. 145 *a*.

The first of the above sections includes a long Ḳaṣīdah entitled شهاب ثاقب, foll. 21—39, in which the poet retorts on his critics. The Dīvān was collected, after Ṣābit's death, by his pupil, Band i 'Alī who writes at the end: آنچه مسودات حضرت میر و مرشد بر
حق میر افضل الدین محمد ثابت قدس الله سره العزیز
بدست آمدند غلام ازلی بند علی فراهم آورده استکتاب
کنانیده واین نسخه متبرکه را تواضع فضیلت و کمالات
دستگاه مخدوم مهربان مولوي محمد پناه سلمه الله نمود

Or. 274.

Foll. 279; 9 in. by $5\frac{1}{2}$; 15 lines, $3\frac{1}{4}$ in.

long; written in Nestalik, with 'Unvān and ruled columns; dated Rabī' I., the 19th year of Muḥammad Shāh, A.H. 1147 (A.D. 1734).

[Geo. Wm. Hamilton.]

دیوان آفرین

The Divān of Āfarīn.

Beg. خداوندا نکین کن دور بـزم قدس نامم را
چو سطر آه عاشق سوزمضمون ده کلامم را

Shāh Faḳīr Ullah Āfarīn, a Sufi and poet, was born in Lahore, and died there, A.H. 1154. Vālih, who met him in his native city, A.H. 1147, was much struck with his genius, and says that, had he only been born in Persia, he would have been the greatest poet of the age. See Riyāẓ ush-Shu'arā, fol. 61, Muṣḥafī, fol. 11, Tārīkh Muḥammadī, fol. 294, and the Oude Catalogue, pp. 150, 154, and 317.

Contents: Ghazals, in alphabetical order, fol. 3 *b*. Mukhammasāt, fol. 256 *a*. Rubā'is, fol. 266 *a*. Ḳaṣīdahs in praise of Muḥammad, and a Tarjī-band on the martyrdom of Ḥasan and Ḥusain, fol. 267 *b*.

Or. 348.

Foll. 103; 9 in. by 5¾; 11 lines, 3½ in. long; written in Nestalik for Col. Geo. Wm. Hamilton, then Commissioner of Multan; dated Kalāchūr, Rabī' I., A.H. 1277 (A.D. 1860).

هیر و رانجهن

"Hīr and Rānjhan," the tale of two Panjābī lovers, a Maṣnavī by the same poet.

Beg. بنام جمن ساز ناز و نیاز
که خار نیازش بود سرو ناز

Copyist: شوق محمد ساکن قصبه جلالپور هندال

In the subscription the title is written قصهٔ هیر و رانجها از تصنیف آفرین مسمی بناز و نیاز, but in the text the heroine's name is invariably written رانجهن.

Azād found Āfarīn engaged in composing this poem in A.H. 1143. See the Oude Catalogue, p. 317. A prose version of the same tale is found in Or. 1244. A Hindustani version, Ḳissah Rānjhā Hīr, by Maḳbūl, has been translated by Garcin de Tassy, Revue de l'Orient, 1857.

Add. 18,545.

Foll. 235; 9 in. by 5¾; 14 lines, 3½ in. long, in a page; written in fair Nestalik, with gold-ruled margins; dated Jumādā I., A.H. 1162 (A.D. 1749).

[H. Steinschuss.]

ثمرة الفواد و نيتجة الوداد

A Maṣnavī on love and anecdotes of lovers, with a prose preface.

Author: Muḥammad, known as Ḳāsim, poetically surnamed Ẓarāfat, محمد الشهير بقاسم المتخلص بظرافت

Beg. of the Preface:

الحمد لله الذی برحمته الف بین القلوب

Beg. of the Poem:

بنام آنکه نامش الفت آموخت
رخ عصیان زجام رحمت افروخت

The author, who lived at Lahore, says repeatedly that he had never made a study of prosody, nor written any verses before.

The poem, which is said to consist of 6268 lines, and in which are inserted extracts from various works, Persian and Arabic, is divided into two Daftars, the first of which was completed A.H. 1146, and the second, fol. 203 *b*, A.H. 1149. An appendix, in which the poet describes a happy meeting with his beloved, is dated A.H. 1156.

This copy contains numerous marginal additions.

Egerton 1036.

Foll. 207; 8½ in. by 5; 15 lines, 2¾ in. long; written in Shikastah-āmīz, in two

columns, dated Zulka'dah, the 7th year of 'Alamgīr II. (A.H. 1173, A.D. 1760).

فلك اعظم

The love-story of Kāmrūp and Kāmlatā, a Maṣnavī.

Author: Anjab, انجب

Beg. ای زلال هوس تشنه لبان
آرزومند تو صاحب طلبان

Badī' ul-'Aṣr, commonly called Ḥājī Rabī', poetically styled Anjab, gave himself out for a native of Andalus (Spain). He came in his childhood to Isfahan, where he spent thirty years, and became a pupil of Murtaẓā Ḳulī Beg Zanknah, surnamed Vālāi Iṣfahānī. After long travels he settled in Dehli, where he died, it is said, upwards of a hundred years old. He was a most prolific poet; Muṣḥafī, who saw him some months before his death, mentions, among his works, an imitation of the Khamsah of Niẓāmī, a Dīvān of sixty thousand verses, an extensive work on Imāmī tenets, a tale of the four Darvīshes in prose, and a metrical translation of the eighteen Parvas of the Mahābhārat; see 'Iḳd Ṡurayyā, Add. 16,727, fol. 4 *a*. Compare Hamīshah Bahār, Oude Catalogue, p. 118.

Murtaẓā Ḳulī Beg, surnamed Vālā, a native of Persia, was attached to the service of Sarbuland Khān, and went, after the death of that Amir, to Bengal, where he died. See Riyāẓ ush-Shu'arā, fol. 500.

The prologue contains a eulogy on Muḥammad Shāh, and upon a Khān, called Maḥmūd, who had sent for the author, then living in seclusion, and requested him to put the above story into verse. The poem was completed, as stated at the end, in A.H. 1157.

Or. 304.

Foll. 240; 9¾ in. by 5¼; 15 lines, 3 in. long; written in Shikastah, dated Rajab, A.H. 1159 (A.D. 1746). From the royal library of Lucknow. [Geo. Wm. Hamilton.]

ديوان اميد

Beg. شود کشاده دل از غم بسینهٔ دلگیر
اگر شکفته کسی دید غنچهٔ تصویر

Mīrzā Muḥammad Riẓā, afterwards Ḳizilbāsh Khān, poetically surnamed Ummīd, was a native of Hamadān and a skilled musician. Mīrzā Ṭāhir Vaḥīd, and afterwards Mīr Najāt, were his instructors in poetry. Having gone to India in the reign of Bahādur Shāh, he attached himself to the service of Niẓām ul-Mulk Āṣafjāh. He died in Dehli on the 9th of Jumāda I., A.H. 1159. See Tārīkh i Muḥammadī, fol. 305, Muṣḥafī, fol. 8, Naghmah 'Andalīb, fol. 43, the Oude Catalogue, pp. 153, 300, 581, and G. de Tassy, Litt. Hind., vol. iii., p. 250.

Contents: Ḳaṣīdahs in praise of Muḥammad and 'Alī, of Muḥammad Shāh, Ẕulfaḳār Khān, and others, fol. 2 *b*. Muḳaṭṭa'āt, the first of which is addressed to Farrukhsiyar, fol. 11 *b*. Ghazals, in alphabetical order, fol. 16 *b*. Mukhammasāt, fol. 239 *a*. Mufradāt, alphabetically arranged, fol. 241 *a*. Rubā'is, fol. 246 *a*.

Copyist: مير محمد سميع المشهدی

Or. 345.

Foll. 91; 6½ in. by 3¾; 12 lines, 2¾ in. long; written in Nestalik, apparently in the 18th century. [Geo. Wm. Hamilton.]

نياز و ناز

The love-tale of Prince Niyāz and Princess Nāz, a Sufi allegory in Maṣnavī rhyme.

Author: Azād, آزاد

Beg. الهی دل بعشقت مایلم کن
در عالم شوق تحویل دلم کن

The prologue contains a eulogy on a holy Sayyid, Mīr Abu 'l-Vafā, by whose desire the poem was written. The author's name occurs in the first line of the epilogue, fol. 91 *a*:

بیا آزاد ترک این و آن کن
سر آمد قصه ختم داستان کن

as well as in some other passages; see foll. 22 *b*, 50 *a*, 85 *a*.

The title, which is found in the epilogue, fol. 91 *b*,

نیاز و ناز نامش ساز کردم

is often repeated in the same form, "Niyāz u Nāz," apparently intended to distinguish it from the well-known poem "Nāz u Niyāz" of Zamiri, a poet of the reign of Shāh Ṭahmasp.

A poet called Āzād, whose proper name was Mirzā Arjumand, is mentioned by Sirāj, and the author of Hamishah Bahār, Oude Catalogue, pp. 154, 117. He was the son of 'Abd ul-Ghani Beg Kabūl, of Kashmir, who died A.H. 1139, *ib.* p. 151. But there is nothing to show whether the present poem should be ascribed to him, to an earlier Āzād, a native of Yazd, who died, according to Mir'at Jahānnumā, fol. 296, A.H. 950, or to some other poet of the same name.

Or. 272.

Foll. 125; 8¼ in. by 5½; 11 lines, 3¼ in. long; written in Shikastah-āmīz, probably about the close of the 18th century.

[Geo. Wm. Hamilton.]

دیوان اطمینان

The Divān of Iṭminān.

Beg. نام خسرو گشت تا بسم الله عنوان ما
نور معنی جلوه کرد از مطلع دیوان ما

This Divān, which consists entirely of Ghazals, contains several imitations of earlier poets, especially of Amir Khusrau. The latest of these appears to be Hilāli, who died A.H. 939 (p. 656 *a*). No record has been found of the author.

Or. 270.

Foll. 69; 8½ in. by 5; 15 lines, 3¼ in. long; written in Nestalik, in the 18th century. [Geo. Wm. Hamilton.]

دیوان حسرت

The Dīvān of Ḥasrat.

Beg. اگر بعرض دهم دستگاه مستی ها
شکست شیشه کشد ناله از دل خارا

The proper name of the author, who designates himself alternately by the poetical surnames Ḥasrat and Ashraf, has not been ascertained. It appears from various chronograms contained in his Dīvān that he lived in India in the time of Muḥammad Shāh, and was a dependent of 'Aẓamat Ullah Khān. He records victories gained by that Amīr over the Rohillas and the Jāts in A.H. 1134, and his death in A.H. 1146. Later chronograms, which extend to A.H. 1158, relate to the rout of the army of Barhah by Mu'īn ud-Dīn Muḥammad Khān, A.H. 1150, and to some incidents in the life of Farīd ud-Dīn Khān, who was apparently the author's last patron.

Contents: A Ḳaṣīdah in praise of Muḥammad, fol. 3 *b*. A Maṣnavī containing anecdotes of celebrated Sufis, imperfect, fol. 5 *a*. Ghazals, in alphabetical order, fol. 10 *a*, beginning:

ای مایل در تو زهر سو نیازها
دیر و حرم ز شوق تو لبریز رازها

Ḳit'ahs, fol. 59 *a*. Rubā'is, fol. 62 *a*.

Or. 247.

Foll. 367; 9½ in. by 5½; 14 lines, 3¾ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, dated Shāhjahānābād, A.H. 1166 (A.D. 1753).

[Geo. Wm. Hamilton.]

حقائق المعارف

A Sufi poem, in Maṣnavī rhyme.

Author: Shaikh Sa'd ud-Dīn Aḥmad,

surnamed Dīvānah, poetically styled Ḳuddūsī, شیخ سعد الدین احمد المعروف بدیوانه المخلص بقدوسی

Beg. نور الله تعالی کلام العاشقین بنور جماله

It treats of mystic love and contemplation, in the form of comments on Arabic texts taken from the Kur'ān and the Ḥadīs, which are inserted as headings.

The author, who uses Ḳuddūsī, and sometimes Kudsī, as his takhalluṣ, appears from the appended letters mentioned below to have been consulted by the 'Ulamā of Balkh as a great authority on Sufi doctrines. He is designated there as the author of عین الایمان and other religious works. It is stated in the Arabic subscription, fol. 320 *a*, that he gave out the present work as one of the writings of Shaikh Ḳuddūsī ul-Munavvarī, جعل تصنیفه من مصنفات شیخ قدوسی المنوری

The following short pieces are subjoined:—

Letter of Ḳāẓī Fuẓail to the author, dated Balkh, A.H. 1166, with four questions on points of Sufi doctrine, and the answer, in two drafts, foll. 322 *b*, and 351 *b*. A letter in verse to Miyān Muḥammad 'Umar Pashāvarī, and other poetical pieces on Sufi subjects, by the author, fol. 328 *b*. A letter of the Ḳāẓīs and Muftīs of Balkh to the author, relating to some unguarded utterances of great Sufis, with the answer, fol. 335 *b*. Some Ghazals by Ḳuddūsī, in alphabetical order, fol. 342 *b*.

Beg. طبیب عشق دوای جمال داد مرا
بعین تشنه لبانی زلال داد مرا

Masnavīs by the same, fol. 359 *a*.

Or. 276.

Foll. 308; 11¼ in. by 6; 17 lines, 3⅞ in. long; written in Shikastah-āmīz, with gold-ruled margins; dated Dehli, A.H. 1157 (A.D. 1744). From the royal library of Lucknow. [Geo. Wm. Hamilton.]

دیوان اکسیر

The Dīvān of Iksīr, in the author's handwriting.

Beg. الهی لوح محفوظ سخن کن تار و پودم را
بکن صرف نوشتن چون قلم بود و نبودم را

The poet, whose proper name is written in the subscription Muḥammad 'Aẓīm B. Muḥammad Ja'far, and who was better known as Mirzā 'Aẓīmāi Iksīr, has been already mentioned p. 376 *a*. See also Mushafī, fol. 14, Anīs, fol. 9, and the Oude Catalogue, p. 435.

Contents: Ghazals, fol. 2 *b*, and Rubā'īs, fol. 291 *a*, both alphabetically arranged.

Add. 18,583.

Foll. 197; 8½ in. by 4⅞; 17 lines, 2⅞ in. long; written in Shikastah-āmīz, with 'Unvān, gold-ruled margins, and five miniatures in Indian style; dated Sha'bān, A.H. 1161 (A.D. 1748). [Adam Clarke.]

شاهد و مشهود

"Shāhid and Mashhūd," a love-story, by Iksīr, in the same handwriting.

Beg. گفتگویم نخست ازان دریاست
که نه اول نه آخرش پیداست

The author says in the prologue that he had learnt the story, which is here put into verse, from his younger brother Abul-Ḥasan, a learned and travelled man, who told him that it was a popular tale in Egypt.

Or. 296.

Foll. 171; 10 in. by 5¼; 14 lines, 3⅝ in. long; written in Nestalik, in the 19th century. From the royal library of Lucknow. [Geo. Wm. Hamilton.]

دیوان عشرت

The Divān of 'Ishrat.

Beg. کل برك کند رنك ثنای تو زبانرا
حمد تو بهار است کلستان بیانرا

The author, whose proper name is not stated, appears to have been a dependent of Shujā' ud-Daulah (the Nāẓim of Oude, A.H. 1167—88). In a long Ḳaṣīdah addressed to the Navvāb and appealing to his liberality, he describes himself as a Hindu:

کر چه هندویم بود لبریز عشق او دلم

Contents: Ghazals, in alphabetical order, fol. 2 *b*. Ḳaṣīdah, fol. 165 *b*, beginning:

کر بکویم عارض آنماه مهر انور است

The same Divān is described in the Oude Catalogue, p. 442, where it is attributed to Mīrzā 'Alī Riẓā 'Ishrat.

Or. 324.

Foll. 319; 10¼ in. by 6; 13 lines, 3½ in. long; written in Nestalik, with three 'Unvāns and gold-ruled margins, in the 18th century. From the royal library of Lucknow. [Geo. Wm. Hamilton.]

دیوان موبد

The Divān of Mūbad.

Beg. اي نه فلك از دست طلسمات تو بر پا

From a preface written A.H. 1180 by the poet's son, Tikā Rām Ẓafar, we learn that Mūbad, originally called Zindah Rām Pandit, was a native of Kashmīr, and a pupil of Mīrzā Girāmī, son of 'Abd ul-Ghanī Beg Ḳabūl (see p. 712 *a*); that he had settled in Lucknow, where his two sons took service in the reign of Shāh 'Alam; that one of these, Sītā-Rām 'Umdah, died in A.H. 1173, and that his father did not long survive him.

Contents: Ḳaṣīdahs in praise of 'Alī, of Shāh 'Alam, Navvāb Madār ud-Daulah, and others, fol. 15 *b*. Ghazals, in alphabetical order, fol. 31 *b*, beginning:

کرد تا تعلیم بسم الله پـیر دل مرا

Mukhammasāt, fol. 218 *a*. Chronograms relating to contemporary events in the reigns of 'Alamgīr II. and Shāh 'Ālam, to the births and deaths of Amīrs, etc., with dates ranging from A.H. 1159 to 1174. Maṣnavīs, fol. 258 *b*. Rubā'is and Ḳiṭ'ahs, fol. 278 *a*. Thirty Ghazals from Mūbad's first Dīvān, collected in Dehli, fol. 303 *b*. Appendix by the editor, fol. 315 *b*.

See the Oude Catalogue, p. 504.

Add. 7814.

Foll. 210; 9¼ in. by 5½; 15 lines, 3⅝ in. long; written in cursive Nestalik, apparently in the 18th century. [Cl. J. Rich.]

دیوان املا

The Dīvān of Imlā.

Beg. الهی صبح محشر کن دلم را
مقام عرش اکبر کن دلم را

The Dīvān consists entirely of Sufi poems. The author, who is only designated by his takhallus, appears to have been a holy personage and spiritual teacher. Afghān, apparently the author of the next following Dīvān, is described in the subscription as his adopted son and successor: ... باتمام رسید
نسخهٔ رنکین کلام معجز پـیام حضرت ذات بـا برکات
مست بادهٔ حقانی بایزید ثـانی قطب العارفین . . . .
حضرت مولانـا املا رحمه الله تعالی . . . . از دست
کمینه . . . حاجی اوزبك خواجه از خدام درکاه فیض
آثار حضرت افغان پسر خواند و جانشین مولانا

Contents: Two Maṣnavis, fol. 2 *b*. Ghazals, in alphabetical order, fol. 3 *b*, beginning:

بـیادت عقل کل طفل نو آموز مکتبها
بـاوصافت زبـان کنك عبث کوی مشربها

Rubā'is, similarly arranged, fol. 194 *a*.

The last two leaves contain invocations to Shaikh Muḥyi ud-Dīn 'Abd ul-Ḳādir Jīlānī.

Or. 275.

Foll. 124; 8 in. by 5¾; 13 lines, 2⅞ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, probably in the 19th century. [Geo. Wm. Hamilton.]

ديوان افغان

The Dīvān of Afghān.

Beg. اي حسن فصاحت زثنای تو زبانرا
صد كونه مباهات ز حمد تو بيان را

The author, probably the Afghān above mentioned, was originally called Imām 'Alī Khān. He was a Darvish living in Lucknow, and left, besides this Dīvān, a Maṣnavī composed A.H. 1174. See the Oude Catalogue, pp. 197, 318, and Garcin de Tassy, Litt. Hind. vol. i. 117.

The Dīvān contains Ghazals, Ḳiṭ'ahs, and detached verses, in one alphabetical series, and a few Rubā'is at the end, fol. 121 *a*.

Add. 16,805.

Foll. 81; 6¾ in. by 4; 18 diagonal lines in a page, written in cursive Nestalik, in the latter half of the 18th century. [Wm. Yule.]

صورت حال

A record of the author's life, in Maṣnavī rhyme.

Author: Gulshan, گلشن

Beg. ای رقم کرده همچو نقش نگین
صورت حال ما بلوح جبین

The author, whose proper name does not appear, tells us that he was born in Jaunpūr. He went as a young man to Dehli and entered as secretary the service of a youthful Amīr who had a taste for poetry, Band i 'Alī Khān, afterwards Shīr-afkan Khān, a son of Ghairat Khān. There he witnessed, some time later, the invasion of Nādir Shāh, and the sack of the capital. He speaks at some length of the poets with whom he became acquainted at Dehli, especially of Shaikh Ḥazīn (p. 372 *b*), and 'Alī Ḳulī Khān Vālih (p. 371 *a*). Having attached himself to the latter, he stayed with him until the Khān's death, in A.H. 1169. After that event he returned home, but, finding no employment there, he repaired to Shamsābād, where he found a patron in Sayyid Basālat Jahān.

The above poem, which was written shortly after the author's arrival at Shamsābād, is followed by four shorter Maṣnavīs, foll. 63 *a*, 67 *a*, 70 *a*, and 73 *a*, the first in Hindustani, the other three in Persian, all relating to the author's new master, whose death in A.H. 1176 is recorded in the last. In the last but one, fol. 70 *a*, the author says that he was then past sixty.

Or. 322.

Foll. 446; 9¼ in. by 5¼; 14 lines, 3¼ in. long; written in Nestalik, with five 'Unvāns and gold-ruled margins, about A.H. 1155 (A.D. 1742). [Geo. Wm. Hamilton.]

ديوان شيخ على حزين

The Dīvān of Muḥammad, known as 'Alī ul-Jīlānī Ḥazīn, محمد المشتهر بعلى الجيلانى حزين

Beg. افتتاح نامهٔ نام آوران کیهان خدیو سخن

Shaikh Muḥammad 'Alī Ḥazīn, who has been already mentioned, p. 372 *b*, died, according to the Tārīkh i Muḥammadī, fol. 317, in Benares, on the 13th of Jumāda I., A.H. 1180. He is considered in India as the greatest poet of his time, although his pungent satires had roused against him bitter animosities. Full

notices on his life, with extracts from his poems, will be found in Riyāẓ ush-Shu'arā, foll. 138—150, Muṣḥafī, foll. 32—37, Haft Asmān, foll. 161—4, Naghmah i 'Andalīb, foll. 65—70, and Atashkadah, fol. 174. His collected works, including his memoirs and the Tazkirat ul-Mu'āṣirīn, have been lithographed, under the title of كليات حزين, in Lucknow, A.H. 1293.

See also the Oude Catalogue, p. 424, Bibliotheca Sprenger., No. 1413, the Münich Catalogue, p. 39, and the catalogue of King's College Library, No. 124.

The author states in a prose preface, fol. 3 *b*, that, after having previously published three Dīvāns, he had collected in a fourth, A.H. 1155, the remainder of his detached pieces. He adds that he was then past fifty years of age, and residing in India. The four Dīvāns contain, according to his account, about thirty thousand lines, and thousand one hundred and seventy pieces.

Contents: Ḳaṣidahs, mostly in praise of Muḥammad, and the Imāms, fol. 6 *b*, beginning: غیر نفی غیرت یکتاي بـی همتاستی

Ghazals, in alphabetical order, fol. 62 *b*, beginning:

ای نام تو زینت زبانها
حمد تو طراز داستانها

Fragments of Ghazals, متفرقات غزلیات, also in alphabetical order, fol. 340 *b*. Rubā'is, similarly arranged, fol. 363 *b*. Muḳaṭṭa'at (Lucknow edition, p. 903), fol. 389 *b*. A Maṣnavī called چمن و انجمن (Lucknow edition, p. 823), fol. 406 *b*, beginning:

بنام آن که آذر را چمن ساخت

Abridgment of a Maṣnavī called Kharābāt (*ib.* p. 839), fol. 417 *b*, beginning:

ثنا هاست پیر خرابات را

The prologue of Maṭmaḥ ul-Anẓār, another Maṣnavī (ib. p. 863), fol. 432 *b*, beginning:

اي دل افسرده خروشت کجاست

Prologue and epilogue of a Maṣnavī called Tazkirat ul-'Āshiḳīn (ib. p. 889), fol. 437 *b*, beginning:

ساقی ز می موحدانـه
طامت برشرك از میانه

Epilogue of the fourth Dīvān (ib. p. 1026), transcribed from the author's autograph, fol. 444 *b*, این خاتمه را بقلم خود در آخر این دیوان نوشته بود از خط مبارك ایشان نقل شد beginning:

هان ای دانش شکرفان دیده‌ور و ژرف نگاهان معنی پـرور

Foll. 2 and 3 contain some lines of poetry in the handwriting of Ḥazīn, signed as follows:

نمقه الواثق بعروة الوثقی محمد المشتهر بعلی الجیلانی عفی عنه

Additional pieces, written here and there in the margins of the Dīvān, are due to the same hand.

Or. 356.

Foll. 222; 11½ in. by 6½; 9 lines, 4 in. long; written in large Nestalik, with 'Unvāns and gold-ruled margins, in the 18th century.
[Geo. Wm. Hamilton.]

The Dīvān of the same 'Alī Ḥazīn.

Beg. غیر نفی غیرت یکتاي بیهمتاستی

Contents: Ḳaṣidahs in praise of the Imāms and on various subjects, including Muḳaṭṭa'āt and a Marṣiyah on the death of Ḥusain, fol. 26. Chaman u Anjuman, fol. 161 *b*. Mukhtaṣar i Kharābāt, fol. 178 *a*. Dībājah i Tazkirat ul-'Āshiḳīn, fol. 201 *a*. Dībājah i Maṭmaḥ ul-Anẓār, fol. 216 *a*.

In a prose preface prefixed to the above four Maṣnavis, fol. 160, the author states that the original drafts had been scattered in various countries, and that he had now written what he describes as a sample of each, in order to comply with the desire of a noble friend in India.

Add. 18,890.

Foll. 300; 10 in. by 6½; 18 lines, 3½ in. long; written in Shikastah-āmīz, probably early in the 19th century.

The Dīvān of Ḥazīn, containing Ḳaṣīdahs and Ghazals, fol. 61 *b*.

The alphabetical series, although breaking off in the letter م, is richer than the corresponding section in the preceding copies.

Add. 5608.

Foll. 39; 12 in. by 7¾; 23 lines; written in cursive Shikastah-āmīz, about A.H. 1180 (A.D. 1767).

فتح نامه

A poetical account, in Maṣnavī rhyme, of the British wars in Bengal, from the first year of 'Ālamgīr II. (A.D. 1754) to the conclusion of peace with Shāh 'Ālam, and the grant of the Dīvānī of Bengal to the East India Company (A.D. 1765).

Author: Musāfir, مسافر

Beg. خداوندا تو فتاح جهانی
فتح بر جمله اعدا میدهانی

The poet, who designates himself only by the above takhalluṣ, was, it appears, with the Marattah army in Benares, and subsequently in Ilāhābād. He writes as a warm partisan of the conquerors of Bengal, whom he hails as the future masters of India. In the epilogue he states that he had previously written a similar account in Hindī.

The above title is given on fol. 38 *b*, with the date of composition, A.H. 1180, expressed by the chronogram ظفر

On the first page is the Persian seal of Johannes Matthias Reuss (?) روس

Add. 26,285.

Foll. 421; 12¼ in. by 7½; 19 lines, 4⅛ in. long; written in Nestalik, about the close of the 18th century. [Wm. Erskine.]

Two Maṣnavis by Niẓām ud-Dīn 'Ishrat Siyālkūtī Ḳurashī, نظام الدين عشرت سيالكوتى قرشى

'Ishrat states in the latter part of his second poem that, having gone from Siyālkūt, his native place, to pay homage to Aḥmad Shāh Durrānī, then on his return march from Dehli, he accompanied the Shāh to Kābul, and received from him, with many marks of favour, the necessary documents for the composition of a poetical record of His Majesty's reign, and the permission to go back to Siyālkūt, in order to devote himself to that task.

I. Fol. 1. شهنامهٔ نادری, a poetical account of Nādir Shāh's invasion in India, A.H. 1151-2, concluding with a brief record of his subsequent wars and his death.

Beg. بنام شهنشاه اقليم بخش
ستاندهٔ تاج و ديهيم بخش

The date of composition, A.H. 1162, is expressed in the following line:

چو بلبل ز تاريخ او دم مزن
اگر چشم داری به بين باغ من

II. Fol. 130. شهنامه احمدی, a poetical record of the life of Aḥmad Shāh Durrānī, from his rise to power under Nādir Shāh to the defeat of the Belūch chief Naṣīr Khān, A.H. 1173.

Beg. بنام شهنشاه معراج بخش
خديو زمخت افكن تاج بخش

III. Fol. 288 *b*. Continuation of the above poem, dealing with Aḥmad Shāh's Indian campaign and his defeat of the Marattas at Pānīpat, concluding with the Shāh's death and the accession of Tīmūr Shāh (A.H. 1186).

Beg. الهی كن اين نامهٔ دل فروز
ز فضل و كرم ختم در چند روز

The main part of this section was written in the life time of Aḥmad Shāh, to whom the author bitterly complains of the sterility of his Jāgīr, and the annoyances which it entailed upon him.

Add. 23,982.

Foll. 64; 7¾ in. by 4¼; 16 lines, 2⅝ in. long; written in Shikastah-āmīz, apparently in the latter part of the 18th century.

دیوان نیازی

The Divān of Niyāzī.

Beg. بیك کرشمه زلیخاوشی دل ما را
چنان ربود که یوسف دل زلیخارا

This poet, whose proper name was Navvāb Aḥmad Mīrzā, was a son of Mīrzā Sayyid Murtaẓā, who had married a daughter of Shāh Sulṭān Ḥusain, and held in that Shāh's reign the office of Ṣadr. Niyāzī, who was married to a daughter of his maternal uncle, Shāh Ṭahmāsp II., died in Iṣfahan A.H. 1188. Luṭf 'Alī Khān, who was personally acquainted with him, composed the following chronogram on his death, Ātashkadah, fol. 189:

چون شمار سال تاریخش ز آذر خواستم
زد رقم مونس بود احمد باحمد در بهشت

Contents: Ghazals, in alphabetical order, fol. 1 *b*. Rubā'is, fol. 61 *a*. Chronograms, fol. 63 *a*. The chronograms, the dates of which range from A.H. 1170 to 1187, relate to the death of some holy personages of the period, of a princess, 'Iṣmat Nisā, and of Shāhbāz Khan.

Add. 7820.

Foll. 205; 8¼ in. by 6; 11 lines, 2⅞ in. long, and 18 lines in the margins; written in cursive Nestalik; dated Ṣafar, A.H. 1202 (A.D. 1787). [Cl. J. Rich.]

سرو و گل

"The Cypress and the Rose," also called "Falaknāz Nāmah," or the story of Prince Falaknāz, in Maṣnavī rhyme.

Author: Taskīn, تسکین

Beg. بنام انکه کرد ایجاد عالم
برای آدم و اولاد آدم

The author states, in the conclusion, that he had adopted the above takhalluṣ, because he had found in the composition of this poem a relief (taskīn) to his woes; that his real name was 'Arab-Zādah, and that he was born of a family called Aulād Ya'ḳūb, in the town of Ḳaṭīf. He was induced to write the present poem, as he states in the prologue, by his friend Mīrzā Sharaf, who communicated to him the prose narrative on which it is founded, and urged him to complete what Ẓiyā'ī had only commenced. The date of composition, A.H. 1189, is recorded on fol. 7 *a*.

A copy is mentioned in the Ouseley Collection, No. 69.

Or. 1267.

Foll. 271; 8 in. by 5¾; from 12 to 14 lines, 3¼ in. long; written in cursive Nestalik, with miniatures in the Persian style; dated Ramaẓān, A.H. 1257 (A.D. 1841).

The same poem, wanting the greatest part of the prologue, and the epilogue.

Or. 291.

Foll. 120; 8½ in. by 6½; 13 lines, 3¼ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, about the close of the 18th century. [Geo. Wm. Hamilton.]

دیوان صانع

The Dīvān of Ṣāni'.

Beg. فریاد که دل بسینه خون شد
با اشك ز دیده‌ام برون شد

Niẓām ud-Dīn Aḥmad Ṣāni', of Balgrām, lived in Murshidābād, and afterwards in Calcutta, where he died about A.H. 1195. See Muṣḥafī, fol. 65, Naghmah 'Andalīb, fol. 105, Sprenger, Oude Catalogue, p. 217, and Garcin de Tassy, Litt. Hind. iii. p. 54.

Contents: A Tarjī'-band, and three Mukhammas, fol. 2 *b*. Ghazals, in alphabetical order, fol. 10 *b*, beginning:

ز تو اي خرد ندیدم چو کشاد کار خود را
بجنون حواله کردم همه کار و بار خود را

Rubā'īs, fol. 117 *a*.

Or. 321.

Foll. 282; 9 in. by 5½; 13 lines, 3⅝ in. long; written in Nestalik, with 'Unvān and ruled margins, in the 19th century.

[Geo. Wm. Hamilton.]

دیوان واقف

The Dīvān of Vāḳif.

Nūr ul-'Ain Vāḳif, son of Amānat Ullah, Ḳāẓī of Patiyālah, was a pupil of Ārzū (p. 501 *b*). He died in Dehli A.H. 1200. See Naghmah 'Andalīb, fol. 191, Mir'āt Āftābnumā, fol. 157, and Sprenger, Oude Catalogue, p. 589.

Beg. ای ببزم شوق تو نالان بهر سو سازها
رفته در هر کوشه زان سازها آوازها

Contents: Ghazals, in alphabetical order, with a few Ḳiṭ'ahs, fol. 2 *b*. Rubā'īs, fol. 254 *a*. A long Tarjī'-band, followed by a few Rubā'īs and a Mukhammas, fol. 269 *b*.

Or. 354.

Foll. 232; 10½ in. by 6½; 17 lines, 5 in. long; written in Nestalik, in four columns, with 'Unvān and gold-ruled margins, apparently in the 18th century. From the royal library of Lucknow.

[Geo. Wm. Hamilton.]

دلکشا نامه

The history of Mukhtār, the avenger of Ḥusain, a Shī'ah legend, in Maṣnavī rhyme.

Author: Āzād, آزاد

Beg. بنام خداوند لیل و نهار
خداي نهان خالق اشکار

Mīr Ghulām 'Alī Āzād, of Balgrām, died in Aurangābād A.H. 1200. See p. 373 *a*. He refers in the prologue to the numerous poets who had before his time sung the praises of the Prophet's family, mentioning by name Asīr, Zulālī, 'Urfī, Ḳudsī, Ṣā'ib, Ẓuhūrī, Firdūsī, Bāẕil, the author of Ḥamlah i Ḥaidarī, and Jūyā. Inspired by the memories of Karbalā, he found a new theme in the subject of the present poem, which he commenced in the month of Ṣafar, A.H. 1131.

The poem is also called, from its subject, Mukhtār Nāmah. See the Oude Catalogue, p. 364.

At the end is found a Ḳaṣīdah addressed to Shāh Ḥusain Ṣafavī, imperfect at the end.

Or. 316.

Foll. 373; 8½ in. by 5; 15 lines, 3½ in. long; written in fair Nestalik, apparently in the 18th century.

[Geo. Wm. Hamilton.]

دیوان نظام

The Dīvān of Niẓām.

Beg. بسم الله المهیمن ذی الفضل والعطا
مستلزم العباده مستوجب الثنا

The author, who is only designated by the above takhalluṣ, is the well-known 'Imād ul-

Mulk Ghāzī ud-Dīn Khān Bahādur Fīrūz Jang, grandson of Niẓām ul-Mulk Āṣafjāh, and Vazīr of Aḥmad Shāh and 'Alamgīr II. After the latter emperor's death, A.H. 1173, he relapsed into obscurity, and died about A.H. 1200, in Kālpī. Muṣḥafī states, fol. 101, that he was still alive in A.H. 1199. See also Khizānah i 'Amirah, fol. 18, Maāṣir ul-Umarā, fol. 392, Gulzār i Ibrāhīm, fol. 240 *a*, Naghmah 'Andalīb, fol. 181, the Oude Catalogue, p. 273, and Garcin de Tassy, Litt. Hind., vol. ii. p. 470.

Contents: Ghazals, in alphabetical order, with two Ḳaṣīdahs, fol. 2 *b*. Several Ghazals are addressed to Fakhr i Jahān, the author's spiritual guide, also called Maulānā Fakhr ud-Dīn (see the Oude Catalogue, p. 273). Rubā'īs, fol. 293 *b*. Tarkīb and Tarjī'-bands, fol. 298 *b*. Musaddasāt of the kind called واسوخت, fol. 323 *b*. Mukhammasāt, fol. 330 *b*. The last of these is in Oriental Turkish.

Add. 26,172.

Foll. 54; 5 in. by 8¾; about twenty lines in a page; written in Indian Shikastah-āmīz, about the close of the 18th century.

[Wm. Erskine.]

منظومات قاسم

Poems of Ḳāẓī Ghulām Ḳāsim Mihrī, قاضی غلام قاسم مہری

Beg. بیا ساقي آن می که هوش آورد
دل مردکانرا بهوش آورد

At the beginning is found this heading:

منظومات فقیر حقیر کوتاه تدبیر دیوانه نظیر قاضی غلام قاسم مهری ارشده الله فی النظام والکلام و اکرمه من نظر الکرام الی یوم القیام آمین

The author, who uses Ḳāsim as his takhalluṣ, was affiliated to the Nakshabandi order. From a Ḳaṣīdah addressed to Tippu Sulṭān, shortly after his accession (A.H. 1197), we learn that he was the son of Ḳāẓī Ḥusain, and a native of Bombay. Another poem, in praise of the same prince, is stated, at the end, to have been written off Ceylon, in Zulḥijjah, A.H. 1205, on a voyage to Pegu.

The volume, which has the appearance of a scrap-book, contains Ḳaṣīdahs, Ghazals, and Maṣnavīs, mostly of a religious nature, without systematic arrangement. The latter part contains Hindustani pieces and a few chronograms for A.H. 1206 and 1207.

Or. 273.

Foll. 147; 8¼ in. by 5¼; 11 lines, 3¾ in. long; written in cursive Indian Nestalik, dated Shavvāl, A.H. 1209 (A.D. 1795). From the royal library of Lucknow.

[Geo. Wm. Hamilton.]

دیوان آفتاب

The Dīvān of Aftāb.

Beg. خداوندا بر افروزان بنور خود چراغم را
لبالب از شرابي معرفت كردان اياغم را

Aftāb is the takhalluṣ of the Emperor Shāh 'Alam ('Alī Gauhar), who was born A.H. 1140, and died A.H. 1221.

The Dīvān consists of Ghazals, in alphabetical order, with a few Rubā'īs at the end, fol. 145 *b*. See Sprenger, Oude Catalogue, p. 318, the Munich Catalogue, p. 40, and the Ouseley Collection, No. 68.

On fol. 3 is a profile portrait of the author.

Add. 7823.

Foll. 73; 8¼ in. by 4¾; 17 lines, 3 in. long; written in cursive Nestalik, on European paper, early in the 19th century.

[Cl. J. Rich.]

دیوان خاقان

The Dīvān of Khāḳān.

Khāḳān is the poetical surname of Fatḥ 'Alī Shāh.

The Dīvān of the royal author is mentioned by Sir John Malcolm, who had obtained a copy of it in one of his missions to Persia, A.D. 1800 or 1810. See "History of Persia," vol. ii. p. 547, Wm. Ouseley's Travels, vol. iii. p. 372, Asiatisches Museum, p. 377, and the catalogues of St. Petersburg, p. 403, and Münich, p. 41.

Contents: Preface to the Dīvān by Nashāṭ, fol. 1 *b*. This preface, as well as the short prose introductions to the various sections of the Dīvān, and the epilogue, are found collected in the works of Nashāṭ (see p. 722 *a*), foll. 18 *a*—26 *b*. Ḳaṣīdahs in praise of 'Alī and of the Shāh's predecessor, Aḳā Muḥammad, fol. 6 *a*. Ghazals, in alphabetical order, fol. 15 *a*, beginning:

از مهر روی گلرخان در سینه دارم خارها
آتش بجان و دل زنند این آتشین رخسارها

Tarkīb-band, fol. 55 *a*. Detached verses, in alphabetical order, fol. 57 *a*. Rubā'is, fol. 62 *b*. A Marṣiyah on the death of Ḥusain, fol. 64 *a*. Maṣnavīs, fol. 66 *b*. Epilogue of Nashāṭ, fol. 71 *a*.

Add. 18,544.

Foll. 74; 10 in. by 6¼; 15 lines, 3½ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, early in the 19th century. [H. Sternschuss.]

The same Dīvān, wanting the Ḳaṣīdahs and the prose prefaces.

Add. 25,017.

Foll. 188; 8½ in. by 5; 13 lines, 2⅛ in. long, with 26 lines in the margins; written in neat Nestalik, with three 'Unvāns and gold-ruled margins, early in the 19th century.

Three Maṣnavīs, ascribed, in the label affixed to the back of the MS., to Ḥājī Muḥammad Ḥusain Shīrāzī, حاجی محمد حسین شیرازی

The author, whose name does not appear in the text, addresses Fatḥ 'Alī Shāh, fol. 133 *a*, as the reigning sovereign. He has all the prolixity of Sufi poets, and delights in the endless repetition of the same idea under different images.

I. Fol. 1 *b*. وامق و عذرا, "Vāmiḳ and 'Azrā," a love-story.

Beg. ای بنامت افتتاح نامها
وی بیادت گرمی هنگامها

The author says in the prologue that under the hero's name he only describes the holy love that burns in his own heart.

II. Fol. 92 *b*. اشتر نامه, "The Book of the Camel."

Beg. باز دلم عاشقی از سر گرفت
تا که دگر پردهٔ ز رخ بر گرفت

The above title, which is taken from one of 'Aṭṭār's poems (p. 578 *b*), is justified by frequent descriptions of the wild longings of the camel, and repeated addresses to the camel-driver شتربان.

III. Fol. 106 *b*. A poem without title, beginning:

آلهی برندان دردی کشت
که مستند از بادهٔ بیغشت

This poem, which is written in continuation of the preceding, without any apparent break, is distinguished from it by the change of metre. It belongs to the class called قسمیه or "adjuratory."

IV. Fol. 114 *b*. مهر و ماه, "Mihr and Māh," a love-story.

Beg. خداوندا دلیدهٔ سوز در سوز
بطور عشقبازي آتش افروز

The various sections have extensive prose headings, showing the application of the allegory to mystic love.

Add. 19,533.

Foll. 187; 12 in. by 7¼; 15 lines, 4¼ in. long; written in Nestalik, on English paper, with the water-mark 1809.

The collected works of Nashāṭ نشاط, in prose and verse.

Mu'tamad ud-Daulah Mīrzā 'Abd ul-Vahhāb, poetically surnamed Nashāṭ, was court-poet and secretary to Fatḥ 'Alī Shāh. A letter of his composition, addressed to George III. about A.H. 1220, has been mentioned p. 392 *a*. His كتاب گنجينه has been printed in Teheran, A.H. 1266.

Fol. 1 *b*. A Maṣnavī treating of mystic love, with a prose preface beginning:

ابواب مخزن وجود بحكم كنت كنزا مخفيا مسدود

Fol. 13 *b*. Two Ḳaṣīdahs in praise of Fatḥ 'Alī Shāh.

Beg. هوا باد و هوس باران طمع خاك و خطر حضرا
درين گلشن زهى نادان كه بندد دل گشايد پا

Fol. 17 *a*. Various compositions in ornate prose mixed with verses.

The most important are two prefaces, the first of which, beginning ناظم العوالم بديع المناظم احتبس الهوا, was written for the Dīvān of Fatḥ 'Alī Shāh, fol. 18 *a*, and the second for a poetical account of the wars of the same sovereign, entitled شاهنشاه نامهٔ صبا, fol. 39 *a*.

From the latter we learn that the author of the poem, designated by his takhalluṣ Ṣabā, was a native of Kāshān, and a pupil of the three poets called Āzur (Luṭf 'Alī Beg), Ṣabāḥī, and Hātif (see the Ātashkadah, foll. 180, 197), that he recited a Ḳaṣīdah, quoted at full length, on the accession of Fatḥ 'Alī Shāh, who appointed him Malik ush-Shu'arā, and finally that he wrote the above poem by desire of the Shāh, after the Russian campaign (A.H. 1218), in which he had accompanied his sovereign.

The collection includes pieces in Oriental Turkish, fol. 35 *a*, and in Arabic, fol. 36 *a*.

Fol. 55 *b*. Ḳaṣīdahs addressed to Fatḥ 'Alī Shāh, mostly on the occasion of the Naurūz festivals.

Beg. بزم غيب از شمع ذاتش چون منور داشتند
پرده داران صفاتش پرده بر در داشتند

This section contains some Ḳaṣīdahs imitated from Anvari by desire of the Shāh. It concludes with a Turkish piece and a few Ḳiṭ'ahs.

Fol. 75 *b*. Letters and miscellaneous compositions in prose.

Among the former are letters written in the name of Fatḥ 'Alī Shāh to the Sultan Maḥmūd (in Turkish), to the Emperor Napoleon, to George III. of England, to the Vahhābī chief (in Arabic), and to other princes and dignitaries. They are undated, and for the most part without headings. The second section, beginning fol. 104 *b*, contains letters written by Nashāṭ in his own name, and other prose pieces.

Fol. 142 *b*. Ghazals, in alphabetical order, followed by a Tarkīb-band, fol. 181 *a*, and some Ruba'is, fol. 184 *a*.

Beg. پيداست سر وحدت از اعيان اما ترى
العكس فى المرايا والنفس فى القوى

Add. 27,267.

Foll. 250; 8¼ in. by 5¾; 14 lines, 3⅝ in. long; written in fair Shikastah-āmīz on European paper, with two 'Unvāns and gold-ruled margins, about the beginning of the 19th century; bound in painted covers.

[Sir J. Malcolm.]

ديوان واله اصفهانى

The Dīvān of Vālih of Isfahan.

Beg. با اینکه سر نزد سخنی از زبان ما
ورد زبان خلق داستان ما

Vālih, whose original name Muḥammad Kāẓim is found in the present MS., fol. 248 *b*, lived in Isfahan under the Zend and Ḳāchār dynasties. He was upwards of eighty years old in A.H. 1226, when Sir Gore Ouseley saw him in his native city. See Notices of Persian Poets, Memoir, p. 67, and Sir Wm. Ouseley's Travels, vol. iii. p. 53.

The present MS. is apparently in the same handwriting as some signed specimens of the author's penmanship, dated A.H. 1225, and preserved in Add. 27,271.

Contents: Ghazals, in alphabetical order, fol. 1 *b*. A Maṣnavī, fol. 204 *b*. Muḳaṭṭa'āt, mostly chronograms on contemporary events, with dates ranging from A.H. 1164 to 1217, fol. 206 *b*. Ḳaṣidahs, addressed to Fatḥ 'Alī Shāh, Niẓām 'Alī Khān of Ḥaidarābād, and others, fol. 218 *a*. Ḳiṭ'ahs and Rubā'īs, fol. 233 *b*. Moral maxims in Arabic, fol. 248 *b*.

Add. 7818.

Foll. 125; 8 in. by 6; 9 lines, 4 in. long; written in Nestalik, on European paper, early in the 19th century. [Cl. J. Rich.]

The Dīvān of the same poet, in a shorter recension, containing Ḳaṣīdahs, fol. 1 *b*. Ghazals, fol. 16 *b*, Maṣnavis, fol. 108 *a*, Ḳiṭ'ahs, fol. 104 *b*, Rubā'īs, fol. 111 *b*, and Chronograms, fol. 117 *b*.

Or. 308.

Foll. 124; 9 in. by 5¼; 15 lines, 3¾ in. long; written in Shikastah-āmīz and in Nestalik; dated Ṣafar, the eighteenth year of Shāh 'Alam (A.H. 1191, A.D. 1777). From the royal library of Lucknow.

[Geo. Wm. Hamilton.]

دیوان مبتلا

The Dīvān of Mubtalā, with two prose works by the same author.

Beg. الهی برك و بار آرزو ده شاخسارم را
بهار شاخسار آرزو کن برك و بارم را

Shaikh Ghulām Muḥyi ud-Dīn Ḳurashī of Mīrath, who used the poetical surnames of 'Ishḳ and Mubtalā, was the son of a poet, Shaikh Ni'mat Ullah Ni'amī, and lived in Dehli as a dependent of Navvāb Najaf Khān, an Amīr of the court of Shāh 'Alam. He left, besides his poems, a Taẕkirah of Rekhtah poets, composed A.H. 1222. See Sprenger, Oude Catalogue, pp. 187, 498, and Garcin de Tassy, Litt. Hind., vol. ii. p. 45.

Contents: I. Ghazals in alphabetical order, fol. 2 *b*. Mufradāt, Rubā'īs, and Mukhammasāt, fol. 60 *b*. Ḳaṣīdahs, fol. 65 *b*. Maṣnavis, fol. 73 *b*.

II. باغ گلهای حسن, containing descriptions of the various points of female beauty, in ornate prose, with appropriate verses, partly due to the author, partly to other poets not named, fol. 78 *b*.

Beg. تازگی گلستان حسن معنی بسحاب فضل

The date of composition, A.H. 1187, is expressed by the title. The work is also called مجموعهٔ عشق. See the Oude Catalogue, p. 187.

III. صاد دفتر اشراق, models of letters, in ornate prose, on various subjects, fol. 99 *a*.

Beg. ثنای عبارت آرائی که مذاق طبیعت

It is stated in the preamble that the above title numerically expresses the date of composition, viz. A.H. 1187.

The last two pieces are the first and second parts of a collection designated in the preface, fol. 79, as چار چمن. The third and fourth parts, called مردمك عین تماشا and پیمانه فکر دردی کشان جوی معنی, are wanting.

Add. 25,830.

Foll. 69; 13 in. by 9; 6 lines, 5 in. long; written in large Nestalik, A.D. 1822.

[Wm. Cureton.]

زیب التواریخ

A poetical account of the life of Zīb un-Nisā Begam.

Author: Lālah Gokul Chand, لاله گوکل چند

Beg. تعالی الله زهی غفار خالق
که در وصفش دو عالم هست ناطق

Zīb un-Nisā Begam, also called Begam Sumroo, was the widow of Walter Reinhard, a German soldier of fortune, better known in India by the nickname of Sombre, or Sumroo, who died A.D. 1778. His wife, who succeeded to his estate and to the command of his regiment, played a not unimportant part in the events of the reign of Shāh 'Ālam, from whom she received the title of فرزند عزیزه, "beloved daughter," and died about 1825. See Francklin, History of Shah Aulum, pp. 150, 188, James Skinner's Military Memoir, p. 279, Sleeman, Rambles and Recollections, vol. ii. p. 377, and Keene, Fall of the Moghul Empire, p. 297.

The author, who is designated in the title as the Begam's Munshī, begins with eulogies on his heroine, on Colonel George Alexander Dyce (a son-in-law of Ẓafaryāb Khān, the son of W. Reinhard by his first wife), who had the management of the Begam's estate, and on the Colonel's two sons, David Ochterlony Dyce, and John Thomas Dyce. He then proceeds to state that a history of Zīb un-Nisā, written in prose by Munshī Jaisingh Rāi, having been lost, he had been desired to treat the same theme in verse.

The date of composition, A.D. 1822, is stated in the following line:

به سال هجده صد عشرین و اثنان
مرتب شد کتاب از فضل یزدان

Or. 459.

Foll. 426; 9¾ in. by 6¼; 17 lines, 3¾ in. long; written in Nestalik, about the beginning of the 19th century.

[Duncan Forbes.]

دیوان خاموش

The Divān of Khāmūsh.

Beg. ای برتر ازان که گوید ادراک
وصف تو از علم و عقل ما پاک

Ṣāḥib Rām Khāmūsh, a Hindu born in Dehli, and a pupil of Shaikh 'Alī Ḥazīn, acted as Munshī to Shāh 'Ālam, and was subsequently employed as Taḥṣīldār under Mr. Duncan in the district of Benares. The author of the Tārīkh i Muẓaffarī, who was his intimate friend, states, fol. 500, that he died A.H. 1225. He was then upwards of seventy years of age. See the Oude Catalogue, pp. 167, 461.

Contents: Ḳaṣīdahs and Ḳiṭ'ahs, including some chronograms with dates ranging from A.H. 1180 to 1205, fol. 2 *b*. Maṣnavis, fol. 90 *b*. Ghazals, in alphabetical order, fol. 109 *b*, beginning:

اگر یاری نماید دره او هست دلها

Rubā'īs similarly arranged, fol. 398 *b*.

On the first page is written: "G. C. Haughton, Febr. 1818. From Jonathan Duncan's library."

Or. 285.

Foll. 110; 8½ in. by 4¾; 13 lines, 3 in. long; written in cursive Indian Nestalik, in the 19th century.

[Geo. Wm. Hamilton.]

دیوان سرور

The Divān of Sarvar.

Beg. بتحریر اورم کر نامه بیتابی دلها
نویسد خامه جای مد بسم الله بسملها

The author was a dependent of Ḥabīb Ullah Khān. A Maṣnavī addressed to that Amīr, and containing a pressing appeal to his liberality, is dated A.H. 1227.

Contents: Ghazals, in alphabetical order, fol. 2 *a*. A Ḳaṣīdah in praise of Ḥabīb Ullah Khān, fol. 100 *a*. Mukhammasāt, fol. 104 *a*. A Maṣnavī also in praise of Ḥabīb Ullah Khān, fol. 105 *b*.

Add. 26,169.

Foll. 167; 10¼ in. by 5½; 15 lines, 3¼ in. long; written in cursive Indian writing; dated A.H. 1229 (A.D. 1814).

[Wm. Erskine.]

جرجیس رزم

A poetical account of the British wars in India, in Maṣnavī rhyme.

Author: Ṣafdar 'Ali Shāh, poetically styled Munṣif, صفدر علیشاه تخلص منصف

Beg. بنامی که نامش سر نامه‌ها
ز سر تابها زو زبان خامه‌ها

The following notice of the author, on the fly-leaf, is in the handwriting of Mr. Erskine:—

"The author's original name was Mahomed Mohiudin, which, on renouncing worldly pursuits, he changed to Safder Ali Shah. He was the son of Mozuffer Jeng, who changed his name to Kalender Ali Shah on becoming a Fakir (his mother was Nur-Jehan Begum, the niece of Tehniat Nissa Begum, the wife of Nizam u Doulet), and the grandson of Samander Shah of Herat, who married Tehniat Begum, the daughter of Nawab Evaz Khan, of the Soubah of Aurungabad. She, dying while her son Mozuffer Jeng was an infant, gave him to her sister, Syed Shah Begum, to bring up. Syed Shah's husband was Hedayet Mohiudin Khan Mozuffer Jeng, the grandson of the Nizam Asif Jah by his daughter Khyr-ul-nisa Begum."

The first of the two sections contained in this volume treats of the war with Tippoo, from the rupture of the peace (A.D. 1799) to the settlement of the Carnatic (A.D. 1802). The second, foll. 43 *b*—167 *b*, contains a record of the Marattah war. It begins with the taking of Poonah by Holkar, and the flight of Bāji Rāo (A.D. 1802), and ends with the retrocession of the conquered territories to Holkar and Sindiah (Dec., 1803). The hero of both narratives is General Wellesley, called in the text جندرال وصلی

The first section contains in its prologue, fol. 14 *a*, a panegyric on Mr. [the Honourable Mountstuart] Elphinstone, and at the end, fol. 36 *a*, eulogies on the author's special patron, Mr. Wm. Erskine, and on Dr. Taylor, who had restored him to health.

Both sections are signed by the author فقیر صفدر علی شاه قادری, and the subscription shows that this copy was written by him for Mr. Erskine.

Add. 26,170.

Foll. 61; 11¾ in. by 7; 15 lines, 3½ in. long; written by the same hand.

[Wm. Erskine.]

An appendix to the preceding poem, containing an account of the war with Holkar (in A.D. 1804).

Beg. بنام که نام آور نامه هاست
طرازنده لوح زو خامه هاست

The prologue is followed by a short account of the capture of Pondichery by the French, foll. 3 *a*—4 *a*; after which comes this heading:

آغاز داستان تتمه واقعه هولکر که بعد فیصل مقدمه میندیه مهراج و رگهوجی کهوسله راجه ناگپور و تدبیر

تسخیر هولکر پرداختن انکلیسیان بموجب اشارت راجه
سریونت باجی راو شهر پونه

Of the first part of the poem, foll. 1 *a*—13 *b*, there is a second draft at the end of the volume, foll. 48 *b*—61 *a*.

The first page bears the author's signature.

Add. 26,171.

Foll. 34; 8¾ in. by 6¼; 14 lines, 3¾ in. long; written by the same hand.

[Wm. Erskine.]

A further continuation of the above poem, containing an account of the campaign of Bhartpūr, from the defeat of Col. Monson (August 1804), to the retreat of Holkar from Bhartpūr (March 1805).

Beg. چو در رزم کرنیل منسل شکست
بیکبار شد هولکر چیره دست

On the first page is found the following title, with the author's signature:

وقایعه بهرت پور و تاختن جندرال لیک بهادر بر ظالم سنك
راجه سیري جات برای راجه اسونت راو هولکر بهادر

Or. 295.

Foll. 177; 7¾ in. by 4¼; 11 lines, 2⅛ in. long; written in Nestalik; dated A.H. 1226 (A.D. 1811). [Geo. Wm. Hamilton.]

دیوان عبرت

The Divān of 'Ibrat.

Beg. صبك بر خیز بسم الله سوء عالم دلها
که بیتو صد هزاران تن بخون افتاد بسملها

This poet, whose proper name was Ḥusain, records the death of his father Muḥammad Ṣiddīḳ in A.H. 1182, that of his spiritual guide, Sayyid Ḥasan Shāh in A.H. 1188, and the birth of his eldest son in A.H. 1190. His Divān contains chronograms relating to contemporary events in Multan, from A.H. 1177 to the date of its compilation, A.H. 1226, with marginal additions coming down to A.H. 1231.

Contents: Ghazals, in alphabetical order, fol. 2 *b*. Mukhammasāt, fol. 119 *a*. Maṣnavīs, fol. 123 *b*. Rubā'is and Fardiyyāt, fol. 128 *a*. Taẓmīn, an amplification of some moral verses of Sa'dī, in Maṣnavī, fol. 132 *a*. Chronograms in prose and verse, with a short preamble by the author, fol. 138 *b*.

Or. 303.

Foll. 74; 8¼ in. by 6; from 13 to 17 lines, 4¼ in. long; written in cursive Nestalik; dated Zulḥijjah, A.H. 1232 (A.D. 1817).

[Geo. Wm. Hamilton.]

دیوان قتیل

The Dīvān of Mīrzā Ḳatīl, consisting of Ghazals in alphabetical order.

Beg. بود برق دگر در جلوها جانانهٔ مارا
نه هر شمعی بجان آتش زند پروانهٔ مارا

Mīrzā Ḳatīl has been already mentioned p. 64 *b*. A full notice of his life is to be found in the Naghmah i 'Andalīb, fol. 149, where the date of his death, A.H. 1233, is ingeniously expressed in this contemporary chronogram, by the letters د ك ث ع خ لا ح:

ملاحت و سخن و شعر و نثر و فکر و ادب
شدند بی سروپا از وفات ان مرحوم

See the Oude Catalogue, p. 535, and the Münich Catalogue, p. 40.

Add. 18,546.

Foll. 96; 8¾ in. by 5½; 12 lines, 3¼ in. long; written in fair Nestalik, with three 'Unvāns, and interlinear gilding throughout, early in the 19th century.

[H. Sternschuss.]

مثنویات شوکت

Maṣnavīs of Shaukat.

The poet, who designates himself by the above takhalluṣ, held a high rank under Fatḥ 'Alī Shāh, and was probably connected with the royal family. It appears from some passages, as foll. 9, 10, 39, that he had been sent by the Shāh from Teheran to Shīrāz to take the government of that city, and that, during an illness which befell him there, he was lovingly tended by three members of the Shāh's family, for whom he professes the most tender regard, namely Prince Ḥusain, his mother, the first wife of the Shāh, and the Prince's sister.

Ḥusain 'Alī Mīrzā, the eldest son of Fatḥ 'Alī Shāh, held during thirty-six years his court in Shīrāz, as Governor of the province of Fārs. At the time of Sir Gore Ouseley's stay in that city, A.D. 1811, he was about twenty-two years of age, the Queen about fifty, and the Princess eighteen. See Notices of Persian Poets, p. 50, and Wm. Ouseley's Travels, vol. ii. p. 13.

The poems contained in this volume have neither titles nor headings. In all the poet describes, mostly in his own person, sometimes under the disguise of fictitious characters, the longings and joys of true love, the pangs of separation, and the tortures of jealousy.

Contents: Fol. 2 *b*. First Maṣnavī. Description of the author's journey to Shīrāz, of his amorous passion, and his dangerous illness.

Beg. بنام کردکار هستی آرا
کزو شد جمله هستی آشکارا

It was completed, as stated at the end, fol. 13 *b*, in A.H. 1233:

بروز شنبه از ماه جمادی
بپایان آمد این دفتر بشادی
زهجرت وقت سالش را قراراست
سه و سی با دوصد بعد از هزاراست

Fol. 13 *b*. Second Maṣnavī. The author is sent from Teheran to Khabūshān, from whence he leads a plundering raid into the hills. The pains of absence, and love messages. The author's journey to Mashhad, Nīshāpūr, and Fīrūzkūh. His return to Teheran and blissful meeting with his beloved.

Beg. الا ای آسمان لاجوردی
چرا پیوسته باما در نبردی

Fol. 22 *a*. The tale of Humāyūn and Malaknāz, two lovers of Ḥaidarābād.

Beg. نخستین کوهر دریای این راز
بود عشق خوش انجام خوش آغاز

Fol. 32 *b*. A dream of the Princess of China and her unhappy love.

Fol. 35 *a*. The poet's love-sickness, and his dialogue with his physician.

Fol. 36 *b*. A short poem addressed to the Shāh at a hunting party.

Fol. 37 *b*. The author's message from the palace of Shīrāz to his beloved.

Fol. 39 *b*. Love-letter. The pangs of separation.

Fol. 43 *b*. Discourse with a Sufi on divine and earthly love.

Fol. 46 *b*. The story of Yūsuf and Zulaikhā.

Beg. رقم پرداز این محکم حکایت
عبارت ساز این شیرین روایت

Fol. 66 *b*. The story of Prince Humāyūn-Fāl and Gulandām, the Vazīr's daughter.

Beg. بنام مالك الملکی که از جود
دو عالم از دو حرف آورد موجود

The rest of the volume, foll. 76 *a*—96 *a*, contains some short Maṣnavīs, the complaints of a deserted lover.

Round the margins of the last two pages are written some Ghazals by Khāḳān, *i.e.*, Fatḥ 'Alī Shāh.

Or. 359.

Foll. 130; 8¼ in. by 5¾; 11 lines, 3¼ in. long; written in cursive Nestalik; dated A.H. 1256 (A.D. 1840).
[Geo. Wm. Hamilton.]

هنس جواهر

Author: Zīrak, زیرك

The love-story of Prince Hans, son of the king of Balkh, and the Chinese Princess Javāhir, a Maṣnavī.

Beg. اغاز سخن بنام والا
سبحان تبارك وتعالى

Jai Sukh Rāi Zīrak, a Kāyath of Dehli, is mentioned by Sarvar, writing A.H. 1242, as a young poet, then about twenty years of age. See Sprenger, Oude Catalogue, p. 306, and G. de Tassy, Litt. Hind., vol. iii. p. 313.

The author, who dedicates the work to Captain (afterwards Colonel) George William Hamilton, relates how, having heard the tale told by a friend in a literary assembly, he was prevailed upon by his younger brother, Khādim Hasanain, to put it into Persian verse. The poem was written, as stated at the end, A.H. 1256, the author being then in his 30th year.

The MS. is, according to the subscription, in the author's handwriting: شكر الهی که نگارستان معنی نلدمن ثانی بخط بی ربط مولف حلیه اتمام پوشید

The poem consists, as stated in the last line, of 2736 distichs.

Or. 297.

Foll. 60; 9½ in. by 6½; 15 lines, 4¼ in. long in a page; written in cursive Nestalik, for Col. George Wm. Hamilton, then Commissioner of Multan, dated A.D. 1861.

دیوان علی

Author: Gadā 'Alī Shāh, گدا علی شاه

Beg. دم تسلیم میباید براه عشق اولها
که تا اسان توان رفتن در وادی بمنزلها

The author, who uses the takhalluṣ of 'Alī, is a Sufi poet of the most recent period.

Contents: Ghazals in alphabetical order, fol. 2 *a*. Rubā'is, fol. 30 *a*. Fardiyyāt, fol. 54 *b*.

Add. 7829.

Foll. 134; 8 in. by 5½; 15 lines, 2¾ in. long; written in cursive Nestalik, apparently early in the 19th century. [Cl. J. Rich.]

The contents are described by Rich on the fly-leaf as follows:

"Two poems in the Guran dialect of the Courdish Language; purchased at Sina, August, 1820."

Guran (probably from گوران "fire-worshippers") is the name given to the inhabitants of Eastern, or Persian, Kurdistān, the capital of which, Sina, was visited by Rich, in August 1820. See the "Narrative of a Residence in Koordistan," London, 1836, vol. i. pp. 80, 81 and 199.

Although spoken in Kurdistān, the dialect is essentially Persian. In its vocabulary and grammatical structure it agrees in the main with the language of Iran, from which it differs, however, by certain phonetical changes, by its verbal inflexions, its prepositions, and some other peculiar words. As it does not appear to have attracted notice, the following brief sketch of its principal features will not be superfluous:—

Phonetic changes.—Medial or final د is frequently dropped. Ex. دیار 'sight, face' (دیدار), زیا 'more' (زیاده), پیا 'on foot' (پیاده), سپی 'white' (سپید), دا 'gave' (داد), دي 'saw' (دید), زو 'quick' (زود).

The aspirates ه, ح, and ع, medial or final, generally disappear, and a preceding vowel, if in a closed syllable, is lengthened. Ex.: شار 'city, empire' (شهر), فام 'understanding' (فهم), ژار 'poison' (زهر), مور 'seal' (مهر), بی رام 'cruel' (بی رحم), سارا 'plain' (صحرا), مینت 'trial' (محنت), موبت 'love' (محبت), وادە 'space of time' (وعده), شوله 'flame' (شعله), تانه 'taunt' (طعنه), and even زام 'wound' for زخم. نیا 'he laid' (نهاد), نکا 'look' (نگاه), کو 'mountain' (کوه), صلا 'advice' (صلاح), صب 'morning' (صبح), سات 'hour' (ساعت), رام 'my way' (راهم), اروات 'thy soul' (ارواحت).

Persian غ is often replaced by خ, as in داخ 'burn' (داغ), دماخ 'brain' (دماغ), باخ 'garden' (باغ), خم 'grief' (غم), خرّا 'he roared' (غرّید).

The و stands for ب in وس 'enough' (بس), وهار 'springtide' (بهار), ویانه 'pretext' (بهانه), زوان 'tongue' (زبان), خاو 'sleep' (خواب), شو 'night' (شب), and many other words.

The same letter is preserved in some words in which Persian has substituted گ for it, as in وینه 'fashion, manner' (گونه), ویل 'round' (گرد), وشته 'become' (گشته), and ویَر 'to pass' (گذر).

Most Persian words beginning with خو have in Guran a و alone. Ex.: ویش 'himself' (خویش), وش 'sweet' (خوش), ور 'to eat' (خور), وان 'to call, to read' (خوان), واست 'he desired' (خواست).

In a few words ل appears to have taken the place of Persian ر, as in لو 'to go' (رو), مل 'bird' (مرغ), میل 'love' (مهر), سول 'cypress' (سرو), لا 'quarter, side' (راه), and کیل 'to turn, to wander' (گرد).

Nouns.—The Guran dialect has still less declension than Persian; for the particle را is absent. The accusative is expressed by position alone, and the dative by prepositions. The plural is in ان for all nouns; ex. سنکان 'stones,' کلان 'flowers.' The Yāe Vaḥdat assumes before the Iẓāfat, or enclitics, the form یو; ex.: چیزیو لائق 'a suitable object,' شخصیون 'there is a person.'

Pronouns.—The detached personal pronouns are من or امن 'I,' تو 'thou,' او or وه 'he, she,' ایمه 'we,' اوان or اویشان 'they.' They are used also for the accusative, instead of مرا ترا etc.

The enclitical forms, which are, as in Persian, م, ت, ش, مان, تان, شان, are very extensively used, both to express possession, and to form the complement of verbs and prepositions. They also play an important part, as will be seen further on, in the conjugation of the past tenses.

The reflexive pronoun has distinct forms for each person, viz. ویم 'myself,' ویت 'thyself, ویش 'himself' (خویش).

The demonstratives are او 'that' (آن), اي, يه, or اينه 'this' (این), and ايد 'this' (neuter). The interrogatives are کی 'who?', چیش 'what?' (چه), کام and کامین 'what?' adjectively (کدام کدامین).

Verbs.—The verb 'to be' is represented by هن or ها 'is,' corresponding to هست, and by the enclitic ن.... (است), as in خاطرم ریشن, 'my heart is sore' (ریش است). Other enclitical forms are م.... or نان for the first person, ی... and نی for the second. The past has بی 'was' (بود), بیم 'I was' (بودم), بین 'they were' (بودند); the perfect بیَن 'has been' (بوده است); the subjunctive بو (بوَد), plur. بان (بوند); the optative بام (باشم), بای (باد), and the imperative به or بر.

The present tense takes the prefix م, occasionally written مه. Thus from واچ, which, in striking agreement with Sanskrit, takes the place of گو, we have مواچو 'he says,' and from وین 'to see' موینو (می بیند). The personal inflexions will be shown by the following paradigm of the verb کر 'to do':—

میکنم = مکرو or مکرون
میکنی = مکری
میکند = مکرو
میکنیم = مکرمی or مکریم
میکنید = مکردی
میکنند = مکران

The future, which is also used as subjunctive, has the same inflexions, but substitutes the prefix ب for م: بکرون 'I shall do,' باورو 'he will bring,' 'that he may bring,' etc. The imperative, which is generally found with the prefix ب, but sometimes without it, mostly takes in the singular the termination ه. Ex.: کره 'do' (بکن), مکر 'do not' (مکن), بواچه 'say' (بگو), بشنوه 'hear' (بشنو), بوانه 'read' (بخوان). Plural کردی, واچدی etc.

The past adds, as in Persian, د or ت to the root in the case of strong verbs, as آورد 'brought,' کرد 'did,' وات 'said,' شنفت 'heard.' Weak verbs form the same tense in ا, as کیشا 'drew' (کشید), پرسا 'asked' (پرسید), فرما 'commanded' (فرمود). The latter formation applies to many verbs which in Persian are strong verbs, as خیزا 'rose' (خاست), شناسا 'knew' (شناخت), ریزا 'shed' (ریخت), رانا 'drove' (راند), while other verbs occur with either inflexion, as سپرد or سپارا 'entrusted,' نویشت or نویسا 'wrote.'

The personal terminations are as follows:

آمدم = آمام   گفتم = واتم
آمدی = آمای   گفتی = واتی
آمد = آما   گفت = وات
آمدند = آمان   گفتند = واتن

The past with the prefix م forms the imperfect: موات 'was saying' (می گفت). The perfect is, in form, identical with the infinitive: کردن 'has done' (کرده است), کرتن 'has seized' (گرفته است), آمان 'is come' (آمده است). The pluperfect has کرتبی 'had seized' (گرفته بود), نیا بی 'had laid' (نهاده بود).

There is, however, another form of the past, more commonly used than the first, and which is one of the most striking features of the dialect. The ground-form of the past remains uninflected, and the subject is expressed by the enclitical forms of the pronouns, which are appended, either to the past itself, or to some preceding word. Thus we have واتش 'he said' (not گفتش, but او گفت), واتشان 'they said' (گفتند), کردمان 'we did' (کردیم), فرمات 'thou saidst' (فرمودی), جام کرت 'I took place' (جاه گرفتم), روم دیا ورا 'I set out' (رو نهادم براه), من توم قبول کرد 'I adopted thee' (من ترا قبول کردم), چند تانم شنفت 'how many taunts did I hear' (چند طعنه شنودم), منت کرد خلاص 'thou savedst me' (مرا خلاص کردی), نامشان وانا 'they read the letter' (نامهرا خواندند), مجنونشان برد 'they took Majnūn (مجنون‌را بردند), خاوشان نکرد 'they did not sleep' (خواب نکردند).

The same construction applies also to the other past tenses, as in the following examples: کردنت 'thou hast done' (کرده‌ٔ), آرزوم کردن 'I have desired' (آرزو کرده‌ام), تو سهوت کردن 'thou hast made a mistake' (تو سهو کرده‌ٔ), من‌توم کی دین 'when have I seen thee?' (من ترا کی دیده ام), منت کردن شیت 'thou hast made me mad' (مرا شیدا کرده‌ٔ), موانش 'he was

saying' (می‌گفت), موا تشان 'they were saying' (می‌گفتند), علمش موانا 'he was studying' (علم می خواند) دیه بیش ما 'he had seen' (دیده بود).

The infinitive or verbal noun adds ن, as in Persian, to the ground form of the past. Ex.: وردن 'eating' (خوردن), کرتن 'seizing' (گرفتن), آمان 'coming' (آمدن), دین 'seeing' (دیدن), لوان 'going' (رفتن).

Causative verbs are formed by adding ن to the root, as in لرزنا 'caused to tremble, shook' (لرزانید), مریزنو 'causes to flow, sheds' (می ریزاند).

An interesting passive form in ي is found only in the past, as کریا 'was made' (کرده شد), سوچیا 'was burnt' (سوخته شد), and in the perfect, as کشیان 'is killed' (کشته است), نویسیان 'is written' (نوشته است).

The following table shows the third person singular past and present, and occasionally other characteristic forms, of some of the most common verbs, in so far as they differ, wholly or in part, from Persian:—

اژنی 'heard' (? شنید).

آما 'came' (آمد), میو or میاو 'comes' (می‌آید); plur. میان 'they come'; fut. بیو; imper. بیاوه.

ایشا 'wounded, hurt'; pres. ایشو.

پیکا 'thrust, planted'; pres. مپیکو.

دا 'gave' (داد), مدو or مدرو 'gives' (میدهد); plur. مدان or مدران 'they give;' subj. بدو, first pers. plur. بدریم, بدیم, or بدرمی; imper. بدو, بدر, or در (بده).

دروشا 'shone, sparkled;' pres. مدروشو.

دی or دیا 'saw;' pres. موینو.

رازنا 'prepared' (آراست).

زانا 'knew' (دانست), مزانو 'knows' (می‌داند); imper. بزانه.

زیا 'came out, issued.'

سند or ستاست 'took' (ستد), مستانو 'takes.'

شند or شانا 'laid, put down;' pres. مشانو.

شنفت 'heard,' مشنوان 'they hear.

شی 'went' (شد), مشو 'goes'; imper. بشو.

کرت 'seized' (گرفت); pres. مکیرو.

کرد 'did'; pres. مکرو; subj., 1st pers. بکم, بکیون, 3rd pers. plur. بکن; imper. کر, کره, or کی.

کروا 'wept' (گریست).

کفت (افتاد) and کتا 'fell'; subj. بکینو.

کیاست or کیانا 'sent', مکیانو 'sends.'

کیلا 'turned, wandered' (گردید); pres. مکیلو (می گردد).

نمازو 'he does not leave or let alone.'

لوا 'went' (رفت); imper. لوه (برو).

مدرا 'stood'; imper. بمدره.

مند 'remained' (ماند); pres. ممانو.

نشت 'sat down' (نشست); pres. منیشو (می نشیند).

نیا 'laid down' (نهد); subj. بنیرو (بنهد); imper. بنیه.

وارد or ورد 'ate' (خورد); pres. مورو, or موارو (می خورد).

واست 'asked, desired' (خواست); pres. موازو (می خواهد).

مورشو 'sells' (می فروشد).

وست 'threw, cast down'; subj. (?) بوزو.

وند or وانا 'called, read' (خواند); pres. موانو.

ویرد 'passed' (گذشت); pres. مویرو (می‌گذرد).

یاوا 'arrived, reached' (یافت); pres. میاو (می یابد).

PREPOSITIONS.—They are numerous, not to say redundant, and differ widely from the Persian words of the same class. Nearly all combine with the pronominal suffixes, a ن being in some cases inserted between the two elements. و, which is generally substituted for Persian ب, به, in all its meanings,

forms with the pronouns the groups ونم 'to me,' ونش 'to him,' etc. پی 'to, for, on account of,' is also used to express the dative; with the pronouns it forms پیم 'to me,' پیت 'to thee'; also پنم, پنت, with the same meaning. The dative is likewise expressed by ل, apparently borrowed from Arabic, which occurs only in connection with pronouns, as لیت 'to thee,' لیشان 'to them.' پري 'for, towards,' takes also the pronominal suffixes, as in پریم 'for me,' پریمان 'for us.'

ن or نه, which does not combine with the pronouns, is found, strangely enough, in two opposite meanings, viz. 'in,' and 'from.' The latter meaning is more generally conveyed by جه ,چ, or چه (which, however, is also sometimes used in the sense of 'in'); with the pronouns: چنم 'from me' (ازمن), چنت 'from thee.' چنی 'with': چنیم 'with me.' چمان 'like.' دما 'after' (دنبال).

دا and وه are frequently affixed to a noun governed by a preposition; ex. و بیاباندا 'into the desert,' بروی خاکدا 'upon the ground,' بلاي خداوه 'before God.'

The pronominal suffix is sometimes detached from the preposition, and appended to a preceding word. Ex.: بواچم پنه, for بواچه پنم, 'tell me'; ستانم چنه, for ستانه چنم, 'take from me.'

There are, besides, several compound prepositions, as نتوي 'into,' ندور 'round,' ندلی 'amid,' ولا 'up to, towards': ولاش 'to him,' چلا 'with, by': چلاش 'with him, near him' (از پیش او), وبان 'upon,' etc.

Adverbs.—وبر. وزار, 'out, outside,' بوار 'down,' بیوار 'off, away,' هور 'up, aloft,' as in هور کرت 'raised' (برگرفت), هوریزا (for هورخیزا) 'rose' (برخاست); هر 'always,' ایسه or ویسه 'now' (به این ساعت), اوسا 'then' (آن ساعت), اودی 'since' (ازان ساعت), ساکه 'when,' جوسا 'now,' تیدا 'there,' اوند 'so much,' هنی 'longer, further,' پوسه 'thus,' آرو 'to-day,' ایمشو 'to-night,' مر 'if, perhaps' (مگر), یام خو 'or' (یا خود), ... چ 'also' (only in connection with pronouns, as منیچ 'I also,' اویچ 'he also'), etc.

The following are a few other words peculiar to the dialect:—اراکیل 'wandering, distracted'; اسر and اسرین 'a tear'; آهر or آیر 'fire' (آذر); آوات 'request,' بابو 'father'; برا 'brother' (برادر); برز 'great'; برك 'garments'; پشیو 'scattered, distressed' (پریشان); جار 'time' (بار); جهت 'haste' (جهد); جسته 'state, condition'; جرك 'liver' (جگر); چم 'eye' (چشم); جمین 'face' (جبین); چول 'desert'; چوار 'four' (چهار); خال 'lock, ringlet'; دایه 'mother'; دنك 'sound, voice'; دوستاخ 'captive'; راز 'speech'; راکه 'road'; راویار 'wayfarer'; رو and روژ 'day' (روز); زایله 'cry, lamentation'; زویر 'sad'; زما 'bridegroom' (داماد); ژن 'woman'; شیت 'mad' (شیدا); شیون and شین 'distress, lament'; فری 'much, many'; کرد and کردین, کشت and کشتین, 'all, whole'; کناچه 'daughter'; کونا 'cheek;' کونه 'old' (کهن); کیان 'soul, life' (جان); لا 'side, quarter' (سو); لاد 'a moment;' مانك 'moon, month'; وایه 'desire' (خواهش); هژار 'poor'; هلمت 'onset' (حملت); هناس 'sigh, breath'; هور 'sky'; هون 'blood' (خون); یاکه 'place' (جاکه); یانه 'house' (خانه).

The contents of the present volume are as follows:—

I. Fol. 1 *b*. کتاب خورشید خاور, the tale of Khurshīd, son of the king of Khāvar Zamīn,

and Khirāmān, the daughter of the emperor of China.

Beg. دماي (بعد از) حمد ذات جهان آفرين
ياوام پى (آمدم به) تعريف شاي خاور زمين
شنفتم نــه (از) پير داناى هنرور
پادشاهى بى (بود) نه (در) ملك خاور

II. Fol. 68 *b*. كتاب ليلي و مجنون, the well known story of Lailī and Majnūn.

The first line is wanting; the next following are:

واحد بيچون حى بى همتا
رازق رزاق يكانهٔ تـنيا (تنها)
آمين و آمين آيه هل اتا

Both poems are anonymous. They are written in popular style, and in a very simple form of versification. Each line is composed of ten syllables, without any fixed rule in respect to quantity, and is divided by a cesure into two hemistichs of equal length. The Iẓāfat and the conjunction و, when preceded by a vowel, either short or long, form with it one syllable. The following lines, in which the Persian equivalents are added in parenthesis, may serve as a specimen:

يكرو چه تـقدير وادهٔ نو وهار
(يكروز از تقدير وعدهٔ [بموسم] نوبهار)
خورشيد كرد هواى سوارى شكار
لوا (رفت) و (به) پاى تخت شاى خاور زمين
سجدش برد و ناز مدرا ونمكين
(سجده كرد به ناز ايستاد به تمكين)
شاه واتش (گفت) اى نور جهان بين من
اى چشمهٔ حيات دنيا و دين من
فدات بام پى چى مدرانى ولام
(فدات باشم براى چه ايستادهٔ پيشم)
هر من وسركرد دور ديدت بام
(هميشه من نثار دور ديدهٔ تو باشم)
بشو و (به) مكتب درست بوانه (بخوان)
علم خاصن پى ويت حرفى بزانه
(علم خوبست براي خودت حرفى به دان)
تا وقتى ياواي (بيائى) به صنع (سن) شاهى
بنشينى و (به) تخت جهان مطاهى (مطاعى)
خورشيد وات (گفت) اي شاه علمم ديارن (ديدارست ؟)
اينه (اين) نو بهار وادهٔ شكارن (موسم شكارست)
اگر لطفش بو چنيم شهريار
(اگر لطف باشد با من شهريار را)
رخصت بدو پيم (بدهد مرا) بعزم شكار
تا كوزن و كور باورون ودام (بياورم بدام)
تازه كم (كنم) آيين كور كيرى بهرام
شاه وات (گفت) اى وزير پرى (براي) شهزاده
آساسهٔ شكار بكر (بكن) آماده
در ساعت وزير صاحب عقل و فام (فهم)
ترتيب دا (داد) پريش (برايش) آساسهٔ تمام
غوغا كفت (افتاد) و (به) خلق ميدان و بازار
شهزادهٔ خاور مشو (مى رود) به شكار
مخلوق خاور پرى (براي) تماشاه
جم بين (جمع بودند) سحر زو (زود) نه (در) ميدان شاه
مدران انتظار و قاپى شاوه
(ايستادند منتظر به درگاه شاه)
كى بو كه خورشيد بيو وراوه
(كي باشد كه خورشيد بيايد براه)
ناكاه بر آما (آمد) نه (از) قصر زركار
صداى هى دور باش جارجيان (مناديان) هزار

Add. 7826.

Foll. 151; 6 in. by 4; 12 lines, 3¼ in. long; written in cursive Nestalik; dated A.H. 1231 (A.D. 1816) [Cl. J. Rich.]

Khusrau and Shirīn, a Maṣnavī in the same dialect, and the same measure.

The MS. appears to have been transcribed from an imperfect copy; it begins abruptly with the following lines:

ڪشت بـه پشيو حال بدل كرانى
بچه دا ندل دسـتـه زرانـــى
بشنو جه شيـريـن او شو تا برو
مى ڪرد بشوديـز بـياد يا هو
جه صبح تـا بشام رانـا مـنادى
طى كـرد مـنـزلان وادي به وادى

Add. 23,554.

Foll. 53; 6½ in. by 4¼; 12 lines, 3 in. long; written in cursive Nestalik, early in the 19th century. [Rob. Taylor.]

بهرام وكلندام, a poem in the same dialect, treating of the love adventures of Bahrām, son of King Kishvar, and Gulandām, daughter of the emperor of China. It is imperfect at beginning and end. The first lines are as follows:—

جه (از) عشق ياور مجوشا (مى جوشيد) جون برق
جه (از) دل مكيشا (مى كشيد) نعره وينه (مثل) برق
سحر كه خورشيد رخشان مدا (مى داد) سر
مخيزا (مى خاست) جه (از) خواب مبستش (مى بست) كمر
ميوشا (مى پوشيد) يراق بدن سر تا پا
قدمش منيا (مى نهاد) بجهان بيما
وينه (مثل) خور منشت (مى نشست) نه (در) پشت مرڪب
رو مكرد (مى كرد) بدشت منزلگه عرب
مكردش (مى كرد) شكار تا بنماي (بنماز) شام
شام فارغ مبى (مي بود) جه (از) ياد كلندام

ANTHOLOGIES.

Add. 7825.

Foll. 159; 7½ in. by 4⅝; 9 lines, 3 in. long; written in large Naskhi, apparently in the 14th century. [Cl. J. Rich.]

A collection of short poetical extracts, Arabic and Persian, classed according to subjects. See the Arabic Catalogue, p. 502.

The names of the authors are seldom given. Of Persian poets the following alone are mentioned:—Firdūsī, foll. 29, 34, 74, 75, Sanā'ī, fol. 11, the author of مقامات الحميدى (Haj. Khal., vol. vi. p. 57), fol. 61, Anvarī, foll. 12, 62, 83, Niẓāmī, fol. 22, and Sa'dī, foll. 11, 38, 59, 134.

The MS., which is imperfect at both ends, and wants some leaves in the body of the volume, begins with the rubric: باب فى المراثى والتعازى وهو ثلاثة فصول الاول فيما يتعلق بالاولاد والصبيان. A spurious beginning and end, and false catchwords, have been added by a later hand.

Add. 16,561.

Foll. 89; 9 in. by 5; 17 lines, 3 in. long; written in fine Nestalik, on tinted, glazed, and gold-sprinkled paper, with eleven 'Unvāns, and nine miniatures of the highest degree of finish; dated Shamākhī (Shirvān), Rabi' II., A.H. 873 (A.D. 1468); bound in stamped leather.

Select Ghazals from the Divāns of twelve poets of the 8th and 9th centuries of the Hijrah. The first heading is انتخاب شيخ كمال خجندى

Beg. افتتاح سخن آن به كه كنند اهل كمال
بثناى ملك الملك خداى متعال

There are similar headings to the remaining sections, each of which contains Ghazals extracted from one Divān, and arranged in alphabetical order.

The selections are from the Divāns of the following poets:

1. Kamāl Khujandī (p. 632 *b*), fol. 1.
2. Ḥāfiẓ Shīrāzī (p. 627 *b*), fol. 6.
3. Amīr Khusrau (p. 609 *a*), fol. 13.
4. Maulānā Kātibī (p. 637 *b*), fol. 23.
5. Maulānā Ashraf (probably Darvish

Ashraf, who lived under Sultan Muḥammad B. Bāisunghar; see Ilāhī, Oude Catalogue, p. 71, and Biblioth. Sprenger., No. 1379; compare Sir Wm. Ouseley's Catalogue, No. 152), fol. 41.

Beg. ای رخ دلفروز تو طرح نهاده مارا
بنده خویش ساخته عشق تو پادشاه را

6. Amīr Shāhī (p. 640 *a*), fol. 50.

7. Nāṣir (a Darvīsh of Bukhārā, who visited Salmān Sāvajī in Baghdād in the reign of Shaikh Uvais, A.H. 757—776; see Daulatshāh, v. 5, Haft Iḳlīm, fol. 591, Taḳī, Oude Catalogue, p. 18, and the Upsala Catalogue, p. 103; it is stated in the Ṭabaḳāt i Shāhjahānī, fol. 39, that Nāṣir died A.H. 772), fol. 57.

Beg. ای چشم تو برهم زده حال دل مارا
زلف تو بر آشفته من بی سروپا را

8. Maulānā Bisāṭī (of Samarḳand, a disciple of 'Iṣmat, and the favourite poet of Sultān Khalīl, A.H. 807—811; see Daulatshāh, vi. 4, Taḳī, p. 19, Laṭā'if, fol. 9, and the Upsala Catalogue, p. 111. According to the Ṭabaḳāt i Shāhjahānī, fol. 74, Bisāṭī died young, A.H. 808. The Mirāt i Jahānnumā, fol. 308, gives A.H. 815 as the date of his death), fol. 62.

Beg. بزنجیر از چه میداری رقیب آن سرو دلجورا
مرا زنجیر می باید که من دیوانه ام اورا

There is a lacune extending from the letter ه in the above section to the letter ب in the next.

9. Khayālī (p. 639 *a*), fol. 68.

10. Jāmī (p. 643 *a*), fol. 74.

11. Ṭūsī, fol. 80. 'Abd Ullah Ṭūsī, a native of Khorasan, was attached to Sultan Abul-Ḳasim Bābur, after whose death, A.H. 861, he passed to the court of Jahānshāh. He died in old age, A.H. 869; see Daulatshāh, vii. 12, Taḳī, Oude Catalogue, p. 19, Laṭā'if, fol. 11, etc.

Beg. ای داده نور شمع رخت مهر و ماه را
زلفت شکسته رونق مشك سیاه را

12. Ṭāli'ī (of Samarḳand, who died A.H. 858; see Taḳī, Oude Catalogue, p. 19, the St. Petersburg Catalogue, p. 311, Laṭā'if, fol. 11, and the Münich Catalogue, p. 29), fol. 86.

Beg. تیر تو مرا بر طرف دیده بینا
پیدا شده مانندهٔ نی بر لب دریا

Copyist: شرف الدین حسین سلطانی

Add. 7824.

Foll. 234; 8½ in. by 4¼; 14 lines, 2⅜ in. long; written in fine Nestalik, with gold-ruled margins and ten 'Unvāns, apparently in the 16th century. [Cl. J. Rich.]

Select Ghazals from the Dīvāns of the following ten poets, ranging from the 7th to the 10th century of the Hijrah, with the heading: انتخاب دیوان شیخ سعدی

1. Sa'dī (p. 595 *a*), fol. 1.
2. Amīr Khusrau (p. 609 *a*), fol. 27.
3. Ḥasan Dihlavī (p. 618 *a*), fol. 68.
4. Kamāl Khujandī (p. 632 *b*), fol. 88.
5. Kātibī (p. 637 *a*), fol. 109.
6. Amīr Humāyūn (a Sayyid, of Asfarāin, who lived chiefly in Tabrīz, at the court of Sultan Ya'ḳūb. He died near Ḳum, A.H. 908. See Taḳī, Oude Catalogue, p. 20, Sām Mirzā, fol. 30, Atashkadah, fol. 35, Haft Iḳlīm, fol. 327, and Riyāẓ ush-Shu'arā, fol. 503), fol. 123.

Beg. بیتو جائی که شود خاك دل چاك انجا
تا ابد ناله بر آید ز دل خاك انجا

7. Ahlī Shīrāzī (p. 657 *a*), fol. 137.
8. Bābā Fighānī (p. 651 *a*), fol. 170.
9. Shahīdī, fol. 190. Maulānā Shahīdī, of Ḳum, was Malik ush-Shu'arā in the reign of Sultan Ya'ḳūb (A.H. 883—896). After that king's death he repaired to India, and settled in Gujrāt, where he died, nearly

a hundred years old, in A.H. 935. See Sām Mīrzā, fol. 99, Haft Iḳlīm, fol. 401, Riyāẓ ush-Shu'arā, fol. 232, and Taḳī, Oude Catalogue, p. 21.

Beg. بطوف میکدها روز بینوائی ما
صفال جرخ بود کاسه کدائی ما

10. Muḥtasham (p. 665 *b*), fol. 207.

Add. 7796.

Foll. 361; 12¾ in. by 8; 15 and 17 lines, 3½ in. long, with 30 lines in the margins; written in neat Nestalik, apparently in the 16th century. [Cl. J. Rich.]

A vast collection of Ḳaṣīdahs and Ghazals by various poets, ranging from the fifth to the tenth century of the Hijrah.

The original arrangement of the MS. has been disturbed, and, as many leaves are lost here and there, it is not possible to restore it with any degree of certainty. The Ḳaṣīdahs, followed by some Tarkīb-bands, occupy the central space of the pages, without any apparent system of classification, except this, that poems composed in the same measure, and with the same rhyme, by different poets, are grouped together. But the authors' names are, with few exceptions, omitted.

The Ghazals are written in the margins, partly promiscuously, partly in a number of alphabetical series, each by one author. These connected series belong to the following poets: Āṣafī (p. 651 *b*), foll. 6—11. Ḥasan of Dehli (p. 618 *a*), foll. 42—63. Kāhī (probably Ḳāsim Kāhi, of Kabul, a pupil of Jāmī, who died in Agra, A.H. 973; see Riyāẓ ush-Shu'arā, fol. 384, and Blochmann, Ain Akbari, p. 209), foll. 63—73, 207—211. Shāhī (p. 640 *a*), foll. 74—108. Bisāṭī (p. 735 *a*), foll. 108—113. Ḥaidar (probably Ḥaidar Kulichah-paz, of Herat, who died A.H. 959; see Taḳi, p. 22, and Sām Mīrzā, fol. 106), foll. 211—230, 122—138. Ahī (a Turkish Amīr, who was attached to Gharīb Mīrzā, son of Abul-Ghāzi Sulṭān-Ḥusain, and died A.H. 927; see Oude Catalogue, pp. 21, 327, and the Vienna Catalogue, vol. i. p. 578), foll. 139, 140, 167—189, 231-2. Ahlī Khurāsānī (p. 657 *a*), foll. 233—244, 253—260, 141—144. Salmān (p. 624 *b*), foll. 144—146. 'Iṣmat (Khwājah 'Iṣmat Ullah, of Bukhārā, who was the favourite poet of Sulṭān Khalil and of Mirzā Ulugh Beg, and died A.H. 829; see Daulatshāh, vi. 5, Taḳī, Oude Catalogue, p. 19, and Haft Iḳlīm, fol. 592), foll. 147—163.

Add. 19,494.

Foll. 85; 8½ in. by 5¼; 15 lines, 3¼ in. long; written in Nestalik; dated the 28th year (probably of Shāh 'Alām=A.H. 1200, A.D. 1786).

Select Ghazals by some of the most popular poets of Persia from the 7th to the 10th century of the Hijrah, arranged in one alphabetical series.

The most frequently recurring names are those of Jāmī, Sa'dī, Ḥāfiẓ, Khusrau, Salmān, Hilālī, Shāhī, Āṣafī.

Or. 1228.

Foll. 59; 5¾ in. by 3⅝; 11 lines, 2⅝ in. long; written in Nestalik, apparently in the 18th century. [Alex. Jaba.]

Select Ghazals by various poets, arranged in alphabetical order under each of the following names: Khwājah Ḥasan, fol. 1 *b*, Jāmī, fol. 18 *a*, Ḥāfiẓ, fol. 21 *a*, Shāhī, fol. 35 *b*, Ahlī, fol. 46 *a*. Appended are some Rubā'is and Ḳiṭ'ahs, fol. 51 *a*.

Add. 6634.

Foll. 214; 10¾ in. by 6½; written in Nestalik, in three columns with about 16

slanting lines in each, apparently in the latter part of the 17th century.

[J. F. HULL.]

Select verses by poets of the latter part of the 10th and of the 11th century of the Hijrah.

The extracts are confined, with but few exceptions, to one or two lines, but sometimes they form a series belonging to one poet, whose name is given in the heading. The general arrangement appears to be chronological.

It may be seen from an original folio'ing, beginning with 397 (fol. 188) that the MS. once formed part of a larger volume.

The more extensive extracts are :—مجموعه راز, a Sufi poem in the form of a Tarjī'-band, by Kashfī (Amīr Ṣāliḥ; see p. 154 *a*, and the Oude Catalogue, p. 456), completed, as stated at the end, A.H. 1030, foll. 82—88. فرهاد وشيرين, a poem by Vaḥshī (p. 663 *b*), foll. 160—180. سوز و گداز a poem by Nau'ī (see p. 674 *a*), foll. 180—187. A fragment of a fairy tale in prose, the hero of which is called Tamīm, foll. 46—54.

Add. 6633.

Foll. 242; 8¾ in. by 4¾; 14 lines, 2¾ in. long; written in fair Shikastāh-āmīz, with gold-ruled margin; dated Rabī' I., A.H. 1117 (A.D. 1705). [J. F. HULL.]

رياض العشاق

A collection of choice verses by ancient and modern poets, suitable for quotation in elegant letter-writing.

Author: Muḥammad Ṣādiḳ B. Shams ud-Dīn 'Alī, a native of Kūhkailūyah (a village of Garmsīr, province of Fārs), محمد صادق بن شمس الدين على كوه كيلوئى

Beg. اى رقعه از مرقعات تو سپهر

The author states in the preface that he had made this compilation by desire of his patron, Ẕulfaḳār Khān (the well-known Amīr of Aurangzīb's reign, who was put to death A.H. 1124), and adds in the epilogue that it was completed in A.H. 1117. The date is conveyed by the chronogram:

تـاريخ تـمـامـيـت آن میجستم
از غيب كسى كفت رياض نو كل

The work is divided into four sections termed روضه, with minute subdivisions. The MS. is, as stated at the end, the second draft written by the author himself.

Add. 16,802 and 16,803.

Two uniform volumes of 429 and 453 foll.; 8½ in. by 4¾; 15 lines, 3⅛ in. long; written in fair Shikastah-āmīz; dated Lahore, Zulka'dah, A.H. 1152, and Muḥarram, A.H. 1153 (A.D. 1740). [WM. YULE.]

بياض ميرزا بيدل

A Persian anthology compiled by Mirzā Bīdil (see p. 706 *b*).

It contains choice pieces by a vast number of poets from the age of Khāḳānī to the author's time, classed according to the various styles of poetical composition, and arranged, in each class, in alphabetical order according to the rhymes.

Poems written by different authors in the same measure and with the same rhyme are grouped together. The names of the poets are given in versified headings like the following: معراج سخن كلام قدسى, and بادشاه سرير معنى اسير

Contents: Ḳaṣidahs, Add. 16,802, fol. 3 *b*. Ghazals, *ib*. foll. 135—429, and Add. 16,803, foll. 1—136.

Mu'ammās, or riddles, Add. 16,803, fol. 136. Rubā'is, fol. 139. Mustazād, fol. 200. Ḳiṭ'ahs, fol. 212. Short pieces in Maṣnavī rhyme, fol. 224.

Longer Maṣnavīs by the following poets:

1. Salīm (Muḥammad Ḳulī, a native of Teheran, who was first attached to Mirzā 'Abd Ullah, governor of Lāhijān. He subsequently went to India, and found a patron in Islām Khān, an Amīr of Shāhjahān. He died in Kashmīr A.H. 1057. See the Oude Catalogue, p. 556, Mir'āt Āftābnumā, fol. 141, Mirāt Jahānnumā, fol. 356). 2. Ashraf (Muḥammad Sa'īd, of Māzandarān, who went to India and became the instructor of Zib un-Nisā Begam, daughter of Aurangzīb, and a favourite of Bahādur Shāh. He died at Monghyr some time after the death of that prince. See the Oude Catalogue, p. 340, Haft Āsmān, p. 158, and Mir'āt Jahānnumā, fol. 307). 3. Mīr Yaḥyā (a native of Kāshān, who went to India, wrote a Shāhnāmah for Shāhjahān and poems in praise of Dārāshikūh, and died A.H. 1074. See the Oude Catalogue, p. 115, Mir'āt Āftābnumā, fol. 157, and Mir'āt Jahānnumā, fol. 410). 4. Ḥakīm Ruknā (p. 688 *a*). 5. Ṭālib Āmulī (p. 679 *b*).

Mukhammasāt, fol. 293. Maṣnavīs descriptive of female beauty, by Mirzā Bīdil, fol. 388. Maṣnavīs on moral subjects by the same, fol. 402. Letters and other compositions in prose by Bīdil and other writers, fol. 411. Musaddasāt, fol. 423. Riddles in prose, fol. 432. Versified chronograms relating chiefly to the death of poets, and brought down to A.H. 1121, fol. 434. A tale of a simple-minded Brahman and the wiles of his artful wife, in prose, foll. 444—451.

The margins contain, besides some additional short poems, the following pieces:— 1. زاد العارفين, a tract in six Bābs, ascribed to the celebrated Ṣūfī, Khwājah 'Abd Ullah Anṣārī (see Ḥaj. Khal. vol. iii. p. 526), Add. 16,802, foll. 12—23. 2. لطائف, "ingenious observations," by 'Abd ul-Aḥad, surnamed Vaḥdat, *ib.* foll. 23—26. 3. نصائح و مواعظ, "counsels and exhortations," by Nakhshabī, foll. 27—30. 4. معراج خيال, an erotic poem by Tajallī (Mullā 'Alī Riẓā, a native of Ardaḳān, province of Yazd, stayed some time in India during the reign of Shāhjahān, and spent the latter part of his life, under Shāh 'Abbās II. and Sulaimān, in his native land, where he died A.H. 1088. See the Oude Catalogue, p. 150, Riyāẓ ush-Shu'arā, fol. 89), Add. 16,803, foll. 388—393. 5. مباحثه كوكنار و تنباكو, "a contest between poppy and tobacco," a Maṣnavī by Mujrim (see the Oude Catalogue, p. 183), foll. 393—397. 6. Letter of Ni'mat Khān 'Alī (p. 268 *b*) to Irādat Khān Vāẓiḥ, foll. 403—408. 7. نقليات بزرگان, "anecdotes of the great," foll. 408—411. 8. Extracts from رساله جشن حسن و عشق, by the same Ni'mat Khān, foll. 411—414. 9. گلشن راز, a Tarjī' by 'Urfī (p. 667 *a*), and other poems of the same kind, foll. 434—441.

Add. 7822.

Foll. 185; 6¾ in. by 3¾; 10 lines, 1¾ in. long; written in neat Shikastah-āmīz, with 'Unvān and gold-ruled margins; dated Rabī' II., A.H. 1063 (A.D. 1653).

[Cl. J. Rich.]

A collection of Rubā'is by the four following poets:

1. Saḥābī (see p. 672 *b*), fol. 1.

2. Abu Sa'īd B. Abil-Khair (see p. 342 *b*, the Oude Catalogue, p. 309, and Ethé, "die Rubā'is des Abu Sa'īd," Sitzungsberichte der Bayer. Akademie, 1875, p. 146), fol. 133.

Beg. اى روي تو ماه عالم اراى همه
وصل تو شب و روز تمناى همه

3. Mullā 'Abd ul-Vāsi' Ardabīlī, poetically surnamed Maḥvī, fol. 154.

Beg. در باخته بود عقل در باخته بود
روزم جو شب هجر سيه ساخته بود

This poet, who is generally called Mīr Mughīṣ Maḥvī Hamadānī, and is celebrated for his Rubā'is, was born in Asadābād, near Hamadān, and studied in Ardabīl. After a stay in India under the patronage of the

Khānkhānān ('Abd ur-Raḥīm), he returned to his native land, and died in Hamadān, A.H. 1016. See Blochmann, Ain i Akbari, p. 585, Haft Iḳlīm, fol. 424, Badāonī, p. 343, Ātashkadah, fol. 116, Riyāẓ ush-Shu'arā, fol. 420. The last work mentions another Maḥvī Ardabīlī, whose proper name was 'Abd ul-'Alī, and who died in Burhānpūr A.H. 1025.

4. Bābā Afẓal Kāshī, fol. 170.

Beg. یا رب جو بر ارنده حاجات توی
هم قاضی کافه مهمات توی

Afẓal ud-Dīn, of Kāshān, died A.H. 707; see Taḳī, Oude Catalogue, p. 17, and Ātashkadah, fol. 107.

Or. 328.

Foll. 54; 8¾ in. by 4½; 17 lines, 2¾ in. long; written in Nestalik, apparently in the 17th century. From the royal library of Lucknow. [Geo. Wm. Hamilton.]

A collection of satires written by various poets on their contemporaries.

Beg. صبا بگو بمحمد رضا که دیگر بار
نمد گرفتم و روغن زدم چنار ومنار

The names of the authors are not given in the headings, but some appear occasionally in the text, as those of 'Arūsī, fol. 5 *a*, and Kaidī, fol. 5 *b*. On the fly-leaf, and by a later hand, is written: قصاید عروسی وکیدی و میر وغیره شعراء متقدمین در هجو همدگری

The text has many short gaps, apparently owing to holes in the MS. from which it was transcribed.

Add. 24,987.

Foll. 157; 7¼ in. by 5½; 8 lines, 2½ in. long; written in Nestalik for Mr. James Ewing, Registrar of Bhāgalpūr; dated April 1811.

واقعات و روایات

A collection of elegies by various poets, on the martyrs of Karbalā, with the following title: "Murseeah, or Lamentation for Hosein the Imam and Martyr, as recited at Shiraz during the first ten days of Mohurrim."

Contents:—

1. "Death of the Prince of Martyrs," by Karbalā'ī Shīrāzī, واقعه جناب سید الشهدا من کلام کربلائی شیرازی, fol. 2 *b*.

Beg. نمود از غم آشوب درجهان سحری
دریغ نیست در این باب باطل السحری

2. Leave-taking of the Prince of Martyrs from Sayyid Sajjād, by Nasīmī, واقعه وداع نمودن سید الشهدا با سید سجاد علیه السلام من کلام نسیمی, fol. 33 *a*.

Beg. چه ماتم است که چشم زمانه گریان است

3. A Mukhammas, beginning: شد تازه باز ماتم سلطان کربلا, fol. 45 *b*.

4. A lamentation, نوحه سینه زنان, beginning: حسینم کو حسینم کو حسینم, fol. 49 *b*.

6. An elegy, beginning: عزای شاه شهید است ای عزاداران, fol. 51 *a*.

7. Another elegy, beginning: هلال محنت و اندوه شاه تشنه لبان, fol. 53 *b*. The poet's name Akbar اکبر occurs near the end, fol. 74 *a*.

8. The lamentation of Sakīnah نوحه سکینه, preceded by a short narrative in prose, fol. 75 *a*.

Beg. ای اسپ بر از خون تو چه کردی پدرمرا

The poet's name, Rafī'ā رفیعا, occurs in the last couplet, fol. 82 *b*.

9. Two narratives in prose, without title, followed by a few verses, foll. 82 *b*, 88 *b*.

10. Departure of Imām Ḥusain for the

field and his martyrdom, حديقه ميدان رفتن امام حسين وشهادت او, fol. 90 *a*, with a short prose narrative.

The verses begin thus:

بيا اى شمر يكدم فرصتم ده

The last couplet contains the author's name, خليلا Khalīlā, fol. 98 *a*.

11. An elegy on the martyrdom of 'Abd Ullah B. Ḥasan, by Muḳbil, واقعه در بيان شهادت عبد الله بن حسن عليه السلام من كلام مقبل fol. 98 *b*.

Beg. زد ماه محرم بفلك خيمهٔ ديبا

12. Elegy on the departure of the Holy Family from Karbalā for Kūfah, and the story of the mason, by Muḳbil, واقعه حركت نمودن اهل بيت عصمت از كربلاى معلى بكوفه و حكايت بنا من كلام مقبل

Beg. هلال ماه محرم زنو هويدا شد

13. Another Vāḳi'ah by Muḳbil, واقعهٔ مقبل, fol. 120 *a*.

Beg. روايت است كه چون كشت عازم ميدان

14. Another Vāḳi'ah on the martyrdom of the Christian of Kūfah, without title or author's name, fol. 127 *b*.

Beg. روايت است كه دركوفيان نصارائى

15. A Vāḳi'ah, without title, on Ẕu-l-Janāḥ ذو الجناح, the horse of Ḥusain, and his return to the tents after his master's death, fol. 134 *a*.

Beg. روايت است كه بعد از شهادت شه دين

The author is Khalīlā خليلا, whose name appears at the end, fol. 143 *b*.

16. A lamentation on Imām Ḥusain, نوحه امام حسين, fol. 145 *a*.

Beg. ياران برادرمن عباس زار نوميد

It is followed by some other lamentations, without special titles or author's name.

Scribe: سيد حيدرعلى عرف مير جان

ORNATE PROSE.

Add. 26,300.

Foll. 139; 7½ in. by 4¾; 16 lines, 3½ in. long; written in Nestalik; dated Kāngrah (Panjāb), Sha'bān, the third year of Bahādur Shāh (A.H. 1121, A.D. 1709). [Wm. Erskine.]

جزئيات و كليات

Discourses, in mixed prose and verse, on the human body, considered as the noblest of God's creations, and as evidence of His greatness.

Author: Ẓiyā ud-Dīn Nakhshabī ضياء الدين نخشبى

Beg. تحميد حميد احد قل هو الله احد الله الصمد خطبه احديت

Ẓiyā ud-Dīn Nakhshabī, so called from Nakhshab or Nasaf, the modern Ḳarshī, a town situated between Samarḳand and the Oxus, led a secluded and religious life in Badā'un, and died, as stated by 'Abd ul-Ḥaḳḳ, Akhbār ul-Akhyār, fol. 91, A.H. 751. He left, according to the same writer, numerous works, among which the سلك سلوك, عشره مبشره, كليات و جزويات (the present work), and طوطى نامه, are alone mentioned by name. He is also the author of Lizzat

un-Nisā (see p. 680 *b*), and the tale of Ma'ṣūm Shāh and Naushābah, entitled Gulrīz. Compare Elliot's History of India, vol. vi. p. 485, and Stewart's Catalogue, p. 85.

The work is divided into forty sections called ناموس, each of which treats of a distinct part of the human body. It is therefore sometimes referred to as چل ناموس. In the subscription of the present copy it is designated as ناموس اکبر; but the above title is that which is given to it in the preface, where Ḳuṭb ud-Dīn, *i.e.* Mubārak Shāh Khiljī (A.H. 717—721), is mentioned as the reigning sovereign.

Add. 18,187.

Foll. 104; 8¼ in. by 4¾; 11 lines, 2¾ in. long; written in Nestalik, with 'Unvān and ruled margins, apparently in the 17th century.

شبستان نکات و کلستان لغات

"The night-show of ingenuities," a collection of conceits, or "jeux d'esprit," in prose and verse.

Author: Fattāḥī, فتاحی

Beg. حمد خدایرا که چشمهٔ میم حمدش دریای است
در حد کمال کرم و دائرهٔ میم نعمتش سفرهٔ ایست در
نعت نوال قدم

Yaḥyā Sībak, of Nīshāpūr, was one of the most eminent writers in prose and verse of the reign of Shāhrukh. He first adopted the takhalluṣ Tuffāḥī, evidently suggested by his surname Sībak, but changed it afterwards to Fattāḥī. He uses also occasionally Khumārī and Asrārī as poetical surnames. His most celebrated works are Shabistān i Khayāl (the present work) and Ḥusn u Dil. He died A.H. 852. See Laṭā'if, fol. 9, Daulatshāh, vi. 16, Ḥabīb us-Siyar, vol. iii., Juz 3, p. 148, and Taḳī, Oude Catalogue, p. 19.

The lines above quoted give a fair sample of the puerile subtleties in which the work deals. They turn chiefly on the changes effected in the meaning of words by removal or transposition of some letters.

The author states in the introduction that he commenced the Shabistān after finishing his Ḥusn u Dil, and gives the date of composition, A.H. 843, in the following line at the end:

شبستانی چنان زیباست نزد هر سخن دانی
که تاریخ تمام او بود زیبا شبستانی

The work, which is generally called شبستان خیال, is divided into eight Bābs. The contents have been stated by Fleischer in the Leipzig Catalogue, p. 399, and by Hammer, Jahrbücher, vol. 64, Anzeige Blatt, p. 18. See also the Vienna Catalogue, vol. i. p. 587, and the Copenhagen Catalogue, p. 31.

The Ḥusn u Dil has been translated by Wm. Price, London, 1828. See the catalogues of Leipzig, p. 397, St. Petersburg, p. 404, Krafft, p. 49, and Vienna, vol. i. p. 419.

Add. 7610.

Foll. 80; 7½ in. by 4½; 12 lines, 2½ in. long; written in Nestalik; dated A.H. 1125 (A.D. 1713). [Cl. J. Rich.]

The same work.

Add. 25,868.

Foll. 102; 8¼ in. by 6; 13 lines, 3¾ in. long; written in cursive Nestalik, in the district of Bardwān, about the close of the 18th century. [Wm. Cureton.]

The prose works of Ẓuhūrī (see p. 678 *a*).

The first four are in praise of Ibrāhīm 'Ādilshāh, and describe the splendours of his court and residence.

I. Ẓuhūrī's preface to Nauras, نورس, a treatise on Indian music composed by Ibrāhīm 'Ādilshāh, fol. 2.

Beg. سرود سرایان عشرتکدهٔ قال که بنورس
سرابستان حال

II. His preface to Khwān i Khalīl, خوان خليل, fol. 12.

Beg. اي ارتو بر اهل لغت و الكليل سبيل

III. His preface to Gulzār i Ibrāhīm, گلزار ابراهيم, fol. 33.

Beg. خرمی چمن سخن بطراوت حمد بهارپیرائی است

IV. Mīnā Bāzār, مینا بازار, a description of the Bāzār so called, built by Ibrāhim 'Ādil-shāh in Bījāpūr.

Beg. عصمتيان روپوش حيا پرور و خلوتيان كوش پاك نظررا

V. Letters, رقعات, of a lover to his beloved, fol. 76 *b*.

Beg. شهيد تبسم ديت عشوه خون بها

The above works are popular school-books in India, and have been frequently published. The first three have been printed, under the title of سه نثر ظهوری, in Lucknow, 1846, and in Cawnpore, A.H. 1269, and A.D. 1873. The Mīnā Bāzār has been lithographed with a commentary in Dehli, A.H. 1265, and in Lucknow, A.H. 1282. The fifth, known as پنج رقعه ظهوری, has been edited with commentaries in Cawnpore, A.H. 1280.

Add. 16,852.

Foll. 330; 7 in. by 4¼; 13 lines, 2½ in. long; written in Nestalik and Shikastah-āmīz; dated A.H. 1141—1147 (A.D. 1729—1735). [Wm. Yule.]

The prose works of Ṭughrā, طغرا.

Mullā Ṭughrā i Mashhadi, a native of Mashhad, went to India about the close of Jahāngīr's reign, and, after staying some time in the Deccan, repaired to the court of Shāhjahān, and was attached as Munshi to Prince Murādbakhsh, whom he accompanied on his expedition to Balkh. He subsequently went to Kashmīr, in the suite of the Divān Mīrzā Abul-Ḳāsim, and spent there the latter part of his life in great seclusion. He died some years after the accession of Aurangzīb.

In the Mir'āt ul-'Alam, composed A.H. 1078, he is spoken of as dead. See Vāḳi'āt i Kashmīr, fol. 120, and Riyāẓ ush-Shu'arā, fol. 279.

The compositions of Ṭughrā, which are much admired in India, are written in a most artificial style, and so overloaded with metaphors and fanciful imagery as to render the discovery of their subject matter a by no means easy task. A short notice on some of them by Ẓiyā ud-Dīn Khān will be found in Or. 1941, fol. 26. A volume containing eighteen tracts by Ṭughrā, and his letters, with a commentary, has been printed in Cawnpore, 1871, under the title of رسائل طغرا. See also Stewart's Catalogue, كليات طغرای مشهدی, p. 64, the Gotha Catalogue, p. 24, and Mélanges Asiatiques, vol. vi. p. 136.

The contents of the present MS. are—

I. جوش بلبل "the outpouring of the nightingale," also called معيار الادراك "the standard of perception," in praise of the Divān of Ḥāfiẓ, fol. 1 (Cawnpore edition, No. 5.)

Beg. پیش رو سازسخن ترانهء حمد خالقست

II. فردوسيه, "the Paradisiacal," a description of Kashmīr, fol. 7. (Cawnpore edition, No. 1.)

Beg. ثنای بهار پیرائی که انگشت سبزه را

III. تحقيقات, or "verifications," treating of the names of the planets, and their use in poetical imagery, fol. 23. (Cawnpore edition, No. 3.)

Beg. از بس غلط است حرف قاموس فلك

IV. مجمع الغرايب, or "collection of wonders," a description of the lake Kamam كمم, fol. 26. (Cawnpore edition, No. 8.)

Beg. چه نویسم از وسعت دریاچه کمم

It appears from the heading that this was the piece which first called the attention of the King of Golcunda upon the author.

V. مرتفعات, description of a Darbār at the Court of Jahāngīr, fol. 29. (Cawnpore edition, No. 7.)

Beg. نو بهار آمد که مقراض از بر بلبل کند

VI. مرآت الفتوح, "the mirror of victories," treating of the conquest of Balkh and Badakhshān by Prince Murādbakhsh, from the 19th to the 21st year of Shāhjahān (A.H. 1055—7), fol. 33. (Cawnpore edition, No. 4.)

Beg. یکه تازان میدان تقریر از دولت ستایش ناصری

VII. الهامیه, "the inspired," a Sufi tract, fol. 42. (Cawnpore edition, No. 2.)

Beg. لله الحمد که نقش مرادم در پوست مختبند مجرد

VIII. تذکرة الاتقیا, "memorial of the godly," or eulogies on twelve eminent contemporaries, Shaikhs, Ḳāẓīs, physicians and poets, living in Kashmīr [among the latter are Kalīm Hamadānī (p. 686 *a*), and Mīr Ilāhī (p. 687 *b*)], fol. 53. (Cawnpore edition, No. 14.)

Beg. طغرا تا کی تیغ زبان تیز کنی

IX. تجلیات, "manifestations," a description of the beauties of Kashmīr, with a eulogy upon Mīr Ḥusain Sabzavārī, fol. 56. (Cawnpore edition, No. 13.)

Beg. کشمیر بود فصل خزان عالم نور

X. کنز المعانی, "the treasury of ideas," in praise of Shāh Shujā', fol. 63. (Cawnpore edition, No. 6.)

Beg. نفایس مخزن دهان جواهر بکریمی است

XI. تاج المدایح, "the crown of eulogies," in praise of Murādbakhsh, fol. 67. (Cawnpore edition, No. 10.)

Beg. سر خسروی قلم بنگارش ثنای شهنشاهی است

XII. مشابهات ربیعی, comparisons drawn from the spring and other seasons, fol. 77. (Cawnpore edition, No. 9.)

Beg. مشابهات ربیعی طغرا نسبت بنغمات عندلیبان گلشن

The author wrote this tract, as appears from the conclusion, while engaged on the revision of the Firdausiyyah.

XIII. خمسهٔ ناقصه, "the defective quintet," a diatribe against five personages of the Court of Golconda, fol. 81.

Beg. آزرده ام از دیدن بیدردی چند

XIV. مرات العیوب, "the mirror of blemishes," a satire on Pūlchī Khān, an Amīr of the Court of Golconda, fol. 83.

Beg. پولچی همه وقت بادهٔ عنابی نیست

XV. Petition addressed by Mullā Sāṭi' ملا ساطع to Shāh Bahādur for a Jāgīr, fol. 87.

XVI. عنبر نامه, "the book of ambergris," an exposure of the plagiaries of Naṣīrā i Hamadānī from "the late" Ẓuhūrī (p. 678 *a*), fol. 89.

Beg. در حالتی که تیغ جان خراشرا قلمتراش شمردی

From a versified heading it appears that this tract is not by Ṭughrā, but by Muḳīmā, the same apparently as Muḳīm Kāshī, to whom one of Ṭughrā's letters is addressed (see fol. 122 *a*).

XVII. Fol. 99 *b*. Ṭughrā's letters رقعات, to contemporaries, such as Shāh Shujā', Ḳāẓī Niẓāmā, Mīrzā Sanjar, the calligrapher Shamsā, Masīḥ uz-Zamān, Ḳāẓī-Zādah, Khwājah Lālah, Ṭālibā i Kalīm, Bazmī, Mīrzā Abulfatḥ, and others, fol. 99. (Cawnpore edition, pp. 193—270.)

XVIII. كلمة الحق, "a word of truth," a complaint of the want of liberality of the king and the king's son, fol. 178.

Beg. دوران چو در ستایش مزدی بها نداده

XIX. انوار المشارق, "the lights of the East," on the joys of spring, fol. 182. (Cawnpore edition, No. 12.)

Beg. شب نشینان بزم سخن بشراب حمد خالقی سر خوش اند

XX. خود کاشته, "self sown," on the art of writing, and on some images derived from it, fol. 195.

Beg. نقطهٔ ذات مخترع لوح و قلم بعظمت نوری

XXI. آشوب نامه, "Āshūb-Nāmah," in praise of the poetry of Zulālī (p. 677 *a*), whose seven Masnavis are commented upon in turn, fol. 207. (Cawnpore edition, No. 15.)

Beg. شکر ناظمی که ابیات بروج سپهر از معنی ابداعش

XXII. تعداد النوادر "enumeration of curiosities," a description of eight stages on the road to Kashmīr, fol. 220. (Cawnpore edition, No. 11.)

Beg. در تیرهٔ زمین هند دلگیر شدم

XXIII. جوش بلبل, the same as No. I., fol. 223.

XXIV. جلوسیه, a panegyric addressed to Aurangzīb on his accession, fol. 228. (Cawnpore edition, No. 16.)

Beg. سر زبان از حمد شهنشاهی نواند بتاج رسید

XXV. پریخانه, "the fairy-house," in praise of Shāh 'Abbās II. of Persia, fol. 241.

Beg. لفظ قلمی که قطعه نویسان مقال سر مشق

XXVI. ضیافت معنوی, "spiritual banquet," on a famine in the Deccan, fol. 250.

Beg. بدکن سال غم آسایش دلها قحط است

XXVII. گریه قلم, "the weeping of the kalam," a description of the rainy season, fol. 256.

Beg. جوید زتن خلق نشان تیر اجل

XXVIII. معراج الفصاحة, "the ascent of eloquence," in praise of Sayyid Bahādur Khān, fol. 259.

Beg. از حق سخن معجزهٔ آیین خواهم

XXIX. چشمهٔ فیض, "the source of overflow," a formulary of elegant addresses to the sovereign, preceded by a long preamble which contains a fanciful description of the Mi'rāj or Ascension of Muḥammad, fol. 263. (Cawnpore edition, No. 17.)

Beg. حمد اکبر پادشاهی که لشکر نور ذاتش

XXX. ثمرهٔ طبی, "the medical fruit," on images derived from the medical art, fol. 294.

Beg. شکر حکیمی که درد بیدرمان ایوب

XXXI. وجدیه جان, a piece containing metaphors taken from music, fol. 310.

Beg. نغمه دلنشین بترنم حمد سازنده مقام پذیرد

XXXII. نمونهٔ انشا, "a sample of composition," in praise of Aurangzīb, fol. 326.

Beg. سیمین ورقی زیاسمینم دادند

Add. 16,875.

Foll. 249; 8½ in. by 5; 19 lines, 3 in. long; written in Nestalik; dated Sha'bān, the 20th year of Muḥammad Shāh (A.H. 1151, A.D. 1738). [Wm. Yule.]

Prose compositions of Ni'mat Khān 'Ālī, نعمت خان عالی (see pp. 268 *b*, 703 *a*), with some verses by the same, as follows:—

I. رسالهٔ هجو حکما, a satire on physicians, fol. 2.

Beg. حکیم علی الاطلاق از دار الشفاي رحمت

II. رقعات, letters to Mīrzā Mubārak Ullah Irādat Khān Vāẓiḥ, to Mīrzā Muḥammad Sa'īd, steward of the imperial kitchen, and other contemporaries, fol. 5.

III. تاریخات فتوح عالمگیر پادشاه و غیره versified chronograms relating to the victories of Aurangzīb, and other contemporary events, fol. 16.

This section includes some Kaṣīdahs, satires, and Rubā'īs.

IV. Journal of the siege of Ḥaidarābād (see p. 268 *a*), fol. 32.

V. شاه نامه شاه عالم بهادرشاه, a Court chronicle of the reign of Shāh 'Ālam Bahādur (see p. 272 *a*), brought down in this copy to the 16th of Rabi' I., A.H. 1120.

Add. 16,866.

Foll. 83; 8¼ in. by 4¾; 15 lines, 3¼ in. long; written in cursive Nestalik; dated Rabi' I., A.H. 1154 (A.D. 1741).

[Wm. Yule.]

نکات مرزا بیدل

"Subtle Thoughts," by Mirzā Bādil (see p. 706 *b*).

Beg. اگر منکر نبوت نده با حضرات جز بتعظیم بیش میا

This work, which is included in the Lucknow edition of the author's Kulliyāt, consists of a number of ingenious thoughts and pointed anecdotes, bearing on religious and moral subjects, in mixed prose and verse.

FABLES, TALES, AND ANECDOTES.

Or. 241.

Foll. 193; 9 in. by 5¾; 17 lines, 3¼ in. long; written in Nestalik, apparently in India, dated Ṣafar, A.H. 1094 (A.D. 1683).

[Geo. Wm. Hamilton.]

کتاب کلیله و دمنه

The Book of Kalilah and Dimnah, translated from the Arabic version of 'Abd Ullah B. ul-Mukaffa' by Abul-Ma'ālī Naṣr Ullah B. Muḥammad B. 'Abd ul-Ḥamīd, ابو المعالی نصر الله بن محمد بن عبد الحمید

This version is praised as a model of elegance by Vaṣṣāf in a chapter devoted to Kalīlah and Dimnah, Add. 23,517, fol. 516, and Aḥmad Rāzī says in the Haft Iḳlīm, fol. 88, that no Persian prose work was ever so much admired. The latter writer, who mentions Naṣr Ullah among the eminent men of Shīrāz origin, states that he was one of the Vazīrs of Khusrau Malik, the son and successor of Bahrām Shāh (who died A.H. 555), and that through the intrigues of his enemies he was cast into prison, and finally put to death by that prince's order. See Barbier de Meynard, Dict. Géogr. de la Perse, p. 363. A similar account is found in the Riyāẓ ush-Shu'arā, fol. 449.

Bahrām Shāh, to whom the work was by his desire dedicated, ascended the throne in Ghaznīn A.H. 512, and, although hardly pressed by 'Alā ud-Dīn Ghūrī, who wrested from him his capital A.H. 522, he maintained himself in the eastern part of his empire

until his death, which took place, according to the Guzīdah, A.H. 544, or, as stated in the Rauẓat uṣ-Ṣafa, A.H. 547.

The exact date of composition is not stated, but it can be approximately inferred from the author's incidental references to his own time. Thus the death of al-Mustarshid, which took place in A.H. 529, is spoken of, fol. 11, as recent, در این عهد. The Ghaznavi dynasty is said, fol. 7, to have ruled 170 years, which, if counted from A.H. 366, when Subuktigīn, according to the Ṭabaḳāt i Nāṣirī, established his rule in Ghaznīn, would come down to A.H. 536. Lastly, when speaking of al-Manṣūr, fol. 13, the author says that four hundred and odd years (چهار صد و اند سال) had elapsed since his reign. As that Khalif began to reign A.H. 136, this statement could hardly have been written before A.H. 538 or 539.

A notice on the Persian translation, with extensive extracts from Naṣr Ullah's preface, has been given by Silvestre de Sacy in Notices et Extraits, vol. x. pp. 94—140. See also Pertsch, Gotha Catalogue, p. 111. A full account of other versions will be found in J. Derenbourg's Introduction to his edition of the Hebrew text.

The work is divided into sixteen Bābs, which follow the order of S. de Sacy's No. 375 (see l.c. p. 114), but bear Arabic headings. The contents are as follows:—Naṣr Ullah's preface, wanting the first two leaves, fol. 3 *a*. Ibn ul-Muḳaffa's preface, fol. 15 *a*. I. The introduction of Buzurjmihr, fol. 21 *a*. II. Life of Barzūyah, fol. 24 *b*. III. الاسد والثور, the lion and the bull, fol. 33 *a*. IV. الفحص عن امر دمنه, inquiry into the conduct of Dimnah, fol. 66 *b*. V. الحمامة المطوقة, the dove with the collar, fol. 81 *a*. VI. البوم والغربان, the owl and the ravens, fol, 96 *a*. VII. القرد والسلحفات, the apes and the tortoise, fol. 117 *a*. VIII. الناسك وابن عرس, the hermit and the weasel, fol. 125 *b*. IX. السنور والجرذ, the cat and the rats, fol. 128 *a*. X. ابن الملك وطاير فنزه, the king's son and the bird Fanzah, fol. 134 *b*. XI. الاسد وابن آوى, the lion and the jackal, fol. 142 *a*. XII. الاسد واللبوة, the lion and the lioness, fol. 154 *b*. XIII. الناسك والضيف, the hermit and the guest, fol. 157 *b*. XIV. البلار و البراهمه, Balār and the Brahmines, fol. 160 *b*. XV. الصايغ و السايح, the goldsmith and the traveller, fol. 179 *b*. XVI. ابن الملك واصحابه, the king's son and his companions, fol. 183 *b*. Naṣr Ullah's epilogue, fol. 188 *b*.

Add. 5965.

Foll. 88; 9¼ in. by 6; 13 lines, 3½ in. long; written in fair Naskhī, with 'Unvān and ruled margins; dated Rajab, A.H. 626 (A.D. 1229).

ترجمهء ابيات كليله و دمنه

Explanation of the Arabic verses which occur in Naṣr Ullah's version of Kalīlah and Dimnah. See the Arabic Catalogue, p. 478.

Author: Faẓl Ullah B. 'Uṣmān B. Muḥammad ul-Asfizārī, فضل الله بن عثمان بن محمد الاسفزارى

Beg. حمد و ثنا خدای‌را جلت اسماوه و عمت نعماوه

The work is dedicated to the Vazīr Majd ud-Daulah Abul-Ḥasan 'Alī ul-Mustaufī, who is called the pride of Khwārazm and Khurāsān. At the end the author claims the reader's indulgence on account of his youth, and states his intention to explain also the verses contained in the Book of Sindbād كتاب سندباد (see p. 748 *a*).

Add. 7620.

Foll. 136; 9 in. by 6; 15 lines, 4½ in. long; written in bold Naskhi with vowel-points, apparently in the 13th century. [Cl. J. Rich.]

Maḳāmāt, or narratives written in rhymed prose, with a copious admixture of Arabic and Persian verses.

Beg. الحمد لله الذى شرفنا بالعلم الراسخ

The work is commonly known as مقامات حمیدی from its author Ḳāẓī Ḥamid ud-Dīn Abu Bakr Balkhī, whose name, however, does not appear in the text. Ḥamid ud-Dīn was an eminent judge and poet of the city of Balkh. His contemporary, Anvarī, addressed to him several laudatory poems (see above, p. 555 *a*); two Kiṭ'ahs composed by the same poet in praise of the Maḳāmāt are quoted in the Haft Iḳlīm, fol. 242. Ibn ul-Aṣīr, who calls him القاضى ابو بكر المحمودي states in the Kāmil, vol. xi. p. 207, that he died A.H. 559. Ḥaj. Khal. gives his name in full, vol. vi. p. 57: القاضى حميد الدين ابو بكر بن عمر بن محمود البلخى

The Maḳāmāt i Ḥamīdī have been printed with marginal notes in Cawnpore, A.H. 1268. Copies are mentioned in Ouseley's Travels, vol. iii. p. 557, Ouseley's MSS., No. 707, Mélanges Asiatiques, vol. iii. p. 557, and the Copenhagen Catalogue, p. 30.

The author states in the preface that he had read with admiration the elegant Maḳāmāt of Badī' Hamadānī and Abul-Ḳāsim Ḥarīrī, and had been desired by an illustrious personage, whom to obey was to him law, to match in Persian those masterpieces of Arabic prose. Hence the present work, which was commenced in the month of Jumāda II., A.H. 551. The date of the year, which has been omitted in the present copy, is found in another MS., Or. 2004, in the Cawnpore edition, and in Ḥaj. Khal., l. c.

The Maḳāmāt, which are twenty-three in number, deal for the most part with scenes of personal adventure and travel, and with dialogues between typical characters; but their main object is the display of an exuberant richness of diction, and of that jingling parallelism which Ḥarīrī had brought into fashion. The supposed narrator in each of them is some friend of the author, not named, introduced by the words حكايت كرد مرا دوستى. The text agrees with the lithographed edition, which, however, contains an additional Maḳāmah, the twenty-fourth. The titles, many of which differ from those of the printed text, are as follows:—I. فى الملمعة, fol. 4 *b*. II. فى الشيب والشباب, fol. 8 *a*. III. فى الغزو, fol. 13 *a*. IV. فى الربيعية, fol. 17 *a*. V. فى اللغز, fol. 23 *a*. VI. فى السكباج, fol. 29 *a*. VII. فى السياح والمعمى, fol. 39 *a*. VIII. فى التصوف, fol. 42 *a*. IX. فى المناظره بين السنى والملحد, fol. 50 *a*. X. فى الوعظ, fol. 58 *b*. XI. فى العشق, fol. 62 *a*. XII. فى الفقه, fol. 67 *b*. XIII. فى الاعتبار, fol. 73 *a*. XIV. فى رقية العشق, fol. 82 *a*. XV. فى السفر والمرافقه, fol. 86 *b*. XVI. فى الجنة, fol. 92 *a*. XVII. فى التفضيل, fol. 97 *a*. XVIII. فى حكومة الزوجين, fol. 101 *b*. XIX. فى المجاعه, fol. 106 *a*. XX. فى مناظرة الطبيب والمنجم, fol. 110 *b*. XXI. فى صفة الشتا, fol. 118 *a*. XXII. فى النسابة, fol. 125 *b*. XXIII. فى العزا, fol. 131 *b*.

In the 13th Maḳāmah it is related how a traveller visits Balkh, then a brilliant and thriving city, and how returning, after some years spent in a pilgrimage to Mecca, he finds it a heap of ruins. This evidently refers to the devastation of the author's native city by the Ghuz in A.H. 548.

The 22nd Maḳāmah contains versified lists of the Khalifs in Arabic and Persian. They are brought down to al-Mustanjid (A.H. 555—566), who is spoken of as the reigning Khalif.

In an epilogue headed فصل در عذر کتاب, which in the present copy follows the 21st Maḳamah, but in the printed text is found at the close of the work, the author says that, overwhelmed by the calamities of the time, he had not found it in his heart to proceed further, but had brought his work abruptly to a close. The next-following Maḳāmah is preceded by these words, inserted by some copyist: لما حصلت هذا الكتاب وجدت هاتين المقامتين قد زيدتا فكتبته, "When I obtained this book I found these two additional Maḳāmahs, and I transcribed it [*sic*]."

On the first page is found the following title, written by the same hand as the text, in which the work is ascribed to another author, viz. to Naṣr Ullah, the translator of Kalilah and Dimnah: المقامات بالفارسية تاليف الامير الامام الاجل السيد الاوحد العالم ابى المعالى نصر الله بن محمد بن عبد الحميد قدس الله روحه العزيز لخزانة كتب الاجل المنعم عماد الدين وجيه الاسلام ابى الفضل سعد بن الحسين ادام الله افضاله

Or. 255.

Foll. 132; 9 in. by 4¾; 15 lines, 2½ in. long; written in neat Nestalik, with gold-ruled margins, for the library of Sulṭān-Muḥammad Ḳuṭubshāh; dated Ḥaidarābād, Ramaẓān, A.H. 1031 (A.D. 1622).

[Geo. Wm. Hamilton.]

کتاب سندباد

The book of Sindbād, or the tale of the king's son and the seven Vazirs; wanting the first page.

Author: Bahā ud-Dīn Muḥammad B. 'Alī B. Muḥammad B. 'Umar uẓ-Ẓahīrī ul-Kātib us-Samarḳandi, بهاء الدين محمد بن على بن محمد بن عمر الظهيرى الكاتب السمرقندى

According to 'Aufi, quoted in Riyāẓ ush-Shu'arā, fol. 281, Ẓahīr ud-Dīn Muḥammad B. 'Alī Kātib Samarḳandī was for a long time minister (صاحب ديوان) to Ḳilij Ṭamghāj Khān. He left, as stated in Haft Iḳlīm, fol. 559, the following three works: 1. سندباد نامه contained in the present MS., 2. اغراض السياسة (Haj. Khal., vol. i. p. 368), and 3. سمع الظهيرى فى جمع الظهير (Haj. Khal., vol. iii. p. 619). The second, which is, like the first, dedicated to Ḳilij Ṭamghāj Khān, is not dated, but was written, as shown by its contents, after the death of Sanjar, A.H. 552. See the Leyden Catalogue, vol. iii. p. 14.

Very little is known of Ḳilij Ṭamghāj, a Turkish Khān, who reigned in Turkistan in the sixth century of the Hijrah. Ibn ul-Aṣīr mentions him in the Kāmil, vol. xi. p. 55, as early as A.H. 524, and the poet Raẓī ud-Dīn of Nīshāpūr, who died A.H. 598, is stated in the Haft Iḳlīm, fol. 307, to have been his panegyrist and favourite adviser.

The present work begins with a long exordium in his praise, in which he is called ركن الدين والدنيا غياث الاسلام والمسلمين ظل الله فى العالمين قتلغ بلكا ابو المظفر قلج طعماج [read طمغاج] خان بن قلج قراخان. He is described as a great monarch, who had returned after a long absence to his hereditary dominions, and who, after vanquishing his foes in Tūrān in the year fifty-six (*i.e.* A.H. 556), had restored peace and the reign of justice in his vast empire.

In the next section, fol. 11 *b*, the author, whose name and titles are written as follows: میکوید مقرر این کلمات ومحرر این مقامات الصدر الاجل الاوحد ملك الادباء والكتاب بهاء الدين سعد الاسلام صاحب النظم والنثر معجز البيانيين مفخر اللسانيين بحر الفصاحت والبلاغه مقبل زمان وعلامة جهان فريد الدهر وحيد العصر محمد بن على بن محمد بن عمر الظهيرى الكاتب السمرقندي, gives an account of the work called Sindbād. It had been compiled, he says, in Pehlevi by the sages of Persia, and

had never been translated, until the Amīr Nāṣir ud-Dīn Abū Ḥāmid Nūḥ B. Manṣūr Sāmānī ordered Khwājah 'Amīd Abul-Favāris Ḳanāvarzī قناورزی to turn it into Persian. This was done in the year 539, تسع وثلاثين وخمسمایه (the date is obviously wrong, for Nūḥ B. Manṣūr reigned A.H. 365—387), but in bare and unadorned language; and that version had almost fallen into oblivion, when the author undertook to write a new one, graced with all elegances of polite speech, in order to immortalize the name of his sovereign.

The tale, which begins on fol. 17, agrees in substance with the Greek Syntipas described by Loiseleur de Longchamps in his "Essai sur les fables indiennes," pp. 93—137, and with a version in Persian verse, composed A.H. 776, and analyzed by F. Falconer in the Asiatic Journal, vol. 35, p. 169, and vol. 36, pp. 4 and 99. An earlier poetical version by Azraḳī, mentioned by Daulatshāh and the Burhān i Ḳāṭi', appears to be lost. The present version is noticed under the title of Sindbād Nāmah, by Haj. Khal., vol. iii. p. 620, who, however, calls the author Ḳazvīnī instead of Samarḳandī. There exist two other translations in Persian prose; one of them, forming part of Nakhshabi's Ṭūṭī Nāmah, has been edited by H. Brockhaus, and another, by Shams ud-Dīn Muḥammad Daḳā'iḳī, a poet of Marv, is mentioned by Haj. Khal., l.c., and in the Haft Iḳlīm, fol. 223.

Notices on the origin and early versions of the Book of Sindbād will be found in the Fihrist, p. 305, in S. de Sacy's Fables de Bidpai, Notices et Extraits, vol. ix. p. 404, Gildemeister's Script. Arab. de rebus Indicis, p. 12, Benfey's Bemerkungen über das Indische Original der Sieben Weisen Meister, Mélanges Asiatiques, vol. iii. p. 188—203, Comparetti, Ricerche intorno al libro di Sindibad, and Fr. Baethgen, Sindban oder die Sieben Weisen Meister.

Add. 16,862.

Foll. 392; 13¼ in. by 8; 33 lines, 4⅝ in. long; written in small Naskhi, with 'Unvāns and gold-ruled margins, apparently in the 16th century. [William Yule.]

جامع الحکایات ولوامع الروایات

A large collection of anecdotes.

Author: Muḥammad 'Aufī, محمد عوفی

Beg. ثنا و حمد مبدعی را که از بدایت صنایع وجود

The author, whose full name was Nūr ud-Dīn Muḥammad 'Aufī, as stated in the Ḥabīb-us-Siyar, vol. ii. Juz 4, p. 163, the Nigāristān (see Krafft's Catalogue, p. 87), and the Tārīkh i Firishtah, vol. i. p. 117, is mentioned in the first and third of the above works as one of the eminent writers who lived in Dehli during the reign of Iltatmish (A.H. 607—633). In the Mir'āt ul-Advār, fol. 36, and Haj. Khal., vol. ii. p. 510, he is called Jamāl ud-Dīn Muḥammad 'Aufī. He is known as the author of the earliest Persian Taẕkirah, لباب الالباب, a work described by Bland, Journal of the Royal Asiatic Society, vol. ix. pp. 112—126, and by Sprenger, Oude Catalogue, pp. 1—6. We learn from passages of his works that he had studied in Bukhārā, that his grandfather Ḳāẓī Abu Ṭāhir Yaḥyā B. Ṭāhir ul-'Aufī, was a native of Māvarā un-Nahr (or, according to Bland's copy, of Marv), and that his maternal uncle Majd ud-Dīn Muḥammad B. 'Adnān had written for Sultan Ibrāhīm [B.] Ṭamghāj Khān a history of the Turkish kings (see Jāmi' ul Ḥikāyāt, fol. 369, and Haj. Khal., vol. ii. p. 122).

'Aufī appears to have been a great traveller; he was in Nasā in A.H. 600, and visited Khwārazm and Kambāyat. He made a lengthened stay at the residence of the Sultan Nāṣir ud-Dīn Ḳubāchah, to whose Vazīr, 'Ain ul-Mulk Ḥusain ul-Ash'arī, his Lubāb ul-Albāb is dedicated, and after whose

fall he passed over to the court of the conqueror, Shams ud-Din Iltatmish.

The author's exordium is devoted to the praise of the last named sovereign, and of his Vazīr, Nizām ul-Mulk Ḳivām ud-Dīn Muḥammad B. Abi Sa'id ul-Junaidī. Then follows an account of the siege of Bhakar, in which Sultan Nāṣir ud-Dīn Ḳubāchah had sought a refuge from the invading forces of Iltatmish. The fortress was taken by the Vazīr above named on the 10th of Jumāda I., A.H. 625, and on the 19th the fugitive king perished in the river. The author, who was among the besieged, did homage to the victorious Vazīr, and completed for him the present work, which had been commenced by desire of Sultan Naṣir ud-Dīn.

The Jāmi' ul-Ḥikāyāt consists of anecdotes, detached narratives, and miscellaneous notices, either culled from historical works, or derived from oral information. It is divided into four parts (ḳism), each of which is subdivided into five-and-twenty Bābs, as follows:—Ḳism I. 1. Knowledge of the Creator, fol. 5 *a*. 2. Miracles of the prophets, fol. 11 *a*. 3. Supernatural powers of saints, fol. 20 *a*. 4. Early kings of Persia, fol. 28 *a*. 5. The Khalifs, fol. 49 *a*. 6. Excellence of justice, and stories of just kings, fol. 84 *a*. 7. Lives and memorable traits of kings, fol. 92 *a*. 8. Witty sayings of kings, fol 100 *b*. 9. Regimen of kings, fol. 104 *b*. 10. Answers to petitions, fol. 110 *a*. 11. Instances of sagacity, fol. 114 *a*. 12. Sound judgment, fol. 123 *a*. 13. Wiles and stratagems, fol. 138 *b*. 14. Able Vazīrs; (eight leaves are wanting after fol. 146, so that the latter part of Bāb 13 and the beginning of the next are lost). 15. Advice given by sages and holy men to kings, fol. 154 *a*. 16. Pithy answers, fol. 160 *a*. 17. Anecdotes of Ḳāẓīs and 'Ulamās, fol. 167 *b*. Anecdotes of secretaries, fol. 173 *a*. 19. Favourites, fol. 178 *b*. 20. Physicians and philosophers, fol. 180 *a*. 21. Interpreters of dreams, fol. 182 *a*. 22. Astrologers, fol. 185 *a*. 23. Poets, fol. 186 *b*. 24. Singers, fol. 188 *b*. Wits, fol. 189 *b*.

Ḳism II. Anecdotes illustrating praiseworthy qualities, as modesty, humility, forgiveness, clemency, etc., in twenty-five Bābs, fol. 196 *b*.

Ḳism III. Anecdotes relating to blameable qualities, as envy, avarice, covetousness, etc., similarly divided, fol. 274 *b*.

Ḳism IV. 1. Advantages of the service of kings, fol. 325 *b*. 2. Drawbacks of the service of kings, fol. 327 *b*. 3. Fear and hope, fol. 329 *a*. 4. Efficacy of prayer, fol. 331 *a*. 5. Prayers handed down by tradition, fol. 332 *b*. 6. Curious omens, fol. 334 *b*. 7. Escapes from persecution, fol. 336 *a*. 8. Escapes from brigands, fol. 338 *a*. 9. Escapes from wild beasts, fol. 339 *b*. 10. Men who perished in the whirlpool of love, fol. 342 *a*. 12. Men who escaped from the whirlpool of love, fol. 344 *b*. 12. Men who escaped from the abyss of perdition, fol. 354 *b*. 13. Wonders of destiny, fol. 358 *b*. 14. Marvels of creation, fol. 361 *b*. 15. Longevity in animals, fol. 363 *a*. 16. Countries and routes, a sketch of geography, fol. 365 *b*. 17. Account of Rūm, Arabia, Abyssinia, and India, fol. 368 *b*. 18. Remarkable buildings, fol. 371 *a*. 19. Strange talismans, fol. 374 *a*. 20. Curious properties of natural objects, fol. 376 *b*. 21. Temperaments of animals, fol. 378 *a*. 22. Wild beasts, fol. 382 *b*. 23. Strange animals, fol. 386 *a*. 24. Curious birds, fol. 388 *a*. 25. Facetiousness of the great, fol. 390 *b*.

On the first page is a note written in Bījāpūr, probably in the 17th century. The last seven leaves of the MS. have short gaps, apparently due to the mutilated state of the copy from which it was transcribed.

The headings of the Jāmi' ul-Ḥikāyāt are given in the Vienna Catalogue, vol. i. p. 410, and, from a Turkish version, in the Jahr-

bücher, vol. 70, Anzeige Blatt, pp. 77—82. Some extracts, with Professor Dowson's notice on the author, will be found in Elliot's History of India, vol. ii. pp. 155—203. See Mélanges Asiatiques, vol. iii. p. 728, Sir Wm. Ouseley's Travels, vol. ii. p. 363, and the Munich Catalogue, p. 56.

Or. 236.

Foll. 541; 11½ in. by 8; 29 lines, 6¼ in. long; written in Naskhi, apparently in the 16th or 17th century. From the royal library of Lucknow.

[Geo. Wm. Hamilton.]

The same work.

The beginning and end of the MS., viz., foll. 3—18, 536—541, are older than the middle part, probably of the 15th century. That portion was transcribed, as stated at the end, from a MS. dated A.H. 712.

Add. 7672.

Foll. 252; 10½ in. by 7; 22 lines, 4½ in. long; written in cursive Nestalik; dated Zulka'dah, A.H. 1025 (A.D. 1616).

[Cl. J. Rich.]

Ḳism III. and Ḳism IV. of the same work. There are about two pages wanting at the beginning of each Ḳism.

Or. 1584.

Foll. 34; 8 in. by 5¾; about 32 lines, 3¾ in. long; written in small cursive Nestalik; dated Ḳarṣ, A.H. 1133 (A.D. 1721).

[Sir Henry C. Rawlinson.]

A collection of anecdotes and miscellaneous notices, without preface or author's name.

Beg. باب اول در ذکر مکرهای خداوندان عقل دردفع خصمان

On the first page is found the title كتاب العجايب والغرايب, with a table of the thirty-five Bābs into which the work is divided. They are as follows: 1. Stratagems of wise men for warding off enemies. 2. Properties of minerals. 3. Properties of animals. 4. Rare animals. 5. Strange birds. 6. Devices of kings. 7. Praiseworthy qualities of kings. 8. Witty sayings of kings. 9. Speech and silence. 10. Fidelity and good faith. 11. Longevity. 12. The seven climes, countries and races. 13. Remarkable buildings. 14. Talismans. 15. Human monstrosities. 16. Strokes of destiny. 17. Ready answers. 18. Anecdotes of Ḳāẓis and Imāms. 19. Good qualities. 20. Firmness. 21. Advantage of taking advice. 21. Temperaments of men. 23. Hate and envy. 24. Cupidity. 25. Anecdotes of covetous men. 26. Avarice. 27. Lying and truthfulness. 28. False prophets. 29. Pretensions which saved men from ruin. 30. Anecdotes of fools. 31. Facetiæ. 32. Thieves. 33. Beggars. 34. Wiles of women. 35. Instances of chastity.

The work appears to have been compiled in the seventh century of the Hijrah. Imām Muḥammad 'Aufī is twice named, and several anecdotes are taken from his Jāmi' ul-Ḥikāyāt; but, on the other hand, no later dynasty than that of the Khwārazmshāhis is mentioned. The present copy, written by 'Alī B. Muḥammad Shirvānī, contains only an abridgment made by him, as appears from the subscription: هذا مما انتخبه الفقير الى الله الغنى على بن محمد الشروانى فى بلدة قرص سنة ثلثه وثلثين بعد الف ومایة من الهجرة النبوية

Add. 7673.

Foll. 359; 11¼ in. by 8; 21 lines, 5 in. long; written in Naskhi; dated Sha'bān, A.H. 903 (A.D. 1498). [Cl. J. Rich.]

ترجمة الفرج بعد الشدة والضيقه

Narratives of wonderful cases of deliverance from distress or escape from danger, trans-

lated from the Arabic by Ḥusain B. As'ad B. Ḥusain ul-Muayyadī ud-Dihistānī, حسین بن اسعد بن حسین المویدی الدهستانی

Beg. حمد و ثناء قیومی را که عجز عقول

The author states in the preface that he had been desired by the illustrious Vazīr 'Izz ud-Dīn Ṭāhir B. Zingī ul-Faryūmadi الفریومدی,* "who had restored peace and prosperity to a distracted world," to produce a work on the above subject, and, finding nothing more appropriate than the Arabic work entitled الفرج بعد الشدة والضیقه, by Abul-Ḥasan 'Alī B. Muḥammad ul-Madā'inī, he had selected it for translation.

There can be no doubt, however, that the original of the present translation was the well-known work الفرج بعد الشدة of Abu 'Alī ul-Muḥassin B. Abil-Ḳāsim 'Alī, commonly called al-Ḳāẓī ut-Tanūkhī, who died in Baṣrah, A.H. 384. (See Ibn Khallikān's translation, vol. ii. p. 564, the Kāmil, vol. ix. p. 74, Ḥaj. Khal., vol. iv. p. 411, and the Leyden Catalogue, vol. i. p. 213.) Ḳāẓī Tanūkhī is frequently named in the body of the work as the narrator, and he is distinctly designated as the author in the following introduction to one of the anecdotes, fol. 261 *a*:—"The author of the work says as follows: My father, Ḳāẓī Abul-Ḳāsim ut-Tanūkhī, relates," etc. This evidently refers to the father of the same writer, viz. Abul-Ḳāsim 'Alī B. Muḥammad ut-Tanūkhī, who died A.H. 342 (see Ibn Khallikān, vol. ii. p. 564).

The attribution of the work to al-Madāinī, a much earlier writer, appears to be an error of the translator, who probably mistook one of the authorities quoted by Ḳāẓī Tanūkhī for the writer of the book. Abul-Ḥasan 'Alī B. Muḥammad ul-Madā'inī, a native of Baṣrah, lived in Madā'in, and subsequently in Baghdād, where he died A.H. 224 or 225, leaving several works treating of the history of the Arabs and of the early wars of Islamism. See Ansāb us-Sam'ānī, fol. 515, and the Kāmil, vol. x. p. 368.

Copies of the same version, all ascribing the original work to al-Madā'inī, are noticed in Fleischer's Dresden Catalogue, No. 135, and in the catalogues of Münich, p. 56, St. Petersburg, p. 408, and Vienna, vol. iii. p. 451. See also Stewart's Catalogue, p. 84, No. V.

In the present copy the work is divided into thirteen chapters, each containing a large number of detached narratives. These consist for the most part of historical anecdotes relating to the times of the Umayyades and of the Abbasides down to the fourth century of the Hijrah. The Arabic verses are given in the original language, with metrical paraphrase by the translator, who not unfrequently adds to the text verses and remarks of his own.

* From Faryūmad, a town of the district of Sabzavār, the birthplace of Khwājah 'Alā ud-Dīn Muḥammad, Vazīr of Khorasan under Sultan Abu Sa'īd. See Daulatshāh, v., 6, and Ḥabīb us-Siyar, vol. iii., Juz 2, p. 61.

Add. 7717.

Foll. 167; 10 in. by 5¾; 17 lines, 3⅝ in. long; written in Nestalik; dated Ṣafar, A.H. 1074 (A.D. 1663). [Cl. J. Rich.]

بساتین الانس

King Kishvargīr and princess Mulk-ārāi, a Hindu tale, written in ornate prose, copiously interspersed with Arabic and Persian verses.

Beg. صد هزار جواهر زواهر حمد و سپاس

The author, whose name is written, fol. 8 *b*, as follows: محمد صدر علاء احمد حسن دبیر عیدوسی الملقب بتاج المعروف باختسان, describes himself as a native of Dehli, an hereditary servant of the Court, and a secretary of the royal chancelry, دیوان الانشا.

A flowery preface, which occupies no less

than forty-six pages, begins with panegyrics on the reigning sovereign Muḥammad Shāh B. Ṭughluḳ Shāh (A.H. 725—752) and his predecessor Ghiyāṣ ud-Dīn Abul-Muẓaffar Ṭughluḳ Shāh. Then follows a detailed account of the latter's expedition to Tirhut (A.H. 725; see Firishtah, vol. i. p. 406). The author, who was in the Sultan's suite, describes the overwhelming heat and other hardships he had to endure on the return journey to Dehli. There he fell ill, and was only saved by the skill of the great Ḥakīm Muḥammad Khujandī.

During his convalescence the present tale was brought to him for his amusement, and, as it was written in very plain language, he was requested to draw it up in elegant prose, a task which he completed in the space of a few months, A.H. 726, being then in his twenty-sixth year. He concludes with a grateful acknowledgment of the favours showered upon him by Muḥammad Shāh, who for a single Ḳaṣīdah had given him sixty thousand Dīnārs and sixty horses.

The scene of the tale is laid in India. The Rājas of Ujjain and Ḳinnauj are the principal actors.

Royal 16 B. XII.

Foll. 272; 9½ in. by 5¼; 15 lines, 3⅛ in. long; written in Nestalik; dated Ardibihisht, in the year 1039 of Yazdajird (A.D. 1670). [Tho. Hyde.]

طوطي نامه

The tales of a parrot, a Persian version by Ẓiyā'i Nakhshabī, ضياي نخشبى (see p. 740 *b*).

Beg. مناجات بحضرت رازق النعاب في غشه

The author says in the preface that some great personage, whom he does not name, had shown him a book containing fifty-two tales, originally written in the Indian tongue, and, as the translation was prolix, inelegant, and ill-arranged, had requested him to re-write it in a more attractive form. He adds that in so doing he has in some instances substituted new stories for inferior tales. The work was completed, as stated in some verses at the end, in A.H. 730.

This copy was written by a Pārsī, Khwurshīd B. Isfandiyār, surnamed ادهار, for Captain Aungier, كپتان انجر.

The Ṭūṭī Nāmah has been translated into English by M. Gerrans, London, 1792, and its abridgment by Ḳādirī into German by C. J. L. Iken, Stuttgart, 1837. The latter version contains an appendix on Nakhshabī's work by Kosegarten. See also Pertsch, Ueber Nachschabi's Papagaienbuch, Zeitschrift der D. M. G., vol. xxi. p. 505, and Benfey, Göttinger Gelehrte Anzeigen, 1858, p. 529. A Turkish imitation of Nakhshabī's Ṭūṭī Nāmah has been translated into German by Georg Rosen, Leipzig, 1858.

Add. 5627.

Foll. 168; 10 in. by 5¾; 17 lines, 3½ in. long; written in Nestalik, apparently in India, early in the 18th century. [Nath. Brassey Halhed].

The same work, wanting a few lines at the end.

Add. 6638.

Foll. 469; 9½ in. by 5¼; 11 lines, 3 in. long; written in large Nestalik, about the beginning of the 18th century. [J. F. Hull.]

The same work, wanting about six leaves at the end.

Add. 10,589.

Foll. 149; 7¼ in. by 5¾; 9 lines, 3⅞ in. long; written in Nestalik, apparently in the 18th century.

An abridged version of the Ṭūṭī Nāmah, by Abul-Faẓl B. Mubārak, ابو الفضل بن مبارك (see p. 247 *b*).

Beg. بعد سپاس خداوند زمان و زمین و ستایش دادار

This abridgment was written, as stated in the preface, by order of Akbar. It contains, like Nakhshabi's version, fifty-two tales.

The preface and the first thirty-five tales have a Dakhnī translation written between the lines.

Add. 12,401.

Foll. 63; 7¾ in. by 5¼; 12 lines, 3½ in. long; written in Indian Shikastah, apparently in the 18th century. [J. Crawfurd.]

The abridgment of Nakhshabi's Ṭūṭī Nāmah, by Muḥammad Ḳādirī, محمد قادری.

Beg. بعد از جنس جنس ثنا وصفت پیدا کننده آسمان

The author says in a short preamble that, the style of Nakhshabī being hard and difficult to be understood, he had found it expedient to put his work into plain and intelligible language. The number of the tales is reduced from fifty-two to thirty-five.

The thirty-third tale is repeated at the end, foll. 56—63, in another hand.

Ḳādiri's Ṭūṭī Nāmah has been printed with an English version in Calcutta, and in London, 1801. See Kosegarten, Anhang zu Iken's Ṭūṭī Nāmah, p. 175.

Add. 6964.

Foll. 115; 9 in. by 7; about 15 lines in a page; written by the Rev. John Haddon Hindley on paper water-marked 1806.

Tales extracted from Ḳādiri's Ṭūṭī Nāmah, with the English translation transcribed from the Calcutta edition, and two short narratives from another source.

Add. 16,864.

Foll. 38; 9 in. by 6; 10 lines, 3¾ in. long; written in large Nestalik; dated Ilāhābād Ramaẓān, A.H. 1194 (A.D. 1780). [Wm. Yule.]

Another abridgment of the Tales of a Parrot, in still plainer language than Ḳādiri's.

Beg. حمد و سپاس قادر بیچون را که طوطی خوش لهجه

It contains only the four following tales: The merchant's son and the bird shārak. The goldsmith and the carpenter. The four companions. The Brahman's son and his wife.

Add. 16,813.

Foll. 202: 10 in. by 5¾; 21 lines, 3¾ in. long; written in fair Nestalik, apparently in the 16th century. [Wm. Yule.]

نگارستان

A collection of moral anecdotes, in prose and verse.

Author: Mu'īnī ul-Juvainī, معینی الجوینی

Beg. حمد و سپاس خدائی را که ازلیتش از سمت بدایت

Maulānā Mu'īn ud-Dīn, born in Āvah, near Juvain, died about the close of the eighth century of the Hijrah. He was a man of great piety, and a disciple of Shaikh Sa'd ud-Dīn Ḥummū'ī in Sufism, and of Fakhr ud-Dīn Asfarā'inī in sciences. See Ilāhī, Oude Catalogue, p. 85, Taḳī, *ib.*, p. 19, and Haft Iḳlīm, fol. 322.

After eulogies on the reigning sovereign, Abu Sa'īd Bahādur Khān, and his Vazīr Ghiyāṣ ud-Dīn Muḥammad, son of the celebrated Rashīd ud-Dīn, the author says that, Sa'di's Gulistān having been once praised in an assembly of learned men in his father's house, he observed that, notwithstanding its undeniable merit, it had the drawback of being too well known, and that

it was time to produce a similar work which had the charm of novelty, a task which his father encouraged him to perform. That design, however, was not carried out until much later, in A.H. 735. The title was suggested by the name of a garden near Nīshāpūr, called Nigāristān, which the author happened to visit about that time. The work is dedicated to Mu'īnī's spiritual guide, Sa'd ud-Dīn Yūsuf B. Ibrāhīm B. Muḥammad ul-Mu'ayyad ul-Ḥummū'ī, a grandson of the famous Sufi, Sa'd ud-Dīn Muḥammad B. ul-Mu'ayyad Ḥummū'ī, who died A.H. 650; see Nafaḥāt, p. 492.

The Nigāristān is divided into seven Bābs, with the following headings:—

1. در مكارم اخلاق 2. در صيانت و پرهيزكارى
3. در حسن معاشرت 4. در عشق و محبت
5. در وعظ و نصيحت 6. در فضل و رحمت
7. در فوايد متفرقه

See Haj. Khal., vol. vi. p. 381, Uri, p. 271, and Mélanges Asiatiques, vol. iii. p. 732.

Add. 7775.

Foll. 78; 7½ in. by 4⅝; 13 lines, 2⅝ in. long; written in Nestalik, in the 16th century. [Cl. J. Rich.]

بهارستان

A collection of moral anecdotes, in prose and verse, by Jāmī (see p. 17 *a*).

Beg. چو مرغ امرزى بالى زآغاز
نه از نيروى حمد آيد به پرواز

The author wrote it, as stated in the preface, while he was reading Sa'dī's Gulistān with his son, Ẓiyā ud-Dīn Yūsuf, and in imitation of that work. He divided it into eight Rauẓahs, and dedicated it to Sulṭān Ḥusain. The date of composition, A.H. 892, is expressed in the following line at the end:

بوقتى شد آخر كه تاريخ هجرت
شود نهصد ارهشت بروى فزاى

The Bahāristān has been edited, with a German translation, by Freiherr von Schlechta Vssehrd, Vienna, 1846. It has been printed in Lucknow without date, and, with a Turkish commentary, in Constantinople, A.H. 1252.

Add. 19,810.

Foll. 170; 8¼ in. by 4½; 13 lines, 2⅜ in. long; written in Nestalik; dated A.H. 962 (A.D. 1584).

The same work, with Turkish glosses on the first six pages.

Add. 26,287.

Foll. 83; 6¼ in. by 4¼; 15 lines, 2¾ in. long; written in Nestalik, apparently in the 17th century. [Wm. Erskine.]

The same work.

The last three leaves are supplied by a later hand.

Add. 10,002.

Foll. 137; 8 in. by 5⅜; 21 lines, 3⅛ in. long; written in Nestalik, apparently in the 17th century.

A Turkish commentary upon the Bahāristān, with the text, by Sham'ī (see p. 607 *a*).

Beg. حمد و سپاس بى عد خداى‌را كه عليم وحكيم

The work is dedicated to Muḥammad Pāshā, Grand Vazīr of Sultan Murād B. Salīm (A.H. 982--1003).

See the Vienna Catalogue, vol. i. p. 357, the Gotha Catalogue, p. 107, and the Munich Catalogue, p. 52.

Add. 18,579.

Foll. 426; 9¾ in. by 6; 19 lines, 2¾ in. long; written in Naskhi with a rich 'Unvān, gold-ruled margins, and thirty-six miniatures in the best Indian style; dated A.H. 1019 (A.D. 1610); bound in stamped and gilt leather.

انوار سهيلي

A modernized version of Kalilah and Dimnah by Ḥusain B. 'Alī ul-Vā'iẓ Kāshifī (see p. 9 *b*).

Beg. حضرت حكيم على الاطلاق جلت حكمته كه وطائف

The author states in the preface that, the version of Naṣr Ullah (see p. 745 *a*) being antiquated and difficult to read, he had been requested by Niẓām ud-Dīn Amīr Shaikh Aḥmad, called as-Suhailī, to re-write the work in an easy and attractive style. In so doing he had left out the first two chapters, as irrelevant, and reduced the work to fourteen.

The above-mentioned Niẓām ud-Dīn Shaikh Aḥmad was a Turkish Amir of the Chaghatāi tribe, and a favourite of Abulghāzī Sulṭān Husain. He received the surname of Suhailī from his spiritual guide Shaikh Āẕarī, composed a Persian and a Turkish Dīvān, and died A.H. 907, according to Taḳi, Oude Catalogue, p. 20, or A.H. 908, as stated in the Ataskkadah, fol. 8. See also Daulatshāh, viii. 3, and Sām Mirzā, fol. 150.

The Anvār i Suhailī has been printed in Hertford 1805, in Calcutta 1804, 1816, and repeatedly since. English translations by E. B. Eastwick and A. N. Wollaston have been published in 1854 and 1878. See S. de Sacy, Fables de Bidpai, preface, pp. 42—47.

In a note on the fly-leaf Mīrzā Shīr 'Alī states that this MS., written and illuminated for Tānā Shāh (the last king of Golconda), had been given him on account of pay at the rate of 500 rupees.

Add. 26,312.

Foll. 379; 9½ in. by 6; 17 lines, 3½ in. long; written in Nestalik, apparently in India; dated Rajab, A.H. 1198 (A.D. 1784.) [Wm. Erskine.]

The same work.

Add. 26,313.

Foll. 244; 10¼ in. by 6¾; 14 lines, 4¾ in. long; written by different hands, apparently in India, in the 17th century. [Wm. Erskine.]

The same work, slightly imperfect at the end.

Egerton 1106.

Foll. 356; 10¾ in. by 7¾; 17 lines, 5 in. long; written in Nestalik, apparently in India, in the 18th century. [Adam Clarke.]

The same work.

Add. 6636.

Fol. 326; 10½ in. by 6¼; 17 lines, 4 in. long; written in Nestalik, in India; dated Jumada II., A.H. 1104 (A.D. 1693). [James Grant.]

The same work, with a table of contents, foll. 1—6.

Copyist: فتح الله ساكن سليم قصبه تپربرارى

Sloane 3248.

Foll. 13; 11½ in. by 8; 20 lines, 5½ in. long; written in Naskhi, by Salomon Negri (see the Arabic Catalogue, p. 335, note *c*), about the beginning of the 18th century.

The tale of the hermit and the pimp, from the Anvār i Suhailī, with the Turkish version from the Humāyūn Nāmah.

Add. 4945.

Foll. 217; 10 in. by 6¼; 19 lines, 3¾ in. long; written in neat Nestalik; dated Zulka'dah, A.H. 1183 (A.D. 1770). [Claud Russell.]

عيار دانش

A modernized version of Kalīlah and Dim-

nah, by Abul-Fazl B. Mubārak, ابو الفضل بن مبارك (see p. 247 *b*).

Beg. سپاس ازل و ابد خداوندی‌را که تا کران

It appears, from a very diffuse preface, that the author had been commanded by Akbar to re-write in plain and easy language the version of Ḥusain Vā'iẓ, and that he restored in his work the preliminary chapters omitted by the latter, thus bringing up the total number of chapters to sixteen. The new version was completed, as stated at the end, fol. 214 *b*, in the thirty-third year of the reign of Akbar, or A.H. 996. See S. de Sacy, Notices et Extraits, vol. x., pp. 197—225, Fables de Bidpaï. pp. 47—51, and the Vienna Catalogue, vol. iii. p. 286.

Add. 25,832.

Foll. 432; 8½ in. by 5¼; 15 lines, 3½ in. long; written in Nashki, apparently early in the 18th century. [Wm. Cureton.]

The same work.

Or. 477.

Foll. 334; 9 in. by 5¾; 15 lines, 3 in. long; written in Nestalik, with gold-ruled margins, and 38 miniatures in Indian style; dated Ramaẓān, A.H. 1217 (A.D. 1803). [Geo. Wm. Hamilton.]

The same work.

Add. 25,833.

Foll. 97; 9 in. by 5½; 18 lines, 3⅝ in. long; written in Nestalik; dated Bandar Bharoch (Broach), Jumādā II., A.H. 1195 (A.D. 1781). [Wm. Cureton.]

مفرح القلوب

Mufarriḥ ul-Ḳulūb, the Persian translation of the Hitopadesa.

Beg. حمد سپاس بیقیاس مرحضرت شاهی‌را که از جمله بندگان خویش

Author: Tāj (*i.e.* Tāj ud-Dīn B.) Mu'īn ud-Dīn Malikī, تاج معین الدین ملکی.

The translation was made, as stated in a short preamble, by order of Malik Naṣr ud-Dīn (in some copies Naṣīr ud-Dīn), fief-holder of Shiḳḳ (?) Bihār, ملك الملوك الشرق والغرب نصر الدولة والدين مقطع شق بهار, a prince whose epoch has not been ascertained.

A full account of this version has been given by S. de Sacy in "Notices et Extraits," vol. x. pp. 226—264. Copies are mentioned in Stewart's Catalogue, p. 83, the Copenhagen Catalogue, p. 29, and the Munich Catalogue, p. 47. A Hindustani translation entitled Akhlāḳ i Hindī has been published in Calcutta, 1803. See Garcin de Tassy, Littérature Hindoui, 2nd edition, vol. i. pp. 188, 609.

Add. 18,408.

Foll. 158; 9½ in. by 5¼; 17 lines, 3 in. long; written in fair Nestalik; dated Ṣafar, A.H. 1087 (A.D. 1676). [Wm. Yule.]

لطائف الطوائف

A collection of witty sayings and anecdotes.

Author: 'Alī B. ul-Ḥusain ul-Vā'iẓ ul-Kāshifī, called aṣ-Ṣafī, علی بن الحسین الواعظ الکاشفی المشتهر بالصفی (see p. 353 *a*).

Beg. بعد از ادای لطائف تحمیدات الهی و وظایف صلوة

The author says that after his release from one year's confinement at Herat, in A.H. 939, he repaired, under untold hardships, to the hills of Gharjistān. There he was graciously received by the Sultan Shāh-Muḥammad, for whose diversion he completed the present work, which he had previously compiled. It is divided into fourteen Bābs, according to the persons, or classes of men, to which the anecdotes relate, as fol-

lows: 1. Muḥammad. 2. The Imāms. 3. Kings. 4. Amirs, royal favourites, and Vazirs. 5. Men of letters, secretaries, etc. 6. Arabs of the desert, elegant speakers, etc. 7. Shaikhs, 'Ulamā, Ḳāẓis, etc. 8. Philosophers and physicians. 9. Poets. 10. Wags. 11. Misers, gluttons, and parasites. 12. Covetous men, thieves, beggars, etc. 13. Children and slaves. 14. Simpletons, liars, and impostors.

This copy was corrected, as stated at the end, for Major Yule, by Sayyid Muḥammad Navāz of Dehli.

The same work is mentioned under the title of لطايف الظرايف in Stewart's Catalogue, p. 26, and Biblioth. Sprenger., No. 1635.

Add. 8915.

Fol. 206; 10 in. by 7¼; 15 lines, 4⅜ in. long; written in cursive Indian Nestalik; dated Sha'bān, A.H. 1233 (A.D. 1818).

The same work.

Or. 239.

Foll. 428; 11¼ in. by 7¾; 21 lines, 4¾ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins; dated Sha'bān, A.H. 1079 (A.D. 1668).

[Geo. Wm. Hamilton.]

زينت المجالس

A vast collection of anecdotes and stories, containing also historical, geographical, and other miscellaneous notices.

Author: Majd ud-Dīn Muḥammad ul-Ḥasanī, surnamed Majdi, مجد الدين محمد الحسنى المتخلص بمجدى

Beg. ثنائى نا متناهى و حمد نا محصور
بران سزاست كه شد هردو كون ازو معمور

The author lived in Persia under Shāh 'Abbās I. The predilection and minuteness with which he speaks of Kāshān make it probable that it was his native place. He states in the preface that he had begun to arrange his long collected materials at the instance of some friends in A.H. 1004 (Or. 238, fol. 1 *b*). He enumerates the following works as his principal sources: Jāmi' ul-Ḥikāyāt by Muḥammad 'Aufī, Nuzhat ul-Ḳulūb, Ḥabīb us-Siyar, Rauẓat uṣ-Ṣafā, Kashb ul-Ghummah by 'Alī B. 'Īsā (Haj. Khal. vol. v. p. 211), Tārīkh Abu Ḥanīfah Dīnavarī, Ibn Khallikān, Bahjat ul-Mabāhij by Ḥasan B. Ḥusain Sabzavārī, Nigāristān by Ghaffārī, 'Ajā'ib ul-Makhlūḳāt, al-Faraj ba'dash-Shiddah, Tārīkh i Yāfi'ī, and Tārīkh i Ḥāfiẓ Abrū.

While following the general arrangement of the Jāmi' ul-Ḥikāyāt (see p. 749 *b*), the author has adopted a division of his own. The work consists of nine parts (Juz), each of which is divided into ten chapters (Faṣl), as follows:—

Juz I. 1. Knowledge of God, fol. 2 *a*. 2. Miracles of the prophets, fol. 3 *b*. 3. Supernatural powers of the saints, fol. 8 *a*. 4. Early kings of Persia, fol. 18 *a*. 5. Khalifs, fol. 42 *b*. 6. Muslim kings contemporary with the Abbasides, fol. 85 *a*. 7. Anecdotes on justice, fol. 105 *a*. 8. Traits of the life and manners of kings, fol. 112 *a*. 9. Witty sayings of the great, fol. 116 *b*. 10. Instances of sagacity in kings, fol. 119 *a*.

Juz II. 1. Instances of the divine guidance of kings and their ordinances, fol. 122 *a*. 2. Cunning devices, fol. 124 *a*. 3. Penetration, fol. 134 *a*. 4. Stratagems, fol. 142 *b*. 5. Skill of Vazirs, fol. 153 *a*. 6. Advice of sages to kings, fol. 158 *b*. 7. Pithy answers, fol. 161 *a*. 8. Remarkable judgments, fol. 167 *a*. 9. Anecdotes of secretaries, fol. 171 *b*. 10. Anecdotes of royal favourites, fol. 176 *b*.

Juz III. Anecdotes of physicians, fol. 181 *a*, astrologers, fol. 183 *b*, poets, fol. 186 *a*, singers, fol. 189 *a*, wits, fol. 190 *b*, interpreters of dreams, fol. 195 *a*. Anecdotes

illustrating modesty, fol. 199 *a*, humility, fol. 200 *a*, clemency, fol. 202 *a*, magnanimity, fol. 206 *b*.

Juz IV. Anecdotes illustrating urbanity, fol. 208 *b*, compassion, fol. 210 *b*, trust in God, fol. 212 *a*, munificence, fol. 213 *b*, hospitality, fol. 217 *b*, valour, fol. 220 *b*, patience, fol. 223 *b*, gratitude, fol. 224 *b*, piety, and caution, fol. 227 *a*.

Juz V. Anecdotes relating to diligence, silence, good faith, peace-making, secresy, probity, good temper, firmness of purpose, the taking of advice, and the diversity of men's dispositions, fol. 230 *b*.

Juz VI. Anecdotes on envy, greed, and cupidity; anecdotes of knaves, and beggars; stories relating to falsehood, oppression, avarice, bad faith, and foolishness, fol. 251 *b*.

Juz VII. Anecdotes on harshness. meanness, prodigality, treachery, incontinence, ingratitude, slander, rashness, on vile men, and on pious women, fol. 269 *b*.

Juz VIII. Service of kings; hope and fear; efficacy of prayer; curious auguries; deliverance from distress; escapes from brigands, from wild beasts, from the pangs of love, from the whirlpool of ruin; wonderful strokes of destiny, fol. 290 *b*.

Juz IX. 1. On human monstrosities and longevity, fol. 319 *a*. 2. Geographical sketch of the world, and of Persia in particular, fol. 321 *a*. 3. Remarkable buildings, fol. 354 *a* (including an account of the seas which should form part of the preceding chapter, foll. 355 *b*—358 *a*). 4. Talismans and wonders of the world, fol. 360 *a*. 5—7. Properties of domestic and wild animals, fol. 365 *a*, of beasts of prey, fol. 377 *a*, and of birds, fol. 379 *a*. 8. Jokes and pleasantries, fol. 379 *a*. 9. History of the Moghuls, *i. e.* Chingīz Khān and his successors, with the Chūpānī, Ilkānī, Muẓaffarī, Kurt and Sarbadār dynasties, fol. 388 *a*, Tīmūr and his successors in Īrān, the Ḳara Ḳuyunlus, Aḳ-Ḳuyunlus, and the Uzbak Khāns, down to the accession of 'Abdul-Laṭīf Khān, in A.H. 947, fol. 405 *a*. 10. History of the Ṣafavīs, fol. 421 *a*. The last section contains a sketch of the reign of Shāh Ismā'īl. In conclusion, the author, after a short reference to the accession of Shāh Ṭahmāsp and two of his victories, announces his intention of devoting a separate work to the history of that Shāh's reign.

The present copy wants a leaf which contained the greater part of the preface. One leaf or more, which followed fol. 426 and concluded the account of Shāh Ismā'īl's reign, is also lost.

The Zīnat ul-Majālis has been printed in Teheran, A.H. 1270. A few extracts are given in Elliot's History of India, vol. ii. p. 506. See also Barbier de Meynard, Dictionnaire Géographique, preface, p. 20, Sir Wm. Ouseley's Travels, vol. i. p. 19, and Mélanges Asiatiques, vol. iii. p. 679, vol. v. pp. 246, 519.

Or. 238.

Foll. 303; 13½ in. by 8½; 23 lines, 5¼ in. long; written in small Nestalik, apparently in the 18th century. [Geo. Wm. Hamilton.]

The same work.

This copy wants the latter portion of Faṣl 6, Juz i. (Or. 239, foll. 101—4), and Faṣls 9 and 10 of Juz ix. (Or. 239, foll. 405—428).

Or. 237.

Foll. 320; 10½ in. by 6¾; 21 lines, 4¾ in. long; written in fair Nestalik, with ruled margins, apparently in the 16th or beginning of the 17th century.

[Geo. Wm. Hamilton.]

A collection of tales.

Author: Muḥammad Kāẓim B. Mīrak Ḥusain Muẓaffarī Sajāvandī, poetically surnamed Ḥubbī, محمد كاظم بن ميرك حسين مظفري سجاوندى متخلص بحبى

Beg. بنام خالق دانای رزاق
معلق آفرین جرخ نه طاق

The author says in a short preamble that he was seventy years of age when he compiled these rare and wonderful tales, حکایات عجیب و غریب. They are stories which he had heard told in the assemblies of the great, and which he had written down in correct and elegant language.

The tales, which are mostly of considerable extent, are partly taken from the Arabian Nights. They are the following:—

Decianus and the seven sleepers, fol. 3 *b*. Manṣūr the jeweller, and Yūsuf the barber, fol. 24 *b*. Mihr u Mah, fol. 56 *a*. Sa'd B. Mas'ūd, the jeweller of Isfahan, fol. 89 *b*. Dallah, the wily woman, fol. 104 *a*. The Arab, his wife Uriyah, and his brother, fol. 117 *b*. The prince, his parents, and the questions of the princess of China, fol. 130 *b*. The wife of the builder, and the Vazirs of the king, fol. 140 *b*. Prince Shāhanshāh, who became known as Gul-Bāghbān, fol. 156 *a*. Shirzād, and how the daughter of the king of Kabul fell in love with him, fol. 166 *a*. Solomon's debate with the Simurgh on predestination, fol. 176 *b*. Prince Zain ul-Iḥtishām, the king of the Jinns, and the slave Mubārak, fol. 187 *a*. Salim the jeweller, and Ḥajjāj B. Yūsuf, fol. 198 *b*. The three brothers, and how Hārūn ur-Rashīd enquired into their history, fol. 208 *a*. Riẓvānshāh and the daughter of the king of the Paris, fol. 217 *a*. Faẓl Ullah of Mauṣil and his falling in love with the daughter of the Ra'īs Muaffak, fol. 226 *a*. Hārūn ur-Rashīd, Faẓl Ullāh B. Rabī', and Abul-Ḳāsim Basri, fol. 235 *a*. Khwājah Affān, the son who was born to him in his absence, and Khwājah 'Ūriyā, fol. 244 *a*. The king of Balkh and his dispute with his Vazir about a man without sorrow, fol. 252 *a*.

The remaining portion of the volume contains tales which gradually decrease in length. The last, relating to a white snake which was saved from death by a king, and turned out to be a king of the Paris, breaks off at the end of the first page.

A modern table of contents occupies two leaves at the beginning.

Add. 7095.

Foll. 167; 9½ in. by 5½; 20 lines, 3¾ in. long; written in Nestalik; dated Zulka'dah, the 45th year of the reign (of Aurangzib, *i. e.* A.H. 1112, A.D. 1701). [J. H. HINDLEY.]

The romance of Amīr Ḥamzah, قصه امیر حمزه

Beg. حمد موفور و ثنای نا محصور مر ذوالجلال را که بقدرت کمال خویش

Ḥamzah, who was a son of 'Abd ul-Muṭṭalib, and consequently an uncle of Muḥammad, is here converted into an imaginary hero of romance. The narrative deals at great length with his adventures at the court of Nūshīrvān, his wooing of that king's daughter, Mihrnigār, and his valiant deeds on various expeditions against the giant king of Serendib, the Ḳaiṣar of Rūm, the 'Azīz of Egypt, etc.

This volume is divided into twelve sections called اسمار, each of which is headed by some verses. The narrative concludes with Ḥamzah's expedition to the mountain Ḳāf, and his subsequent meeting with Mihrnigār in Tanger.

In the subscription the work is designated as اسمار الحمزه, and ascribed to Shāh-Nāṣir ud-Dīn Muḥammad, شاه ناصر الدین محمد

The contents correspond with the first twenty-eight Dāstāns, or about the first half, of the next-following MS., Add. 7054, foll. 1—155.

Copies are mentioned in Fleischer's Dresden Catalogue, where the work is ascribed to Abul-Ma'ālī, in the Munich Catalogue, p. 55, the Ouseley Collection, No. 430, Bibliotheca Sprenger., No. 1628, and a Turkish

version is noticed in the Vienna Catalogue, vol. ii. p. 29.

The Dāstān i Amīr Ḥamzah has been lithographed in the press of Navalkishor. An enlarged version called رموز حمزه (see further on, Add. 24,418) has been printed in seven volumes, Teheran, A.H. 1274.

Ashk, the author of a Hindustani version of the Ḳiṣṣah i Amīr Ḥamzah, attributes the original to Mullā Jalāl Balkhī. See Garcin de Tassy, Hist. de la Litt. Hind., 2nd ed., vol. i. p. 236.

Add. 7054.

Foll. 300; 9½ in. by 6½; 17 lines, 3¾ in. long; written in Nestalik; dated Jumādā II, A.H. 1188 (A.D. 1774.) [J. H. Hindley.]

The same romance.

Beg. الحمد لله . . . بدانكه قصه حضرت امير المومنين معروف عرب

With regard to the incidents and their arrangement this version agrees substantially with the preceding; but it is written in much plainer and more familiar style. It is divided into seventy-one short sections, called Dāstān, and closes with the death of the hero, treacherously slain by the mother of Pūr i Hind.

In the subscription the work is called جنك نامه امير المومنين حمزه, and is ascribed to Ḥamzah's brother, Ḥazrat 'Abbās, who, in the preamble, is stated to have written down from time to time a record of the high deeds of Ḥamzah. Sixteen additional leaves contain a table of chapters written in Persian and English by the Rev. J. H. Hindley.

Egerton 1017.

Foll. 266; 12 in. by 7½; 13 lines, 5¾ in. long; written in large Nestalik, apparently in India, early in the 18th century.

A version similar to the preceding, and divided in like manner.

The volume is imperfect at both ends. It begins, fol. 3 *a*, in the middle of Dāstān 8, treating of the fight of Ḥamzah with Sa'd B. Ma'dī Karib and his brothers (Add. 7054, fol. 36 *b*), and breaks off, fol. 264 *b*, in the middle of Dāstān 68, in which is related the slaying by Ḥamzah of the giant king of Nayistān (Add. 7054, fol. 289 *b*, Dāstān 66). A false beginning and end have been added by a later hand.

Or. 1392.

Foll. 317; 8¾ in. by 7; 14 lines, 5¼ in. long; written in cursive Nestalik; dated Chinäpatan (Madras), Ṣafar, A.H. 1214 (A.D. 1799).

Another version of the same romance, divided into eighty-two Dāstāns.

Beg. داستان اول شروع پادشاهی قباد بن پرویز و كشتن القش وزير خواجه بختك الجمال را

Although having some leading features in common with the preceding versions, it differs from them very considerably in the succession, relative proportions, and particulars of the adventures, as well as in language.

Add. 24,418.

Foll. 330; 15½ in. by 8¾; 30 lines, 6¼ in. long; written in small Shikastah-āmīz, probably in India, early in the 18th century. [Sir John Malcolm.]

An enlarged version of the same romance.

The narrative follows the same general course as in the preceding versions, but a great number of new personages and incidents is introduced. Ḥamzah is uniformly called Amīr Ṣāḥib Ḳirān, "the Amīr of the fortunate conjunction," and the title of Ṣāḥib Ḳirān is also given to two of his companions, born on the same day as himself, who both play a conspicuous part in this version, namely Muḳbil, son of Khair,

a slave of 'Abd ul-Muttalib, and 'Umar, son of Umayyah, the camel-driver.

The work is divided into a great many sections called Dāstān, but not numbered. The present copy, which is imperfect at both ends, begins with an account of the misdeeds of Arghash, Vazīr of Kaiḳubād, who is finally put to death, and replaced by Buzurjmihr. The next following rubric is: حال تولد یافتن انوشیروان و خواجه بختک و تربیت دادن خواجه ابوزرجمهر انوشیروان را و معنی‌های بختک عجب داستانیست

In the last section, Hamzah, having alighted in Chihil Manār, at forty farsangs from Khān-Bāligh, the capital of Khatā, sends Malik Azhdar as ambassador to King Ṣalṣāl. The rubric is partly lost:

فرستادن امیر صاحب قران .... صلصال و هنرها نمودن مالك اژدر دلاور عجب داستان نمایانیست انشاء الله

The language of this huge composition is quite modern, and shows an admixture of Indian words and phrases.

On the fly-leaf is written کتاب رموز حمزه sic]

Add. 8917.

Foll. 224; 8¾ in. by 5; 11 lines, 3 in. long; written in Nestalik, with 'Unvān, ruled margins, and eighteen miniatures in Indian style, probably about the end of the 17th century.

قصهٔ چهار درویش

The Tale of the four Darvīshes.

Beg. راویان اخبار و ناقلان آثار و طوطیان شیرین گفتار

This story, which has become chiefly known through the Hindustani translation entitled Bāgh o Bahār, comprises four tales, in the following order:—Story of the first Darvīsh, fol. 7. Story of the second Darvīsh (the third in Bāgh o Bahar), fol. 50. Story of the King, or the dog-worshipping merchant, fol. 89. Story of the third Darvīsh (the second in Bāgh o Bahār), fol. 159. Story of the fourth Darvīsh, fol. 192.

The work is popularly ascribed to Amīr Khusrau Dihlavī. A Ḳiṣṣah i Chār Darvīsh in prose is mentioned by Muṣḥafī, fol. 5, among the works of Anjab (see p. 711 *a*). Sir Wm. Ouseley in his Catalogue, No. 417, names Muḥammad 'Alī Ma'ṣūm as the author of the tale.

Add. 7677.

Foll. 107; 9½ in. by 6½; 19 lines, 4¾ in. long; written in Nestalik, early in the 18th century. [Cl. J. Rich.]

The same work. The text differs slightly from the preceding, but the arrangement is the same. The five stories begin respectively at foll. 4 *b*, 24 *b*, 46 *a*, 86 *a*, 104 *a*. The MS. breaks off in the middle of the fifth story.

Add. 5632.

Foll. 106; 8½ in. by 5½; 13 lines, 3¾ in. long; written in Shikastah-āmīz, apparently early in the 18th century. [N. Brassey Halhed.]

Another version of the same tale. It is written in a more florid style than the preceding, and is copiously interspersed with verses. It differs also in its arrangement, which is as follows:—Tale of the first Darvīsh, fol. 4 *b*. Tale of the second Darvīsh, fol. 22 *a*. Tale of the third Darvīsh, fol. 40 *b*. Tale of the King, fol. 60 *b*. Tale of the fourth Darvīsh, fol. 90 *b*.

Add. 6597.

Foll. 78; 10¾ in. by 7; 17 lines, 4 in. long; written in Nestalik; dated Jumādā II., A.H. 1196 (A.D. 1782). [James Grant.]

سنگهاسن بتیسی

The thirty-two tales of the throne.

Beg. حمد مر حضرت ملك المتعال و ثنای بارگاه ایزد لا یزال

It is stated in the preface that the work had first been translated from the Hindū (هندوی) original into Persian by Chaturbhuj B. Mihirchand Kāyat, of Sonpat, چتر بهوج بن مهرچند کایت ساکن در شهر سون پت, in the time of Akbar, and subsequently by Bhārīmal B. Rājmal Khatrī, during the reign of Jahāngīr. The present version, written under Shāhjahān, is described as an amalgamation of the two previous translations. The author is called ابن هرکرن. But in another and later version, Add. 5652, fol. 139 *b*, his name is written as follows: بسبرای ابن هرکربداس کایتهه, "Bisbarāi, son of Harigarb-dās Kāyath, of Ḳinnauj."

A Persian translation in prose and verse was written by 'Abd ul-Ḳādir Badā'unī by order of Akbar, and with the assistance of a learned Brahman, in A.H. 982, the title خرد افزا conveying the date of composition. A revised edition was prepared by the same writer A.H. 1003. See Muntakhab ut-Tavārīkh, vol. i. p. 67, and Elliot's History of India, vol. v. p. 513. A Persian version by Chand, son of Mādhūrām, is noticed in the Copenhagen Catalogue, p. 29, and another entitled Gul Afshān, is mentioned in the Khulāṣat ut-Tavārīkh (supra, p. 230 *a*).

For an account of the Sanskrit original and Hindustani versions, see the Journal Asiatique for 1845, vol. ii., p. 278, and Garcin de Tassy, Littérature Hindoui, 2nd ed., vol. ii. p. 233. A French translation from the Persian has been published by Baron Lescallier, New York, 1817.

Add. 5652.

Foll. 140; 9 in. by 6; 13 lines, $3\frac{1}{4}$ in. long; written in Nestalik, apparently in the latter half of the 18th century.

[N. Brassey Halhed.]

کشن بلاس

Another version of the same tale.

Author: Kishandās Bāsdev, of the Sūbah of Lahore, کشنداس باسدیو متوطن صوبه لاهور

Beg. حمد خداوند سرایم نخست تا شود این نامه بنامش درست

It is a revised edition of the preceding version, written for the editor's patron, Amīr ul-Umarā Jār-Ullah, in the reign of Aurangzīb. At the end is an account of previous translators, in which the first is called چتربهوج داس ابن سیر چند, and the second بهارامل بن راجمل. The version of Bisbarāi B. Harigarb Dās is stated to have been written in the 25th year of Shāhjahān, *i. e.* A.H. 1061-2.

Add. 5653.

Foll. 30; $11\frac{1}{2}$ in. by $7\frac{1}{2}$; 15 lines, about 5 in. long; written in a cursive Indian character; dated Calcutta, Rabī' I., in the 26th year (of Shāh 'Alam, A.H. 1198, A.D. 1784). [N. Brassey Halhed.]

An abridged version of the same tale, without translator's name.

Beg. درگاه مجیب الدعوات اینست هر که بخواند از کان کرم

Add. 5623.

Foll. 132; 9 in. by 6; 15 lines, $3\frac{3}{4}$ in. long; written in Nestalik, in Bengal; dated A.H. 1188 (A.D. 1774).

[N. Brassey Halhed.]

قصهٔ کامروپ

The story of Kāmrūp and Kāmlatā (see p. 697 *a*).

Beg. قصه پردازان غرایب آثار و داستان طرازان

In the subscription this version is ascribed to the "talented poet Muḥammad Kāẓim," شاعر ماهر محمد کاظم. A poet of that name lived at the court of 'Abd Ullah Ḳuṭubshāh. See above, p. 683 *b*.

An English translation by W. Franklin, entitled "the loves of Camarūpa and Camalatā," has been published in London, 1793. For other copies, see Stewart's Catalogue, p. 85, the Mackenzie Collection, vol. ii. p. 138, and Bibliotheca Sprenger., No. 1630.

Add. 6965.

Foll. 328; 9 in. by 7; about 15 lines, 3 in. long; written by the Rev. John Haddon Hindley, on paper water-marked 1812.

The same version, copied from a MS. dated Ramaẓān, A.H. 1150, with a transcript of Franklin's English translation.

Add. 18,805.

Foll. 572; 12¾ in. by 8¾; 11 lines, 3⅛ in. long; written in large Nestalik; dated Calcutta, Rajab, A.H. 1185 (A.D. 1771).

The story of Ḥātim Ṭā'i, قصهٔ حاتم طائی, or, as it is called in the subscription, "story of the seven journeys of Ḥātim," قصه هفت سیر حاتم

Beg. راویان اخبار و عاقلان دیار چنین روایت اورده اند

The text has been edited by G. J. Atkinson, Calcutta, 1818, and an English translation by Dr. D. Forbes has been published in London, 1828. See the Copenhagen Catalogue, p. 33, and the Munich Catalogue, p. 55.

Egerton 1018.

Foll. 148; 9 in. by 5; 15 lines, 3¾ in. long; written in Nestalik, apparently in India, in the 17th century.

I. Fol. 1. قصهٔ سیف الملوك, the story of Saif ul-Mulūk, and Badī' ut-Jamāl, a tale from the Arabian Nights.

Beg. راویان اخبار وناقلان اثار چنین اورده اند که در ایام دولت سلطان غزنوي

This version begins with a fanciful introduction: Hasan Mīmandī, the Vazīr of Sultan Mahmūd, sets out from Ghaznah in quest of amusing tales to entertain his sovereign, and finds the story of Saif ul-Mulūk in a book called Rūḥ-afzā, kept in the treasury of the king of Damascus.

See the Vienna Catalogue, vol. ii. p. 27.

II. Fol. 84. قصهٔ گل با صنوبر, the story of Gul and Ṣanaubar.

Beg. حکایت گل با صنوبر جه کرد و صنوبر با گل جه کرد

Hindustani versions of the same tale are mentioned by Garcin de Tassy, Litt. Hind., 2nd ed., vol. i. p. 157.

III. Fol. 112. قصهٔ هزار گیسو و بادشاه مصر, the story of the king of Egypt, his son Āzād-bakht, and a maiden called Hazār-Gīsū.

Beg. راویان اخبار و ناقلان اثار جنین روایت می کنند که در شهر مصر

Harl. 502.

Foll. 35; 8 in. by 4½; 14 lines, 3 in. long; written in Nestalik, about the close of the 17th century.

An abridged version of the tale of Saif ul-Mulūk, imperfect at the end.

Beg. جنین آورده اند که در شهر مصر بادشاهی بود نام او صفوان

Add. 25,836.

Foll. 44; 9¼ in. by 6; 17 lines, 4¼ in. long; written in cursive Nestalik; dated Ramaẓān, the 24th year of Muḥammad Shāh (A.H. 1154, A.D. 1741). [Wm. Cureton.]

Another version of the same tale.

Beg. چنین حکایت اورده اند که از بزرگان و حکیمان روزگار

Add. 15,099.

Foll. 174; 10 in. by 6; 10 lines, 4½ in. long; written in large Nestalik, with 'Unvān, ruled margins, and six miniatures in Indian style, apparently about the close of the 17th century.

قصهٔ مهر و ماه

The story of Mihr, son of Khāvar Shāh, and the princess Māh.

Beg. راویان اخبار و ناقلان آثار و مهندسان داستان کهن

See the analysis of this tale in Garcin de Tassy's Hist. de la Littérature Hindouï, 1st ed., vol. ii. p. 550, and the St. Petersburg Catalogue, p. 410.

Add. 16,867.

Foll. 115; 10½ in. by 6¼; 17 lines, 3⅞ in. long; written in Shikastah-āmīz; dated Pānīpat, the 2nd year of Aḥmad Shāh Durrānī, A.H. 1174 (A.D. 1759-60). [Wm. Yule.]

I. Fol. 3. قصه مهر و ماه, another version of the same tale.

Beg. خداوندی که در بالا و پستی
ازو دارند موجودات هستی

II. Fol. 69. قصه سیف الملوك, the story of Saif ul-Mulūk and Badi' ul-Jamāl, differing from the version above mentioned, p. 764 *b*.

Beg. چنین اورده اند که روزی از روزها سلطان محمود

III. Fol. 103. قصهٔ شاه همایون فال ودلارام, the story of Shāh Humāyūn Fāl and Dilārām.

Beg. راویان اخبار و ناقلان اسمار جنین روایت میکنند که در زمان پیشین

Add. 18,409.

Foll. 363; 8¾ in. by 6; 17 lines, 3½ in. long; written in Nestalik; dated Ramaẓān, A.H. 1146 (A.D. 1734). [Wm. Yule.]

بهار دانش

Bahār i Dānish, the romance of Jahāndār Sulṭān and Bahravar Bānū, a story which serves as a frame for the insertion of many other tales.

Author: Shaikh 'Ināyat Ullah, شیخ عنایت الله (see p. 263 *a*). According to a chronological table, Add. 6588, fol. 12, he died on the 19th of Jumada I., A.H. 1088.

Beg. فاتحهٔ کتاب مستطاب افرینش وپیرایه

The preface is by the author's younger brother and pupil, Ṣāliḥ, who states that the work was completed in A.H. 1061. It is followed by an introduction, in which 'Ināyat Ullah says that the tale is not his own invention. He professes to have merely given a Persian garb to a story which he had heard in the Indian tongue from the lips of a youthful Brahman.

The work has been printed in Calcutta, 1809 and 1836 in Dehli, 1849, in Lucknow, without date, and in Bombay, A.H. 1877. It has been translated into English by Alexander Dow, London, 1768, and by Jonathan Scott, Shrewsbury, 1799; lastly from the latter version into German by A. T. Hartman, Leipzig, 1802. Copies are noticed in Stewart's

Catalogue, p. 84, the Copenhagen Catalogue, p. 32, and the Munich Catalogue, p. 54.

Add. 25,840.

Foll. 271; 9 in. by 5; 19 lines, 3½ in. long; written in cursive Indian Shikastah-āmīz, apparently in the 17th century. [Wm. Cureton.]

بهار دانش

The same work, slightly imperfect at the end.

Add. 7674.

Foll. 276; 9 in. by 4½; 19 lines, 3⅜ in. long; written in small Nestalik, apparently about the close of the 17th century. [Cl. J. Rich.]

The same work, wanting the last page.

Egerton 1019.

Foll. 269; 8¼ in. by 5¾; 15 lines, 4⅛ in. long; written in Nestalik, with 'Unvān and ruled margins, probably about the close of the 17th century.

The same work, wanting about six leaves after fol. 2.

Add. 6152 and 6153.

Two uniform volumes; foll. 227 and 221; 8¾ in. by 5¼; 13 lines, 3⅜ in. long; written in Indian Nestalik, in the first half of the 18th century.

The same work.

This copy belonged to Jonathan Scott, who made use of it for his translation. An abstract of the contents, written by himself, occupies the fly-leaves at beginning and end of each volume.

Add. 26,314.

Foll. 308; 9½ in. by 6; 17 lines, 3⅞ in. long; written in Nestalik; dated Khujistah-Bunyād, Rabī' I., in the 13th year of Muḥammad Shāh (A.H. 1143, A.D. 1730). [Wm. Erskine.]

The same work.

Copyist: محمد حسن ولد شیخ کمال

Add. 6640.

Foll. 292; 10¼ in. by 6; 17 lines, 3¾ in. long; written in Nestalik, apparently early in the 18th century. [J. F. Hull.]

The same work.

Add. 5564.

Foll. 144; 11¼ in. by 7½; 23 lines, 5¾ in. long; written in Nestalik for Capt. John Burdett; dated 'Aẓīmābād, Muḥarram, A.H. 1185 (A.D. 1771).

The same work.

Add. 5607.

Foll. 324; 11½ in. by 8; 15 lines, 4 in. long; written in cursive Nestalik; dated Zulḥijjah, A.H. 1188 (A.D. 1775). [N. Brassey Halhed.]

The same work.

Copyist: عبد النبی بنگالی بردوانی

Add. 6639.

Foll. 238; 10¼ in. by 6¼; 17 lines, 4¼ in. long; written in Nestalik; dated Rabī' II., A.H. 1190 (A.D. 1776). [J. F. Hull.]

The same work.

Add. 6968–6997.

Thirty volumes, 7¾ in. by 6¼, with an average of 90 foll. per volume, and 12 lines in a page; written on one side only of a paper water-marked 1806, by the Rev. John Haddon Hindley.

The same work, with a transcript of Jonathan Scott's translation.

Or. 242.

Foll. 87; 8¾ in. by 4¾; 11 lines, 3¼ in. long; written in Nestalik, on tinted and gold-sprinkled paper, with 'Unvān and gold-ruled margins, apparently about the close of the 17th century. [Geo. Wm. Hamilton.]

محرم راز

A collection of fables and anecdotes, in prose mixed with verses.

Author: Bahrām, son of 'Alī-Mardān Bahādur Ṭūgh Arslān Khān, بهرام ولد علیمردان بهادر طوغ ارسلان خان

Beg. الهی الحمد میزان طبع سنجد همه اسم است

The preface, which is imperfect, contains a eulogy upon Aurangzīb as the reigning sovereign. The author, who calls himself the humble Bahrām, بهرام خاکسار, and claims an Uzbak origin, concludes most of his narratives with a moral or religious application conceived in true Sufi spirit, in the form of an allocution to the "man of understanding" عاقلا. Several of his anecdotes relate to Indian saints.

A notable portion of the work, foll. 52—74, is devoted to a record of some episodes in the warlike career of 'Alī Mardān Bahādur, who is described as the most gallant champion in the service of Akbar, and especially of the prowess he displayed in taking possession of the estate of Būndī, in Rājputānah, a Jāgīr assigned to him by the emperor. Several Hindī couplets composed in his praise by the poet Gang are quoted. Although the hero of these adventures bears the name which the author gives to his own father, nothing is there said as to any relationship between them.

'Alī Mardān Bahādur, who served under Akbar and Jahāngīr, from A.H. 984 to his death, distinguished himself especially in the Deccan wars. He fell severely wounded into the hands of Malik 'Anbar, A.H. 1021, and died two days later. See Ma'āṣir ul-Umarā, fol. 377, and Blochmann, Ain i Akbari, p. 496.

Add. 25,839.

Foll. 100; 10¾ in. by 5½; 15 lines, 4 in. long; written in cursive Nestalik; dated Bhūpāvar (territory of Gualior), Ramaẓān, A.H. 1243, A.D. 1828. [Wm. Cureton.]

کشایش نامه

Stories of wonderful escapes.

Author: Khwājah Rājkarn, خواجه راجکرن

The work, which has no preface, contains six tales, written in a florid style, and entitled کشایش, the scene of which is laid in India. The date of composition, A.H. 1100, is expressed by several versified chronograms at the end, where the author is described as an inhabitant of Ruhtak (Thornton's Rohtuk, forty-two miles north-west of Dehli).

The MS. was written by Mirzā Ḥaidar 'Alī Beg for Doctor J. Gibson.

Add. 7619.

Foll. 342; 12 in. by 7½; 26 lines, 5 in. long; written in Naskhi; dated Jumadā I., A.H. 1215 (A.D. 1800). [Cl. J. Rich.]

محبوب القلوب

A collection of moral tales and anecdotes.

Author: Barkhwurdār B. Maḥmūd Turkmān Farāhī, poetically surnamed Mumtāz, برخوردار ابن محمود ترکمان فراهی مخلص بممتاز

Beg. الهی بزرکی و حشمت تراست
سر افرازی ملك و شوکت تراست

The author does not give the date of composition; but he mentions as his contemporaries two Amīrs, Ṣafī Ḳulī Khān and Aṣlān Khān, who lived in the reign of Shāh Sulṭān Ḥusain, A.H. 1105—1135. See Zīnat

ut-Tavārikh, foll. 691, 693, and Malcolm's History of Persia, vol. i. p. 614.

In a diffuse preface, written in a stilted and ambitious style, he gives an account of his life and of the origin of the work, from which the following particulars may be gathered. He left in early life his native place, Farāh, for Marv Shāhijān, where he entered the service of the governor, Aṣlān Khān. Two years later he proceeded to Ispahan, and became Munshī to Ḥasan Ḳulī Khān Shāmlū, then filling the office of Ḳūrchī Bāshī. There he heard in some assembly a delightful tale, which he was requested by a friend to adorn with the flowers of his rhetoric, and which he consequently wrote down under the title of حکایت رعنا و زیبا. As he added to it in course of time a number of other stories, the work swoll into a large collection, containing no less than four hundred tales, divided into an introduction, eight Bābs, and a conclusion, to which he gave the name of محفل آرا.

Some time later the author returned to Farāh, from whence, after some stay in Herat and in Mashhad, he betook himself to the district of Darūn and Khabūshān, and there remained three years in the service of Minūchihr Khān B. Ḳarchaghāi قرچغای Khān. This Amir had been appointed governor of the province in order to check the inroads of the Chemishkazak, چمشکزك, a savage and predatory tribe, on which the author heaps every term of abuse. He then relates how in one of those raids all his goods were plundered, and among these the precious MS. of the Maḥfil-ārā, on which he had bestowed so many years of labour. All attempts to recover it having failed, the author, in order to assuage his grief, and to comply with the entreaties of a friend, wrote down again such portions as he had retained in his memory. Hence the present work, which is divided, according to the preface, into an introduction, five Bābs, and a Khātimah. That division, however, is not thoroughly carried out in either of our two copies.

It is written in florid prose, freely interspersed with verses, mostly of the author's own composition. The arrangement is systematic, the tales being grouped under the moral maxims, or rules of life, which they are intended to illustrate.

On the first page of the present copy is found the title کتاب رعنا وزیبا. It does not properly apply to the whole work, for it belongs, as above stated, to the first tale written by the author, which forms the Khātimah of the present collection, foll. 289—342.

The Maḥbūb ul-Ḳulūb has been printed in Bombay, A.H. 1268.

Or. 1370.

Foll. 450; 12 in. by 7¾; 21 lines, 4⅞ in. long; written in Shikastah-āmīz, with two 'Unvāns, gold-ruled margins, and fifty-five miniatures in Persian style; dated Zulka'dah, A.H. 1220 (A.D. 1806).

[Sir CHAS. ALEX. MURRAY.]

The same work.

Copyist: میرزا محمد رحیم

Add. 8918.

Foll. 288; 8½ in. by 5; 14 lines, 3⅝ in. long; written in Nestalik, for Capt. Geo. Burnes; dated Rabī' II., A.H. 1217 (August, A.D. 1802).

فرح بخش

The love-story of Rāi Ratan Sen, of Chitaur, and Padmavat, daughter of Gandharb Sen.

Author: Lachhmī-Rām, of Ibrāhīmābād (district of Ghāzīpūr), لچهمی رام متوطن قصبه ابراهیم آباد

Beg. شکر وفور بدرگاه رب الغفور و حمد نا محصور

It appears from the preface that this prose version is founded on the poem of 'Aḳil

Khān Rāzī (see p. 699 *a*), entitled شمع و پروانه (see the Oude Catalogue, p. 123).

The well-known tale of Saif ul-Mulūk and Badī' ul-Jamāl is inserted, foll. 109—220, as told by one of the actors in the main story.

On the Hindi versions of the tale of Padmāvat by Jatmal and Jaisi, see Garcin de Tassy, Littér. Hind., second edition, vol. ii. pp. 67, 86, and Pavie, Journal Asiatique for 1856.

Add. 8916.

Foll. 119; 8 in. by 4½; 15 lines, 3¼ in. long; written in cursive Indian Nestalik, in the 18th century.

دبستان خرد

A collection of moral anecdotes.

Author: Muḥammad Ismā'īl Sāmī, entitled Nu'mān Khān, محمد اسماعیل سامی مخاطب بنعمانخان

Beg. حمد مبدعی که آسمانها و زمینها

The work, which is dedicated to Muḥammad Shāh, was written in Akbarābād, A.H. 1135, in answer to a challenge to match Sa'di's Gulistān, and was completed in eighty-five days. The author gives his name incidentally, fol. 34 *a*, when stating that he had accompanied Aurangzīb on his expedition against the Rānā.

We learn from the Tazkirat ul-Umarā, fol. 104, that Nu'mān Khān was raised to the Khanship towards the close of Aurangzīb's reign, and died in the time of Muḥammad Shāh.

The work is divided into eleven Bābs, and a Khātimah. Many of the anecdotes relate to incidents of Indian history, especially to Aurangzīb and his time; the verses are the author's own.

On the first page is written, "George Harriott, 1798."

Add. 25,834.

Foll. 259; 11 in. by 8; 17 lines, 5¼ in. long; written in Nestalik; dated Shavvāl, A.H. 1154 (A.D. 1741). [Wm. Cureton.]

نوادر النقول في مآثر العقول

A collection of anecdotes.

Author: Abul-Fatḥ B. Muẓaffar, ابو الفتح بن مظفر

Beg. [وطائف تحميدات بيشمار و طايف [وظايف تحيدات

The author says that he had compiled this work, at the request of his son Muḥammad Niṣār 'Alī, chiefly from the following works: Ṭabarī, Jāmi' ul-Ḥikāyāt, Tārīkh i Banākitī, Ibn Khallikān, Mau'izat-Nāmah, written by Kaikā'ūs B. Sikandar B. Ḳābūs for his son Gīlānshāh (*i.e.* Ḳābūs Nāmah), Tārīkh i Āl i Saljūḳ, by Muḥammad B. Abi 'Abdullah un-Niẓām ul-Ḥusainī, and Ma'ārij un-Nubuvvat. He states at the end that it was completed in A.H. 1151.

It is divided, according to subjects, into twenty-one Bābs, as follows:—1. Muḥammad and his miracles, fol. 4*b*. 2. The first four Khalifs, fol. 17 *b*. 3. The Imāms and Companions, fol. 31 *b*. 4. Saints, fol. 55 *a*. 5. 'Ulamā, fol. 101 *b*. 6. Philosophers, fol. 144 *b*. 7. Kings, fol. 117 *a*. 8. Vazīrs and favourites, fol. 132 *b*. 9. Secretaries, litterati, cup-companions, fol. 140 *b*. 10. Sages and physicians, fol. 143 *a*. 11. Poets, fol. 151 *b*. 12. Arabs of the desert, fol. 154 *b*. 13. Interpretation of dreams, fol. 163 *b*. 14. Generous men, fol. 166 *a*. 15. Misers, gluttons, and parasites, fol. 172 *a*. 16. Stories showing God's mercy, fol. 178 *a*. 17. Women and children, fol. 209 *b*. 18. Simpletons, liars, and false prophets, fol. 222 *b*. 19. Wits (wanting the beginning), fol. 223 *b*. 20. Curious facts relating to animals and countries, fol. 225 *a*. 21. Comical anecdotes, fol. 245 *a*.

This copy was written by Hidāyat Ullah, for Laṭif Khān. The subscription is followed by some additional stories, foll. 250 *b*—259 *a*.

Egerton 1025.

Foll. 68; 8¾ in. by 5¼; 19 lines, 4½ in. long; written in Indian Shikastah-āmīz, in the latter half of the 18th century.

رنگین بهار

The story of prince Bahrām, and his love-adventures with the daughter of King Dārāb.

Author: Rāi Kirpādayāl, son of Rāi Mansārām, Khatrī of the Mangal tribe, کرپا دیال ولد راي منسارام کهتری قوم منگل

Beg. ابتداي نامه بر نام خداوند کریم

The author, who calls himself an inhabitant of Siyālkūt, Ṣūbah of Lahore, does not lay any claim to the invention of the story. His work is only a new version in ornate prose, interspersed with verses, of an old tale. The date of composition, A.H. 1155, is given in this couplet at the end:

بدل کشتم مخاطب از پی او
بکفتا بوستانی رشك مینو

Add. 10,584.

Foll. 168; 7 in. by 4½; 11 lines, 2⅞ in. long; written in Indian Shikastah-āmīz, in the 18th century.

The tale of Naurūz Shāh, قصهٔ نوروز شاه, by Uditchand Kāyath, poetically surnamed 'Azīz, اودچند کایته عزیز تخلص

Beg. تازه حکایتی غریب و نو ایین روایتی عجیب

Naurūz Shāh, an Indian king, like his prototype of the Arabian Nights, takes every night a new partner to his bed. An accomplished lady, called Nikdukht, contrives to prolong her spell of favour by telling him captivating tales on seven successive nights.

The author's name and the date of composition, A.H. 1157, are found in some verses at the end. The latter is expressed by the chronogram, مجموعهٔ مسرت جانهاي مقبلان

Foll. 2—4 and 141—167 contain forms of complimentary letters addressed to a sovereign.

Or. 1244.

Foll. 79; 11½ in. by 6¾; 15 lines, 4⅜ in. long; written in Nestalik, with fourteen miniatures in Indian style, apparently in the 18th century.

قصهٔ هیر و رانجهه

The love-story of Hīr and Rānjhah (see p. 710 *a*), in prose and verse, by Mansārām Munshī, منسارام منشی

Beg. نخستین کلام را حمد و ثنای صانع بهترین

It appears from the introduction that the story had been originally composed in Hindī verse by Damodar, of Jhang Siyāl, Panjāb.

The date of the present version, A.H. 1157, is expressed in the final lines by the chronogram, قصهٔ عاشقی تمام.

Add. 16,689.

Foll. 253; 13 in. by 9¾; 25 lines, 7½ in. long; written in small Nestalik, apparently in India, in the 18th century.

[Wm. Yule.]

بوستان خیال

"The Garden of Fancy," a romance.

Author: Muḥammad Taḳī ul-Ja'farī ul-Ḥusainī, poetically surnamed Khayāl, محمد تقی الجعفري الحسینی المتخلص بخیال

The author, a pupil of Ṣābit (see p. 709 *b*), went to Bengal in the time of 'Alī Virdī Khān, and died A.H. 1173. See the Oude Catalogue, p. 193. In this voluminous work he relates at great length, and in familiar language, the endless and rather monotonous adventures of

three imaginary heroes, and of a host of equally fictitious personages belonging to the world of the Jins and Peris, as well as to mankind. The three principal personages are generally designated by the titles of Ṣāḥib Ḳirān i Akbar, Ṣāḥib Ḳirān i A'ẓam, and Ṣāḥib Ḳirān i Aṣghar. Their proper names are Shāhzādah Mu'izz ud-Dīn Abu Tamīm, Shāhzādah Khurshīd Tājbakhsh, and Shāhzādah Badr Munīr. The three stories form as many distinct threads, which are alternately taken up.

The present and the following three MSS. contain only a few detached volumes of that bulky composition, which, according to the conclusion of Add. 4939, consists of three parts called Bahār, subdivided into volumes (Jild). The entire work comprises no less than fifteen Jilds, some of which are again subdivided into two sections called Saṭar.

The first two parts (Bahār) consist together of six Jilds, while the third alone comprises nine.

It appears from the concluding lines of Add. 24,935, that the romance was written for the entertainment of two brothers, Navvāb Najm ud-Daulah Muḥammad Isḥak Khān, and Navvāb Rashīd Khān Sālār Jang (sons of Ja'far Khān, Nāẓim of Bengal).

The present copy contains the third and fourth Jilds of Bahār II., both treating of the adventures of Mu'izz ud-Dīn. The first leaves of Jild 3 and the last of Jild 4 are lost, and the two volumes have been transposed in the binding, Jild 4 occupying foll. 1—161, and Jild 3 foll. 162—253.

Jild 4 begins with the heading, آغاز جلد چهارم از بهار دوبم از کتاب بوستان خیال که آنرا معزنامه گویند

A portion of Bahār II. is described under the title of معزنامه, in the Munich Catalogue, p. 57.

Add. 24,935.

Foll. 452; $17\frac{1}{4}$ in. by $11\frac{1}{4}$; 21 lines, $7\frac{3}{4}$ in. long; written in large Nestalik, with two 'Unvāns and gold-ruled margins; dated Shavvāl, the third year of 'Ālamgīr II. (A.H. 1169, A.D. 1756).

Two portions of the same work, both belonging to Bahār III. The first, which relates entirely to the adventures of Ṣāḥib Ḳirān i A'ẓam, and is headed آغاز دفتر دویم از کتاب شاهنامه بزرك که مشتمل است بر احوال ظفرمال صاحب قران اعظم شاهزاده خورشید تاج بخش, is designated at the end as the second Saṭar of Jild 2 of Bahār III. It occupies foll. 1—277.

The second, foll. 278—452, treats chiefly of the history of Ṣāḥib Ḳirān i Akbar, but relates, in some parts, also to the adventures of Ṣāḥib Ḳirān i A'ẓam.

At the end the author says that, after proceeding thus far, he had determined to make this portion a volume by itself, and to call it سطر الجلد, intending subsequently to devote an entire volume to the history of Ṣāḥib Ḳirān i A'ẓam and his companions. But it does not appear to what volume the present Saṭar belongs.

It is stated at the end, fol. 452, that this copy was written for Navvāb Manṣūr ul-Mulk Sirāj ud-Daulah Bahādur Haibat Jang, by his librarian, 'Izzat-Ullah.

Add. 4939.

Foll. 415; $16\frac{1}{2}$ in. by 11; 19 lines, $7\frac{1}{4}$ in. long; written in fair Nestalik, with two 'Unvāns and gold-ruled margins.

Two detached portions of the same romance, Bahār III.

The first, foll. 1—118, relates partly to the adventures of the Ṣāḥib Ḳirān i A'ẓam, partly to those of the Ṣāḥib Ḳirān i Aṣghar, Shāhzādah Badr Munīr.

The author says at the end that, after concluding the present volume, he proposes to begin the third Jild of Bahār III., the ninth of the whole work, which is to be devoted to the history of Ṣāḥib Ḳirān i Aṣghar.

According to this the present volume would be the second Jild of Bahār III. Its contents, however, differ from those of Add. 24,935, which belongs to the same Bahār.

The second portion, foll. 119—415, is called, both at the beginning and at the end, the third Jild of Bahār III. It relates entirely to Ṣāḥib Ḳirān i Aṣghar.

On the fly-leaf is written, "Presented by Claud Russell, Esq., Oct. 15, 1781."

Add. 26,291.

Foll. 349; 9¾ in. by 6¼; 17 lines, 3¾ in. long; written in Nestalik, apparently in India, in the latter part of the 18th century.

[Wm. Erskine.]

Another copy of the section designated as سطر الجلد (Add. 24,935, foll. 278—452).

Add. 7056.

Foll. 64; 10¼ in. by 6; 19 lines, 3¾ in. long; written in Shikastah-āmīz, dated Murshidābād, the 6th year of Shāh 'Alam (A.H. 1178, A.D. 1764—5).

[J. Haddon Hindley.]

I. The tale of Malik 'Ali, son of the king of Bukhārā, and Mihr-Bānū, daughter of Khwārazmshah, fol. 1.

II. The tale of the three Darvishes, constructed on the same plan as the Ḳissah i Chahār Darvīsh, and containing:—The tale of the first Darvish, or Prince Ḥāfiẓ of Khorasan. The tale of the second Darvīsh, or Khalīl of Balkh, the merchant's son. The tale of the third Darvīsh, or Afẓal Khān, prince of Marv. The tale of the king of Khorasan, Ashraf Khān, fol. 16. See Sir Wm. Ouseley's Catalogue, No. 442.

III. The tale of the daughter of the king of Yaman and the two Vazīrs, Āṣaf and Kāmgār, fol. 36.

IV. The tale of Bihrūz, the merchant of Khorasan, and the daughter of the king of Kashmīr, fol. 44.

V. The tale of Farrukh Shāh, the prince of Khatā, who set out on his travels, and got a kingdom, fol. 51.

VI. The tale of the king of Kāshghar and the Vazīr who said that there was no man in the world without sorrow, fol. 59.

Add. 25,838.

Foll. 214; 8¾ in. by 5; 14 lines, 3 in. long; written in small Nestalik, apparently in India, about the close of the 18th century.

[Wm. Cureton.]

قصهٔ اکر شاهزاده و کل پادشاه

The story of Prince Agar and King Gul, a fairy tale, beginning with the following heading: قصه منصور شاه و عاقل وزیر و خوشحال وزیر و فاضل وزیر الخ

Manṣūr Shāh, king of Khashkhāsh, and his Vazīr Khushḥāl obtain children through the blessing of a Faḳīr. The first has a son called La'l Pādishāh, the second a son, Vazīr Maḥmūd, and a daughter called Agar. The prince having been carried away by the Parī La'l Dīv, Agar is substituted for it, and henceforth designated as Agar Shāhzādah. The Parī princess, Māhparvar, and the king of the Parīs, Gul Pādishāh, play also a leading part in the tale. It is written in homely language, and has a copious admixture of Indian words and phrases.

A Ḳissah i Agar Gul has been printed by Navalkishor, Lucknow, A.H. 1263. See Garcin de Tassy, Hist. de la Litt. Hind., 2nd ed., vol. ii. p. 469, and the Biblioth. Sprenger., No. 1757.

Add. 7055.

Foll. 40; 9½ in. by 5¾; 12 lines, 4 in.

long; written in Nestalik, apparently in the latter half of the 18th century. [J. HADDON HINDLEY.]

A collection of amusing anecdotes.

Beg. بادشاهی از شخصی پرسید که علم تیراندازی میدانی

According to an English note on the fly-leaf, it was compiled by a Munshī named Yaḳīn for the use of his pupils.

Add. 25,837.

Foll. 229; 8¾ in. by 4½; 12 lines, 3 in. long; written in large Indian Nestalik, dated Zulḳa'dah, A.H. 1225 (A.D. 1810). [WM. CURETON.]

قصهء عزیز شاه و مسعود شاه

The story of Mas'ūd Shāh, son of 'Azīz Shāh, king of Iṣfahān, and of his love-adventures with Gītī-Ārā.

Beg. اما راویان اخبارات رنگین و ناقلان حکایات شیرین روایت کرده‌اند که در ملك اصفهان بادشاهی بود

Many local words and phrases show that this romance was written in India.

Add. 7675.

Foll. 91; 9½ in. by 5½; 15 lines, 3⅜ in. long; written in Nestalik, apparently in India, about the beginning of the 19th century. [Cl. J. RICH.]

I. Fol. 1. The tale of Shīrzād, son of Gurgahan, emperor of China, and Gulshād, daughter of the Vazīr Farrukhzād, wanting a few lines at the beginning. This tale, which is endorsed حکایت نه منظر "the story of the nine belvederes," comprises nine tales successively told by Gulshād to Shīrzād, each in one of the nine belvederes of the royal palace, in order to save the forfeited life of her father.

II. Fol. 71. A short version of the tale of Saif ul-Mulūk and Badī' ul-Jamāl (p. 764 *b*), imperfect at the end.

Add. 16,865.

Foll. 12; 7¼ in. by 4½; 11 lines, 2¼ in. long; written in fair Nestalik; correctly described on the fly-leaf as follows:—

"The Kazy and the Thief, حکایت قاضی و دزد, a humorous tale in the Persian language. Copied from a MS. in the possession of the Rev. H. G. Keene by James R. Ballantyne, 1834." [WM. YULE.]

Beg. حکایت چنین اورده اند که در شهر بغداد قاضی بود در عهد هارون رشید

PROVERBS.

Or. 1613.

Foll. 269; 10¾ in. by 6; 19 lines, 3⅞ in. long; written in cursive Nestalik, with ruled margins, apparently in the 17th century.

جامع التمثیل

A collection of Persian proverbs.

Author: Muḥammad 'Alī Jabal-rūdī, محمد علی جبل رودی

Beg. سپاس بیحد و ستایش بیعد بی مثلی را سزد

The author states that he had come to Ḥaidarābād A.H. 1054, in the time of 'Abd Ullah Ḳuṭubshāh, and had been admitted to the literary assemblies held by the Vazīr Shaikh Muḥammad ul-Khātūn. In one of these the collection of Turkish proverbs made by order of Shāh 'Abbās having been mentioned, the Vazir observed that Persian proverbs should also be compiled, and the author undertook to comply with his desire. He adds that the task had never been attempted before him.

The proverbs are alphabetically arranged, each letter forming a Faṣl. Short verbal explanations are occasionally added. Anec-

dotes illustrating the origin and application of proverbs, texts from the Coran, and poetical quotations, are introduced at the end of the sections.

The work has been printed in Teheran, A.H. 1278. See Mélanges Asiatiques, vol. v. p. 522. A collection of Persian proverbs has been published by Tho. Roebuck, Calcutta, 1824.

Or. 266.

Foll. 161; 8¼ in. by 5½; 19 lines, 4 in. long; written in cursive Nestalik, apparently in the 17th century.
[Geo. Wm. Hamilton.]

The same work, wanting the preface.

COLLECTANEA.

Add. 7611.

Foll. 571; 11½ in. by 7; 7 lines, 3½ in. long; written in large Naskhi with vowels, on gold-sprinkled paper; dated A.H. 1137 (A.D. 1724—5). [Cl. J. Rich.]

مقالات العارفين و مرآت السالكين

A collection of Sufi extracts, compiled by Sulaimān, سليمان

Beg. بهترين كلامى كه انتتاح مقالات ارباب يقين

The author is designated in a nearly contemporary note on the first page as الامام الفاضل والمرشد الكامل سيد الطايفه مولانا شيخ سليمان الهروي الانصاري

He wrote this compilation, as stated in the preface, in order that his disciples might dispense with other books. It consists of 292 prose-extracts and poetical pieces amounting to 3675 couplets.

The former are taken from the following works:—

1. لب المحققين by Allah Bakhsh B. Sayyid Ṣadr ud-Dīn Bhakarī, fol. 8 *a*.

2. مصباح الارواح by Shaikh 'Alī Tūnī, described as a contemporary of Bāyazīd Basṭāmī, who died A.H. 261, fol. 20 *a*.

3. The Book كتاب of Ṣā'in ud-Dīn 'Alī Tarikah (see p. 42 *a*), fol. 85 *b*.

4. شرح لمعات, a Commentary by Shāh Nūr ud-Dīn Ni'mat Ullah (see p. 634 *b*), upon the Lama'āt (see p. 594 *b*), fol. 124 *a*.

5. تذكرة الاوليا by Shaikh 'Attār (see p. 344 *a*), fol. 128 *b*.

6. كتاب اسرار by Khwājah 'Abd Ullah Anṣārī (see p. 35 *a*), fol. 133 *a*.

The poetical extracts are taken from the following works:

1. Five poems of 'Aṭṭār, viz. جواهر ذات, الهى نامه and اسرار نامه, بى سر نامه, وصلت نامه (see p. 576), fol. 136 *b*.

2. The Dīvān of Shāh Ni'mat Ullah (p. 634 *b*), fol. 376 *b*.

3. The Dīvān of Shaikh Maghribī (p. 633 *a*), fol. 476 *b*.

4. Tarjī'-band of Ḳāsim ul-Anvār (p. 635 *a*), fol. 543 *b*.

5. Ḳalandar-Nāmah, by Amīr Ḥusainī (p. 608 *a*), fol. 549 *b*.

6. The Dīvān of Shaikh 'Irāḳī (p. 593 *b*), fol. 551 *a*.

7. Gulshan i Rāz, by Maḥmūd Shabistarī (p. 608 *b*), fol. 555 *b*.

8. Silsilat uz-Ẕahab, by Jāmī (p. 644 *b*), fol. 559 *a*.

The above shows that the compiler, of whom no other record has been found, lived after Jāmī, probably in the tenth century of the Hijrah.

Add. 16,860.

Foll. 69; 9½ in. by 5¼; 21 lines, 2¾ in. long; written in Shikastah-āmīz, apparently in India, in the 17th century. [Wm. Yule.]

A volume of miscellaneous extracts by Bahā ud-Dīn Muḥammad 'Āmilī, بهاء الدين محمد عاملی (see p. 25 *b*).

Beg. اصحاب تفسير قران عظيم و ارباب ترجمه كتاب

The extracts are taken from Persian poets, and from Arabic works of history and theology, the latter translated into Persian. The author frequently adds verses of his own composition, and numerous passages from his work entitled سوانح طريق حجاز. He quotes among others, fol. 21 *b*, some verses written by him in Mashhad, A.H. 1007.

A similar collection of Arabic extracts by the same writer is described in the Vienna Catalogue, vol. i. p. 409, under the name of كشكول (see p. 26 *a*).

The Kashkūl of Bahā ud-Dīn 'Āmilī has been printed in Teheran, A.H. 1266, and in Bulak. It is described by Goldziher in the Sitzungsberichte of the Vienna Academy, part 78. See Mélanges Asiatiques, vol. vi. p. 108.

Egerton 1016.

Foll. 446; 13½ in. by 7¾; 21 lines, 5⅛ in. long; written in Nestalik, apparently early in the 18th century.

شاهد صادق

A large collection of extracts, moral sayings, historical anecdotes, and miscellaneous notices.

Author: Ṣādiḳ B. Ṣāliḥ Iṣfahānī, صادق بن صالح اصفهانی

Beg. الحمد لله تعالى و منه المبتدا واليه المنتهى

Muḥammad Ṣādiḳ B. Muḥammad Ṣāliḥ ul-Iṣfahānī ul-Āzādānī has given a sketch of his own life in the 12th Maṭla' of the third volume (Mujallad) of his historical compilation entitled Ṣubḥ i Ṣādiḳ (Or. 1728). He was born, A.H. 1018, in Sūrat, where his father served under the Khānkhānān 'Abd ur-Raḥīm. In A.H. 1027 he went to Ilāhābād with his father, who was there appointed by Prince Parvīz as Dīvān of his household. After some years spent in studies at Patna and Jaunpūr, Ṣādiḳ went with his father in the train of Prince Parvīz to the Deccan, A.H. 1035, and, after the latter's death in the ensuing year, joined the camp of Shāhjahān, where he was appointed news-writer (Vāḳi'ah Navis). Having been presented at court, shortly after Shāhjahān's accession, he obtained from that sovereign a Jāgīr in Bengal, proceeded to Jahāngīrnagar, then the capital of that province, and took part with the rank of Bakhshī in a war waged against a rebel Afghan chief by Ḳāsim Khān, then Governor of Bengal. He incurred, however, the displeasure of that Amīr's successors, A'ẓam Khān and Islām Khān, was kept some time in confinement in Salīmābād, A.H. 1048, and finally retired into private life.

Ṣādiḳ gives in his memoirs copious specimens of his poetical compositions, in which he took the name of Ṣādiḳī. He quotes also frequently verses of his numerous literary friends, and mentions as his master, fol. 230 *a*, Mullā Muḥammad Ḥusain Kashmīrī, who died A.H. 1037.

The author began to collect his materials, as he states in the preface, in A.H. 1054, and spent three years upon that task. When he was proceeding to put them into order, he was interrupted by a distant journey, which brought him to Jaunpūr, and it was only after settling in that place that he found the necessary leisure to complete the work. A.H. 1056 is incidentally mentioned, fol. 207 *a*, as the current year. The author refers in the same place to his compendium of history entitled صبح صادق (see Elliot's History of India, vol. vi. p. 453).

The work is divided into five books (Bāb), subdivided into numerous chapters (Faṣl), and a Khātimah. A full table of the contents is given at the end of the preface, foll. 4 *a*—7 *a*.

The principal topics of the five Bābs are as follows:—

I. God, the Prophet, prophetship and saintship (ولايت), faith, Islām, good and bad deeds, etc., in 107 Faṣls, fol. 7 *a*.

II. Sovereignty, kingly power, rules and precepts relating to good government, in 77 Faṣls, fol. 78 *a*.

III. Reason, knowledge, failings, talents, etc., in 80 Faṣls, fol. 135 *b*.

IV. Love, friendship, hatred, poverty, wealth, pleasure, sorrow, play, travel, etc., in 75 Faṣls, fol. 212 *b*.

V. World, time, stability and decay, death, life, spheres, elements, realms of nature, in 96 Faṣls, fol. 300 *a*.

Khātimah; an alphabetical list of proper names of places and men, with fixation of their spelling, and short notices, fol. 408 *a*.

Three of the subdivisions (Faṣls) are of exceptional length, viz. Faṣl 79 of Bāb III., foll. 207 *b*—238 *a*, which contains notices of remarkable events and of the death of celebrated men, in chronological order from the Hijrah to A.H. 1042. Faṣl 80 of the same Bāb, comprising Persian proverbs alphabetically arranged. Faṣl 51 of Bāb IV., foll. 331 *b*—359 *a*, which contains maps of the seven climates, and an alphabetical list of places, with their longitude and latitude.

On the first page of the MS. is written "R. W. Rotton, 14 April, 1791."

A copy is mentioned in Stewart's Catalogue, p. 52.

Add. 7719.

Foll. 279; 11½ in. by 7; 17 lines, 3 in. long, with oblique lines round the margins; written in a small and indistinct Shafi'ā character, ornamented with rude flowery designs in the headings and margins; dated Sha'bān, A.H. 1225 (A.D. 1810.)

[Cl. J. Rich.]

A collection مجموعه of extracts culled from the author's reading on various branches of human knowledge, by Muḥammad Ḥusain B. Karam 'Alī Iṣfahānī (see p. 137 *a*).

Beg. سپاس و ستایش .... قیاس سزاوار یگانه وجودی تواند بود

It appears from the preface that the work was written in Mashhad, and A.H. 1224 is mentioned, fol. 6 *a*, as the current year. The present MS. is, to all appearance, the author's autograph.

Contents: Astronomy, with tables and diagrams, fol. 4 *b*. Geography, fol. 17 *b*. History of the Prophets, Muḥammad, 'Alī, the Imāms, and the philosophers, fol. 44 *b*. Medicine, fol. 72 *b*. Principal dynasties of ancient and modern times, mostly in tabular form, fol. 92 *b*. This section concludes with a history of Fatḥ 'Alī Shāh's reign, in which the events are chronicled year by year down to A.H. 1222. Notices on Sayyids, Vazīrs, and learned men, fol. 178 *b*. Religions and sects; notices on some Shī'āh doctors, fol. 182 *b*. Arab and Persian poets, with specimens of their compositions, fol. 285 *b*. The three realms of nature and the properties of minerals, plants, and animals, fol. 234 *b*. Knowledge of God; sayings of 'Alī and the Imāms, fol. 263 *b*.

The margins are crowded with additional extracts.

BIBLIOGRAPHY.

Add. 16,720.

Foll. 20; 9 in. by 6¼; 11 lines, 3 in. long; written in Nestalik, in the latter part of the 18th century. [Wm. Yule.]

An account of the principal works treating of Eastern, and more especially of Indian, history.

Beg. الحمد لله على افضاله والصلواة والسلام على حبيبه

No title is given in the text; but in the table of contents the work is called مآثر نامه در حقيقت كتب تواريخ, a title which appears also on the fly-leaf. The author concludes by expressing a desire for the compilation of a history of the Moghul empire from the eleventh year of the reign of Aurangzīb to the "present time," A.H. 1162.

At the end is written: راقمه ابو الحسن ولد منشى غلام حسن متوطن بندر هوگلى

An English version is written in the margin. A table occupying five pages, foll. 2—4, shows the titles of the works mentioned in the text.

An English translation has been published under the title: "A Critical Essay on various MS. works, Arabic and Persian, illustrating the history," etc., London, 1832.

Add. 24,042.

Foll. 110; 10½ in. by 7¾; 13 lines in a page; written in fair Nestalik, early in the 19th century. [H. H. Wilson.]

A classed Catalogue of Oriental MSS. in the Library of the College of Fort William. It is a mere list of titles, mostly without author's name. It includes Persian and Arabic MSS., with some in the Indian vernaculars.

On the first page is written: "T. Roebuck, 26 Sept. 1812."

Add. 26,321. A & B.

A. A paper roll, 10 feet by 7 inch.; written in Nestalik, early in the 19th century. [Wm. Erskine.]

A list of fifteen Persian MSS. relating to the history of India, with a detailed statement of the contents of some of them; endorsed by Mr. Erskine: "Catalogue of Persian books sent by Henry Russell, Esq."

Mr. (afterwards Sir Henry) Russell was Resident at the court of Ḥaidarābād from 1811 to 1820. The MSS. named in the list were added to the Erskine collection, and are now in the Museum.

B. A paper roll, 2 feet by 7, containing the titles of the same MSS.

Add. 25,864.

Foll. 37; 10½ in. by 6½; written in Nestalik, early in the 19th century. [Wm. Cureton.]

A catalogue of Persian, Arabic, and Hindī MSS. in the library of Munshī Rām Dayāl, with a Persian preface by the owner's son, Rām Partāb Sahā'ī Ilāhābādı, رام پرتاب سهاى الهابادى

Beg. هر انكسى كه بتعداد كتب الهى و شيرازه بندى نعت

It is arranged in alphabetical order according to the titles, and gives in four columns the title and description of each MS., the author's name, the number of leaves, and that of quires.

Prefixed are two horoscopes in Sanskrit, dated Samvat 1874 and 1877 (A.D. 1817 and 1820).

DRAWINGS AND CALLIGRAPHY.

Add. 18,801.

Foll. 44; 4½ in. by 9¼. An album of highly finished miniatures by Indian artists, mostly portraits of princes and amīrs of the reigns of Jahāngīr, Shāhjahān, and Aurangzīb. It was made a Vaḳf, or pious donation, by Ashraf Khān, whose seal bears the date A.H. 1072, and whose portrait is found on fol. 6 with this inscription in Shikastah, شبیه بنده واقف, "portrait of the humble donor." Notes by the same hand are to be seen at the back of the other portraits, with the exception of a few, which are apparently subsequent additions. All bear later inscriptions in Nestalik, which do not always agree with the former, and are therefore not to be trusted. An English table of contents is prefixed to the volume.

Mīr Muḥammad Ashraf, son of Islām Khān Mashhadī (see below, No. 11), received the title of Ashraf Khān in the fourth year of Aurangzīb (A.H. 1071-2), was subsequently appointed to the office of Mīr Bakhshī, and died A.H. 1097. See Ma'āṣir ul-Umarā, fol. 66.

In the following list of subjects, the names and designations taken from the donor's autograph notes are distinguished by inverted commas.

1. "Abd Ullah Khān, sovereign of Tūrān."

2. Shāh 'Abbās, of Persia.

3. "Ṣādiḳ Khān," cousin of Āṣaf Khān, and father of Ja'far Khān, the Great Vazīr. Ṣādiḳ Khān was Mīr Bakhshī under Jahāngīr and Shāhjahān. He died A.H. 1043. See Ma'āṣir, fol. 368.

4. "Ḥakīm Dā'ūd Taḳarrub Khān." He came from Persia A.H. 1053, was raised to the Khanship in the 20th year of Shāhjahān, and died A.H. 1073. See Ma'āṣir, fol. 120.

5. "Muḥammad 'Alī Beg, who came as ambassador to Shāhjahān."

6. "The humble donor," *i.e.* Ashraf Khān.

(7. According to the English table, a portrait of Āṣaf Khān, now missing.)

8. Fancy portrait of a lady in male attire described as a European princess بادشاهزادی فرنك, a later addition. At the back is a calligraphic specimen dated A.H. 1182.

9. "Ilahvirdī Khān the elder." He was made Khān at the beginning of Shāhjahān's reign, was subsequently appointed Governor of Behar, and died A.H. 1070. See Ma'āṣir, fol. 50.

10. The emperor Akbar, with Jahāngīr as a child.

11. "The late Navvāb Islām Khān." 'Abd ul-Salām Mashhadī, afterwards Islām Khān, father of the donor, was appointed to the Vazīrate in the 13th year of Shāhjahān, and died A.H. 1057. See Ma'āṣir, fol. 39.

12. "Faẓl Ullah Khān, son of the donor's paternal uncle." Faẓl Ullah Khān, son of Siyādat Khān, a brother of Islām Khān, was raised to the Khanship in the first year of Aurangzīb, and died in the twentieth of the same reign. See Taẕkirat ul-Umarā, fol. 77.

13. "Bahmanyār I'tiḳād Khān, son of Āṣaf Khān." He received the title of I'tiḳād Khān, with the office of Mīr Bakhshī, in the 25th year of Shāhjahān, and died in the 15th year of Aurangzīb. See Taẕkirat ul-Umarā, fol. 12.

14. "The emperor Jahāngīr, the emperor Akbar, the Khānkhānān, and attendant."

15 "Mahārājah Jasvant Singh," the Za-

mīndār of Jaudhpūr, who fought Aurangzīb in support of Dārā Shikūh, but subsequently submitted to the victor and was appointed to the government of Mālwah. He died in the 22nd year of Aurangzīb. See Tazkirat ul-Umarā, fol. 136.

16. "The emperor Jahāngīr."

17. "The emperor Shāhjahān."

18. "Sa'īd Khān Bahādur Ẓafar Jang," a Chaghatāi Amīr, son of Aḥmad Beg Khān Kābulī. He was made Khān in the 15th year of Jahāngīr, and Ṣūbahdār of Kābul in the 4th year of Shāhjahān. He died A.H. 1062. See Ma'āṣir, fol. 302, and Tazkirat ul-Umarā, fol. 51.

19. "Ja'far Khān," son of Ṣādiḳ Khān (see No. 3). He was appointed Vazīr by Shāhjahān in the 31st year of his reign, and re-instated by Aurangzīb. He died A.H. 1081. See Ma'āṣir, fol. 130.

20. "'Alā ul-Mulk Tūnī, entitled Fāẓil Khān." He was Mīr Sāmān, or Lord Steward, under Shāhjahān and Aurangzīb, and died A.H. 1073. See Tazkirat ul-Umarā, fol. 75.

21. Bāḳir A'ẓam Khān Sāvajī," Mīr Bakhshī under Jahāngīr and Shāhjahān. He died as governor of Jaunpūr A.H. 1059. See Ma'āṣir, fol. 42.

22. A female figure worshipped by angels, endorsed حضرت مریم, 'the Blessed Mary.'

23. Amir Tīmūr on his throne, with courtiers and attendants.

24. "Mirzā Nūr ul-Ḥasan, son of Mirzā Muḥsin B. Āṣaf Khān Ja'far." Mirzā Ja'far Beg, afterwards Āṣaf Khān, Vazīr of Jahāngīr, and governor of Prince Parvīz, died A.H. 1021. See Blochmann, Ain i Akbari, p. 411.

25. "Ṣafī Mirzā, son of Shāh 'Abbās the elder," with hawk-bearer, hawk, and secretary.

26. "Lashkar Khān, son of Zabardast Khān, ambassador to Persia." He was sent by Shāhjahān to 'Abbās II. to congratulate him on his accession, A.H. 1052. He died as Mīr Bakhshī A.H. 1081. See Ma'āṣir, fol. 433.

27. Āṣaf Khān, *i.e.* Mīrzā Abul-Ḥasan, son of I'timād ud-Daulah, and Vazīr of Shāhjahān, who died A.H. 1051. See Ma'āṣir, fol. 30.

28. "Sitting of His Majesty with princes and amīrs." Shāhjahān sits on his throne in full Darbār. His four sons, who stand at his side, and the amirs who surround the throne, have their names written upon them.

29. "I'tiḳād Khān, son of Āṣaf Khān." See above, No. 13.

30. "Ḥakīm Masīḥ uz-Zamān," *i.e.* Ḥakīm Ṣadrā, son of Ḥakīm Fakhr ud-Dīn Shīrāzī. He came to India in the 46th year of Akbar, obtained the title of Masīḥ uz-Zamān in the 4th year of Jahāngīr, and died A.H. 1061. See Ma'āṣir, fol. 142, and Tazkirat ul-Umarā, fol. 112.

31. "Mīr Muḥammad Sa'īd Mīr Jumlah, who became Khānkhānān in Hindustan." See above, p. 266 *a*.

32. "Mullā Sa'd Ullah, who became Khān and Vazīr of Hindustan." *i.e.* Sa'd Ullah Khān 'Allāmī, who was raised to the Vazirate in the 19th year of Shāhjahān, and died A.H. 1066. See Ma'āṣir, fol. 303, and Tazkirat ul-Umarā, fol. 55.

33. "Khalīl Ullah Khān Shāh-Ni'mat-Ullāhī," son of Mīrmīrān Yazdī. He was elevated to the Khānship in the 2nd year of Shāhjahān, and died A.H. 1072. See Ma'āṣir, fol. 188, and Tazkirat, fol. 39.

34. "The emperor 'Alamgīr" (Aurangzīb).

35. "Dāniyāl Shāh," the eldest son of Akbar.

36. "Shā'istah Khān, son of Āṣaf Khān" (Abul-Ḥasan), originally called Mirzā Abu Ṭālib. He became Amīr ul-Umarā in the first year of Aurangzīb, and died A.H. 1105. See Ma'āṣir, fol. 360.

37. "Jafar Khān, son of Ṣādiḳ Khān;" see No. 19.

38. "Mullā Shafī'ā, afterwards Dānishmand Khān," a native of Yazd, who held the office of Mīr Bakhshī under Shāhjahān and

Aurangzīb, and died A.H. 1071. See Ma'āṣir, fol. 209.

39. "Dārāb Khān, son of 'Abd ur-Raḥīm Khānkhānān; Afẓal Khān Mullā Shukr Ullah; Rājah Mān Singh; Parvīz, and one of the descendants of Tīmūr." Dārāb Khān, governor of Bengal, was put to death, A.H. 1035, by Mahābat Khān. See Blochmann, Ain i Akbari, p. 339. Afẓal Khān died A.H. 1048; see Ma'āṣir, fol. 36. Mān Singh, Rājah of Amber, died in the 9th year of Jahāngīr; see Blochmann, p. 339. Parvīz, son of Jahāngīr, died at the age of thirty-eight years, A.H. 1035.

40. "The emperor Jahāngīr, Ilahvirdī Khān (see No 9), and Shaikh Shīr Muḥammad Ḳavvāl (the singer)."

41. "Mirzā Nauẓar, son of Mirzā Ḥaidar, and grandson of Mirzā Muẓaffar Ḥusain Ḳandahārī, a relative of Shāh 'Abbās." This Amīr, a favourite of Shāhjahān, died A.H. 1074. See Ma'āṣir, fol. 512, and Blochmann, p. 461.

42. The emperor Humāyūn, attended by Mīrzā Shāhum, Lashkar Khān, and Khushḥāl Beg, with two Ḥājis who recite the Fātiḥah (a miniature of the 16th century).

43. 'Umar Shaikh, father of Bābar, in a wild hilly scenery, with attendants.

44. "'Izzat Khān, son-in-law of 'Abd Ullah Khān Bahādur Fīrūz Jang." He was made Khān in the 4th year of Shāhjahān, and died A.H. 1042. See Ma'āṣir, fol. 378.

The miniatures are signed by the following artists:—Govardhan (No. 3, 31), Hūnhār (No. 6, 9, 11, 19, 24, 29), Chitarman (No. 20, 36, 37), Muḥammad Nādir Samarḳandī (No. 21, 25, 26, 33, 35, 40, 44), Anūpchitar (No. 28, 32), Mīr Hāshim (No. 30, 41), and Bhāgvatī (No. 42).

Add. 5254.

Foll. 45; 13¼ in. by 9¼. [Sir H. Sloane.]

Portraits of princes and amīrs of the courts of Dehli, Golconda, and Bijāpūr, in the latter part of the 11th century of the Hijrah, and of some princes of the same century. Most of them have the names added in the Persian character. Slips bearing Portuguese and English titles, and pasted at the bottom of each portrait, have in some cases been transposed. The subjects are as follows (the transcription of the Persian letterings is marked by inverted commas):—

Shāh 'Abbās II., fol. 1 *a*. "Shāh Sulaimān," fol. 1 *b*. "Aḥmad Khān," foll. 2, 32 *b*. "Shāh 'Abbās the Great," fol. 3. "Muḥammad Ibrāhīm," chancellor of Golconda (see Add. 22,282, fol. 24), fol. 4. "Fatḥ Jang Khān," a general of Aurangzīb, who died in the Deccan in the 26th year of the reign, foll. 5, 23 *a*. "Sulṭān 'Abd Ullah" (Ḳuṭubshāh, king of Golconda, A.H. 1035—1083), foll. 6, 25 *a*, *b*. "The emperor Jahāngīr," foll. 7, 14. "Aurang Shāh" (Aurangzīb in his youth), fol. 8. Hindu ladies, foll. 9, 10. "Mīrzā Aḥmad," son-in-law of 'Abd Ullah Ḳuṭubshāh, foll. 11, 20. "The emperor Akbar," fol. 12. "Shāhjahān," fol. 13." "Sulṭān Murādbakhsh," son of Shāhjahān, fol. 13. "Dārā Shikūh and Sulṭān Shujā'," sons of Shāhjahān, fol. 14 *b*. "The emperor Aurangzīb," fol. 15 *a*. "Sulṭān Mu'aẓẓam," afterwards Bahādur Shāh, fol. 15 *b*. Kāmbakhsh, the youngest son of Aurangzīb, fol. 16. Asad Khān, Vazīr of Aurangzīb, who was arrested by Farrukhsiyar, and died A.H. 1127, fol. 17. "Sulṭān Maḥmūd" (read Muḥammad), the eldest son of Aurangzīb, fol. 18 *a*. "Mīr Jumlah" (see p. 266 *a*), fol. 18 *b*. "Muḥammad Amīn Khān," son of the preceding, fol. 19 *a*. Maulā Rūḥā, fol. 19 *b*. "Rājah Karn," fol. 20 *b*. "Rājah Mān Singh," (a portrait of the same Rājah, Add. 7964, fol. 17 *b*, is inscribed "Rājah Rām Singh"), fol. 21 *a*. "Ṣafshikan Khān," commander of Aurangzīb's artillery, who died A.H. 1085, fol. 21 *b*. "Rājah Bahār Singh" (see Add. 7964, fol. 13, where a portrait of the same officer is lettered "Rājah Bhāo Singh"), fol.

22 *a*. "Mīrzā Īlich Khān" (probably the same as Mīrzā Īrich Khān, who served in the Deccan, and died as governor of Berar, A.H. 1096), fol. 22 *b*. "Maulā Samī'ā," fol. 23 *b*. "Shaikh Muḥammad Khātūn," Vazīr of 'Abd Ullah Ḳuṭubshāh, fol. 24 *a*. "Sulṭān Muḥammad Ḳulī" (of Golconda, A.H. 988—1020), fol. 24 *b*. "Sayyid Muẓaffar," chancellor of Golconda, fol. 26 *a*. "Shāh Mīrzā," chancellor of Golconda, fol. 26 *b*. "Sayyid 'Alī, son of Sayyid Muẓaffar," fol. 27 *a*. "Khairāt Khān," fol. 27 *b*. "Nīknām Khān," a eunuch, general to 'Abd Ullah Ḳuṭubshāh, fol. 28 *a*. "'Abd ul-Jabbār Beg," Vazīr to Abul-Ḥasan Ḳuṭubshāh, fol. 28 *b*. "Maulā 'Abd uṣ-Ṣamad, Dabīr," fol. 29 *a*. "Sulṭān 'Abd ul-Ḥasan (Abul-Ḥasan) Ḳuṭubshāh" (of Golconda, A.H. 1083—1098), fol. 29 *b*. "Mīrzā Nāṣir," minister to the king of Golconda, fol. 30 *a*. "Shāh Rājū," confessor to the king of Golconda, fol. 30 *b*. "Ḥasan Khān," Vazīr to the king of Golconda, fol. 31 *a*. "Sharzah Khān," a general under the king of Golconda, fol. 31 *b*. "Ḥusain Khān," Vazīr to the king of Golconda, fol. 32 *b*. "Mūsā Khān," general to the king of Golconda, fol. 33 *a*. "Maḥmūd 'Ādilshāh," son of 'Alī 'Ādilshāh, fol. 33 *b*. "Ikhlāṣ Khān," general of the king of Bījāpūr, fol. 34 *a*. "Maulā 'Abd ul-Mālī" (read Abul-Ma'ālī), fol. 34 *b*. "'Alī 'Ādilshāh," king of Bījāpūr, A.H. 1048—1083, fol. 35 *a*. The bow-bearer of Shāh 'Abbās, fol. 35 *b*. The ten Avatārs of Vishnu, foll. 36—45.

Add. 7964.

Foll. 51; 11¾ in. by 8. Fifty-one portraits of Indian princes and amīrs, with the names in the Persian character. The subjects of all but one are identical with those of the preceding collection, and the treatment is in most cases so similar, that they appear to be copies derived from the same originals. The general arrangement also is nearly the same. The subject of the additional portrait is Afẓal Khān, the Bījāpūr general, fol. 25.

Add. 22,282.

Foll. 26; 6½ in. by 5¼. Twenty-six portraits of princes and amīrs of the courts of Dehli, Golconda, and Bījāpūr, in the time of Aurangzīb, with contemporary inscriptions in Dutch. The subjects are: Akbar, fol 1. Jahāngīr, fol. 2. Shāhjahān, fol. 3. Dārā Shikūh, fol. 4. Shāh Shujā', fol. 5. Murād Bakhsh, fol. 6. Aurangzīb, fol. 7. Sulṭān Maḥmūd, eldest son of Aurangzīb, fol. 8. Mīr Jumlah, fol. 9. Muḥammad Amīn Khān, son of Mīr Jumlah, fol. 10. Fatḥ Jang Khān, fol. 11. Sīvajī, 'the late Marattah prince,' fol. 12. 'Alī 'Ādilshāh, 'late king of Bījāpūr,' fol. 13. 'Alī 'Ādilshāh, son of the preceding (called Maḥmūd 'Ādilshāh in Add. 5254, fol. 33, *b*, and Add. 7964, fol. 28), fol. 14. Sulṭān 'Abd Ullah Ḳuṭubshāh, 'late king of Golconda,' fol. 15. Sayyid Muẓaffar, 'late state-chancellor of Golconda,' fol. 16. Nīknām Khān, 'late general of Golconda,' fol. 17. Shāh Mīrzā, 'late state-chancellor of Golconda,' fol. 18. 'Abd uṣ-Ṣamad, 'late secretary of 'Abd Ullah Ḳuṭubshāh,' fol. 19. 'Abd ul-Jabbār Beg, fol. 20. Sulṭān Abul-Ḥasan, 'present king of Golconda,' fol. 21. Shāh Rājū, priest of the king of Golconda, fol. 22. Maduna Pandit, state-counsellor of Golconda, fol. 23. Muḥammad Ibrāhīm, state-chancellor of Golconda, fol. 24. 'Abd ur-Razzāḳ, fol. 25. Sharzah Khān, colonel, fol. 26.

Add. 23,609.

Foll. 21; 16 in. by 11. Twenty-one portraits of Indian amīrs of the 17th and 18th centuries, and specimens of penmanship, with illuminated borders; bound in stamped leather.

The following portraits have names added in Persian, or can be otherwise identified:—Mīr Jumlah (see p. 779 *b*, No. 31), fol. 2. "Abd Ullah Ḳuṭubshāh," fol. 3. "Faiẓ Ullah Khān," fol. 4. "Sazāvār Khān," who died in the 29th year of the reign of Aurangzīb, fol. 5. "Guru Govind, the Sikh leader," fol. 7. "Miyān 'Abd ud-Hādi," fol. 9. "Nādir Shāh," fol. 10. "Shujā' ud-Daulah," Navvāb of Oude, fol. 11. "Iftikhār ud-Daulah Mīrzā 'Alī Khān Bahādur," fol. 12. "Ṣafdar Jang," Navvāb of Oude, fol. 13. "Mullā Dupiyāzah," a caricature of a fat and dwarfish old Mulla riding an emaciated hack, fol. 14. "Sayyid Niyāz Khān Bahādur, a kinsman (خویش) of the Vazīr Ḳamar ud-Dīn Khān," fol. 15. "Shāh Shujā', son of Shāhajhān," fol. 16. "Navvāb Muḥammad Sādah Khān," fol. 18. "Kāmbakhsh, son of Aurangzīb," fol. 19.

The calligraphic specimens, which are in Nestalik, Naskhi and Shikastah, have the following signatures and dates:—Pīr 'Alī (a friend of Jāmi; see Mélanges Asiatiques, vol. ii. p. 43), fol. 3 *b*. Muḥammad Ḥusain, fol. 6 *b*. I'jāz-Raḳam Khān, fol. 9 *b*. 'Alī Riẓā ul-'Abbāsī, (of Tabrīz; he died some time after Shāh 'Abbās I.; see Ṭāhir Naṣīrābādī, fol. 155), A.H. 1022, fol. 11 *b*. Mīr 'Imād (see p. 519 *b*), fol. 12. Muḥammad Mūmin ul-Ḥusainī 'Arshī (who died A.H. 1091; see Mir'āt ul-'Ālam, fol. 462), A.H. 1049, foll. 14, 16, 17. Mīr 'Alī, fol. 19. 'Abd Ullah, A.H. 1057, fol. 20. Mu'izz ud-Dīn Muḥammad ul-Ḥusainī (of Kāshān, who went to India in the reign of 'Abbās I., and died there; see Ṭāhir Naṣīrābādī, fol. 156, and Mélanges Asiatiques, vol. ii. p. 43), A.H. 986, fol. 21.

Add. 23,610.

Foll. 28; 17 in. by 11½; a volume containing thirty-six miniatures in Indian style, of the 18th century, and twenty calligraphic specimens, with broad illuminated margins.

The miniatures include, besides hunting scenes and fancy subjects, portraits of Indian princes and amīrs of the 17th and 18th centuries, some of which are without names. The following can be identified:—Akbar, fol. 1. Jahāngīr, fol. 2. Parvīz, fol. 3. Shāhjahān, fol. 4. Akbar, with followers, hunting, fol. 5. Bīdārbakhsh, son of A'ẓam Shāh, fol. 6. Ghāzī ud-Dīn Khān 'Imad ul-Mulk, Vazīr of 'Ālamgīr II., fol. 9. Luṭf Ullah Khān Ṣādiḳ, the Khānsāmān of Muḥammad Shāh, fol. 10. Muẓaffar Khān, brother of Khāndaurān, who fell in the battle of Karnāl, A.H. 1151, fol. 13. Tīmūr Shāh, son of Aḥmad Shāh Durrānī, fol. 17. I'tiḳād Khān Akbarshāhī, fol. 20. 'Aḳlmand Khān (Don Pedro de Silva), fol. 21. 'Aẓīm ush-Shān, the second son of Bahādur Shāh, fol. 23. Shāh Sharaf Bu 'Alī Ḳalandar, an Indian saint, who died A.H. 724, fol. 25. Ḥaẓrat Ḳuṭb, *i.e.* the celebrated saint, Ḳuṭb ud-Dīn Kākī (p. 432 *b*), fol. 26. Rājah Jasvant Singh, fol. 27.

The calligraphic specimens contain the following signatures and dates:—Zarrīn-Raḳam (Hidāyat Ullah; see p. 45 *b*), fol. 1. 'Alī (Mīr), fol. 2. Sayyid Mūsavī, fol. 4. Gulzār Raḳam Khān, A.H. 1175, foll. 6, 21. 'Abd Ullah ul-Ḥusainī, A.H. 1013, fol. 7. Mīr Shaikh ul-Pūrānī, fol. 8. Sayyid 'Alī ul-Ḥusainī ut-Tabrīzī (Javāhir Raḳam; see below, 21,928, fol. 6), A.H. 1073, 1075, foll. 10, 12. Muḥammad Hāshim ul-Ḥusainī, fol. 15. Mīr 'Abd Ullah, fol. 18. Raushan-Raḳam, fol. 22. Mahdī, A.H. 1114, fol. 26. Mīrzā Muḥammad Ṣāliḥ, fol. 27.

On the cover is the Persian stamp of Major Polier, with the date A.H. 1181.

Add. 21,928.

Foll. 35; 18 in. by 14. An album of miniatures and calligraphic specimens, with wide and richly ornamented borders; bound in stamped leather.

The miniatures, thirty-four in number, are in the best Indian style, apparently of the 17th and beginning of the 18th century. They represent various scenes of Indian life and of Eastern fiction, and include some portraits which bear no names. Among the latter those of Jahāngīr and Āṣaf Khān (Mirzā Abul-Ḥasan), fol. 3 *b*, of Akbar, fol. 4 *a*, of Shāh 'Abbās I., fol. 5 *b*, of Muḥammad Shāh, fol. 7 *b* (see Add. 22,363, fol. 22), and of Shāh Jahān sitting with his four youthful sons before a holy Shaikh, fol. 14 *a*, are easily recognized. Two miniatures, on foll. 17 *b*, 18 *a*, are evidently imitated from European models.

The calligraphic specimens, which are in Nestalik, are due to some of the best penmen of the 10th, 11th and 12th centuries of the Hijrah. They bear the following signatures and dates:—Mīr 'Alī ul-Kātib, foll. 1, 8, 11, 13, etc. Muḥammad 'Imād ul-Ḥusainī, A.H. 1017, foll. 2, 30. Javāhir Raḳam Khān (Mīr Sayyid 'Alī Khān, of Tabrīz, writing-master and librarian of Aurangzīb, died A.H. 1094; see Mir'āt ul-'Alam, p. 463), foll. 6, 15. Muḥammad Yār, master of Farkhundah Akhtar, son of Bahādur Shāh, fol. 7. 'Abd ur-Raḥīm 'Anbarīn Ḳalam, foll. 9, 29. Muḥammad Mūsā, fol. 10. Vaḥid, A.H. 1152, fol. 12. 'Abd Ullah ul-Husainī ut-Tirmiẕi (surnamed Mushkīn Ḳalam, see p. 154 *a*), A.H. 1011, fol. 16. Sulṭān 'Alī Mashhadī (see p. 573 *a*), fol. 17. Hidāyat Ullah Zarrīn-Raḳam, A.H. 1112, fol. 18. Muḥammad Murād ul-Kātib, foll. 22, 32. Mīr Ḥusain ul-Ḥusainī ul-Kātib, foll. 23, 31. Aḥmad ul-Ḥusainī, foll. 23, 31. Nūr ud-Dīn Muḥammad Lāhijī, fol. 25. Muḥammad Ḥusain ut-Tabrīzī (in the reign of Shāh Ṭahmāsp, see 'Ālamārāi, fol. 44), fol. 27. 'Abd ul-'Azīz, fol. 34.

Add. 11,747.

Foll. 61; 14½ in. by 11½; a collection of Indian miniatures of the 18th century, bearing the Persian seal of Sir Elijah Impey.

Foll. 2—28 and 57—61 form one uniform series, and represent groups of figures, chiefly females, in various attitudes and different surroundings. These are the conventional symbols of the musical modes called Rāgs and Rāginīs, the names of which are written at the back in the Devanagarī and Persian characters.

The rest of the volume contains favourite subjects of Eastern fiction, as Krishna and the Gopis, Kāmrūp and Kāmlatā, Farhād and Shīrīn, Lailī and Majnūn, etc., and scenes of Indian life. It includes also a few portraits, some of which bear names, as those of Jahāngīr, fol. 33, Aurangzīb, fol. 34, 'Aẕīm us-Shān (son of Shāh 'Ālam Bahādur) and his son Karīm ud-Dīn, fol. 44. At the back of some of the drawings are found specimens of Persian calligraphy.

Add. 18,800.

Foll. 12; 13 in. by 9½; bound in stamped leather.

Eleven portraits of Indian princes, with ornamental borders, and twelve calligraphic specimens in the Naskhi character; apparently of the first half of the 18th century. Five of the portraits bear names in the Persian character, viz. Muḥammad Maḥfūẓ, Muḥammad Aḥmad, Akbar Pādishāh, Ḥasan Ḳulī Khān, and Navvāb Ḥusain Ḳulī Khān.

The last two are probably meant for Ḥasan 'Alī and Ḥusain 'Alī, the two Sayyids of Bārhah.

The calligraphic specimens are signed by Faiẓ Ullah, pupil of Yāḳūt Raḳam Khān, Ḥusain ud-Dīn Khān, and Muḥammad Shukr Ullah.

Add. 18,802.

Foll. 22; 11½ in. by 7; bound in stamped leather.

Forty-two miniatures in Indian style, of the early part of the 18th century, enclosed in ornamental borders, and representing, for the most part, Hindū ladies in various attitudes. There are also portraits of Aurangzīb and Farrukhsiyar.

Add. 22,363.

Foll. 28; 16 in. by 11½; a collection of twenty-eight large miniatures in fine Indian style, of the 18th century, with illuminated borders.

They represent subjects of Eastern fiction, incidents of the legend of Krishna, symbolical figures of Rāginīs, and hunting scenes. There are also a few portraits, one of which, fol. 22, bears the name of Muḥammad Shāh, fol. 22.

A calligraphic specimen, fol. 9 *b*, is signed Muḥammad 'Ābid B. Muḥammad Hāshim Ḳuraishī, and dated Akbarābād, A.H. 1125.

Add. 18,803.

Foll. 21; 14 in. by 10; miscellaneous Hindū miniatures of the 17th and 18th centuries, representing mythological subjects, female figures emblematic of the Rāginīs, and scenes of Hindū life. The last three are portraits. The first of these, a Moghul warrior drinking, is lettered Hulākū Khān. The second, a young prince riding, hawk in hand, is inscribed رفیع شاه شه زاده, probably Rafī'ush-Shān, the third son of Shāh 'Alam Bahādur Shāh. The third, a gentleman in the European costume of last century, has no name. Some specimens of Nestalik writing are signed Mīrzā Ṣāliḥ and Mīr 'Imād.

Add. 21,154.

Foll. 24; 15½ in. by 10½; a collection of Hindū miniatures of the 18th century, and calligraphic specimens.

The miniatures represent Indian ladies, and scenes of Hindū life and romance. They also include some portraits bearing the following names:—Shāh 'Abbās, fol. 12. The grandson of Tānā Shāh (*i.e.* of Abul-Ḥasan Ḳuṭubshāh), fol. 15. 'Ināyat 'Alī Khān Bangash, fol. 17. Rasūl Khān Bangash, fol. 18. Rājah Mān Singh, fol. 19. Nūr Jahān Begam, fol. 20.

Seven of the calligraphic specimens are detached leaves of the Dīvān i Shāhī (p. 640 *a*). Two, foll. 17, 18, are fragments of the tale of Gopīchand and Mirgāvatī, a scene of which is depicted on fol. 6 *a*. Others bear the signatures of Kashfī (p. 154 *a*), fol. 9 *a*, 'Abd ul-Khāliḳ B. Ḥabīb Ullah ul-Haravī, A.H. 990, fol. 11 *a*, Muḥammad Ṣādiḳ, A.H. 1102, fol. 14 *b*, and Ḳiyām ud-Dīn Khān, fol. 22 *b*.

Add. 15,526.

Foll. 22; 18 in. by 11½. A volume containing twenty-six miniatures in fair Indian style, of the 17th and 18th centuries, with some specimens of calligraphy.

The miniatures, which represent mostly scenes of Hindu life and of Eastern fiction, include also the following portraits:—Chānd Bībī of Aḥmad Nagar, the wife of 'Alī 'Ādil Shāh, fol. 1. Farrukhsiyar, fol. 8. Muḥammad Mu'aẓẓam (afterwards Bahādur Shāh), fol. 9. 'Alīmardān Khān (of Ḥaidarābād, who died in the fiftieth year of Aurangzib's reign; see Taẕkirat ul-Umarā, fol. 70), fol. 12. Sulaimān Shikūh, son of Dārā Shikūh, fol. 14. Sayyid Muẓaffar, chancellor of Golconda, fol. 16. Sulṭān Maḥmūd (Muḥammad), the eldest son of Aurangzīb, fol. 17.

Two European engravings, a Dutch landscape, fol. 2, and the assumption of the Holy Virgin, fol. 12, have been inserted.

The calligraphic specimens, which are in Nestalik, Naskhi and Shikastah, show the following signatures and dates:—Hidāyat 'Alī Tajallī Vilāyat Raḳam Ḥaidarābādī, A.H. 1179.

They are Shīrīn Raḳam, A.H. 1134, Javāhir Raḳam Ṣānī, A.H. 1134, Muḥammad Ismaʿīl, Abul-Baḳā ul-Mūsavī, A.H. 1101, and Muḥammad Ḥusain B. Sharaf ud-Dīn ʿAlī.

Add. 22,470.

Foll. 32; 15 in. by 11; an album containing thirty-two highly finished Indian miniatures, of the 17th and 18th centuries, with calligraphic specimens; bound in painted covers.

The miniatures, which mostly represent scenes of Indian life and Eastern fiction, include also portraits of princes, amīrs, and saints, to some of which names are added. The following can be identified:—

Akbar sitting on his throne, surrounded by officials, to most of whom names are added, fol. 4. Prince Dāniyāl, fol. 5. Shāh Shujāʿ, fol. 6. Jahāngīr, with suite, crossing a river in boats, fol. 13. Farrukhsiyar, fol. 19. Muḥammad Amīn Khān, fol. 20. The Vazīr Ḥasan ʿAlī Khān (afterwards Sayyid ʿAbd Ullah Khān Ḳutb ul-Mulk), fol. 29. ʿAbd ul-Majīd Khān, fol. 30.

The portraits of saints, as Khwājah Aḥrār (p. 353 *b*), fol. 1, Bairāgī Rāmdās, fol. 11, and Shāh Madār (p. 361 *b*), fol. 14, are probably imaginary.

The specimens of penmanship are signed by Mīr ʿAlī, foll. 1, 24, 31, Muḥammad Murād fol. 2, Muḥammad Ḥusain ut-Tabrīzī, foll. 8, 18, 28, Minūchihr, A.H. 1075, fol. 12, Khādim ʿAlī, A.H. 1189, fol. 15, Sulṭān ʿAlī Mashhadī, fol. 17, Muḥammad Ṣāliḥ ul-Ḥusainī, fol. 27.

An English note on the fly-leaf states that the MS. had been taken from the library of Ḥāfiẓ Raḥmat (see p. 212 *a*), at the time of his death.

Or. 375.

Foll. 39; 17 in. by 13; a collection of Hindū drawings of various sizes, of the 17th, 18th, and 19th centuries, containing portraits of Indian princes and amīrs, and some fancy subjects. [Geo. Wm. Hamilton.]

The portraits are those of Akbar, fol. 1, Jahāngīr, fol. 2, Shāhjahān, as prince, fol. 3, Shāhjahān, as emperor, fol. 4, Dārā Shikūh, foll. 5, 6, Nūr Jahān Begam, fol. 7, Muḥammad Aʿẓam Shāh, fol. 8, Farrukhsiyar, fol. 9, Akbar Shāh II., foll. 10, 11. Muḥammad Bahādur Shāh, fol. 12, Nādir Shāh, fol. 13, Ranjīt Singh, fol. 14, Amīr Khān, fol. 15, Ḳamar ud-Dīn Khān, fol. 16, Shāistah Khān, fol. 17, Khānkhānān, fol. 18, Ghāzī ud-Dīn Khān, fol. 19, Khān-Daurān Khān, fol. 20, Lālah Hazārā Beg, fol. 21, Shāhnavāz Khān, fol. 22, Ḥakīm Muhtadī ʿAlī Khān, fol. 23, the Mahārājah of Udaipūr, with queen and female attendants, fol. 24, Mahārājah Jagat Singh of Jaipūr, fol. 25, Rājah Bīrbal, with attendants, fol. 26, Rānā Pirthī-Dās, fol. 27, General Perron with wife, fol. 28, Ranjīt Singh, fol. 29, the saint Kabīr, Pīr Dastgīr, fol. 31, Shaikh Salīm Chishtī, fol. 32.

Add. 5717.

Foll. 66; 13 in. by 7¾. Miscellaneous Hindū drawings of various sizes, mostly black, or slightly tinted, of the 17th and 18th centuries; collected in Lucknow, 1785—88.

They represent hunting scenes, fights of elephants, figures of large animals cunningly made up of smaller ones, mythological subjects, scenes of Hindū life, Faḳīrs, etc.

There are also some portraits. The following have names:—Jalāl ud-Dīn Rūmī, foll. 44, 60, Dārā Shikūh, with his son Sulaimān Shikūh, fol. 45, Mīr Muḥammad Saʿīd, fol. 46, Bābar, fol. 52.

Add. 5027 B.

(*Originally numbered Sloane* 2925).

Foll. 44; 8½ in. by 12. Album of Engelbert Kaempfer, containing drawings by him-

self and by Persian artists, as follows:—Pen and ink drawings, by Kaempfer, of Yazdikhāst, fol. 1, Hormuz, fol. 3, a fortress on a hill, without name, fol. 4, and the column of horns, Isfahan (see Amœnitates Exoticæ, p. 291), fol. 5. Native drawings representing a scene from Laila and Majnūn, foll. 6, 7; costumes of various classes in Persia and neighbouring countries, with Persian lettering, foll. 8—21; various animals found in Persia and Irak, with their names in Persian, foll. 22—34, 38—44.

From a note on fol. 42 the above drawings appear to have been executed for Kaempfer, in Isfahan, A.H. 1096, by Jānī, son of Ustāẓ Bahrām. The same name and date appear on a lady's portrait, by the same artist, fol. 37.

Map of the world, transcribed by Kaempfer from a Persian original, fol. 35. Map of the northern parts of Persia, from Isfahan to the Caspian, with names in French, by Kaempfer.

Or. 1372.

Foll. 51; 16½ in. by 10½; bound in painted covers. [Sir Charles Alex. Murray.]

An album of miniatures and specimens of calligraphy, with rich 'Unvān, and ornamental borders.

The miniatures, which are partly in the Persian and partly in the Indian style, represent, for the most part, fancy figures and varied scenes of Eastern life. They include, however, a few portraits, to some of which names have been added, as follows:—Ḥakīm Shifā'ī, a physician and poet of the reign of Shāh 'Abbās I., fol. 7 *a*. Aḳā Hādī, with a lady, fol. 10 *b*. Sulṭān 'Alā ud-Dīn [B.] Fīrūz Shāh and Khwājah Ḥasan (see p. 618 *a*), fol. 15 *a*. Shāh Salīm (Jahāngīr), with hawk-bearer, fol. 19 *a*.

Four engravings, German and Flemish, of the 16th and 17th centuries, have been inserted. See foll. 36, 38, 50, 51.

The names of the following painters are found on some of the Persian miniatures: Riẓā i 'Abbāsī, who lived under Shāh 'Abbas I., foll. 4 *b*, 7 *a*, 11 *a*, 34 *b*, Muḥammad Ḳāsim, apparently of the same period, foll. 27 *a*, and Bihzād, a painter of the reign of Sulṭān Ḥusain Baiḳarā (see Memoirs of Baber, p. 197), fol. 50 *a*.

The calligraphic specimens, mostly in large Nestalik, are by celebrated penmen of the 10th, 11th, and 12th centuries of the Hijrah. They bear the following signatures and dates: Mīr 'Alī ul-Kātib (see p. 531 *a*), A.H. 939, and Bukhārā, without year, foll. 5—15, 18, 19, 49. Mīr 'Imād ul-Ḥusainī (the first calligrapher of the time of Shāh 'Abbās I.; see p. 519 *b*), Isfahan, A.H. 1023, foll. 16, 35. 'Abd ur-Rashīd ud-Dailamī, Isfahan, A.H. 1025—1052, foll. 16, 17, 20—23, 38—48. Muḥammad Ṣāliḥ B. Abu Turāb, Isfahan, A.H. 1093—1120, foll. 1—4, 24—37.

Add. 7468.

Foll. 100; 9½ in. by 6½; an album of calligraphy, with some miniatures; mounted in cloth and enclosed in painted covers. [Cl. J. Rich.]

The specimens of penmanship in Nestalik, Naskhi, and Shafī'āī, are mostly of the 18th and the beginning of the 19th centuries. The following names are found in the signatures, or in the notes of the collector, with the accompanying dates:—Ḥasan Shāmlū, of Herat (reign of Shāh 'Abbās II.; see Zīnat ut-Tavārīkh), fol. 6. Mīr 'Imād, foll. 7, 92. Shafī'ā ul-Ḥusainī, A.H. 1148, foll. 16, 75. Mīrzā Zain ul-'Ābidīn (reign of Shāh Sulaimān; see Zīnat ut-Tavārīkh), A.H. 1127 and 1105, foll. 19, 52. Mīrzā Abul-Ḳāsim Injū Shīrāzī, A.H. 1180, foll. 23, 53. Ummīdī, foll. 46, 47, Muḥammad Muḥsin Iṣfahānī, A.H. 1149, fol. 49. Darvīsh Majīd, foll. 60, 72, 73. Mīrzā Ḥasan Kirmānī, fol. 61. Mīrzā Kūchak, pupil of Darvīsh Majīd (the collector speaks of him as "now" living in Isfahan), foll. 66, 67, 96.

The collector dates one of his notes at Isfahan, A.H. 1228.

Among the miniatures, which are mostly in the Indian style of the 18th century, there are, besides fancy subjects, portraits to which the following names are added :—Shāhrukh, fol. 14. Tīmūr, fol. 15. 'Iṣmat of Bukhārā, with Bisāṭī of Samarḳand (see pp. 736 *b*, 735 *a*), fol. 32. Ḥāfiẓ, with Abu Isḥaḳ Shīrāzī (see p. 634 *a*), fol. 33. Valī Ḳalandar, fol. 44. Vais Ḥakīm ul-Mulk (apparently a portrait of Aurangzīb), fol. 50. Khwājah 'Abd Ullah Marvārīd (of Herat, a poet and calligrapher, who died A.H. 922), fol. 51. Sa'dī, fol. 63. Shāhjahān (two profile portraits, one of which is lettered Akbar Shāh), foll. 90, 91.

Add. 27,271.

Foll 18; 11¾ in. by 8, written on gold ground, with coloured borders, and mounted on cloth; enclosed in painted covers.

[Sir John Malcolm.]

Eighteen specimens of Persian penmanship, in the character called Tarassul, signed Muḥammad Kāẓim ul-Vālih ul-Iṣfahānī (see p. 723 *a*), and dated A.H. 1225.

They contain forms of official and complimentary letters, frequently repeated.

Or. 1373.

Foll. 40; 11¾ in. by 7¾; an album of calligraphic specimens, with illuminated borders and ten miniatures; mounted on cloth, and enclosed in painted covers.

[Sir Chas. Alex. Murray.]

The calligraphic specimens in Naskhi, Nestalik, and Shikastah, have the following signatures and dates:—Faẓl Ullah ul-'Āmilī, A.H. 1254, foll. 13, 14. 'Abd ul-Majīd (Darvīsh), Iṣfahān, A.H. 1173, fol. 21. Ibn 'Alā ud-Dīn Muḥammad ul-Ḥusainī, A.H. 1199, fol. 31. Aḥmad un-Nairīzī, A.H. 1117, fol. 32. Ḳā'im Maḳām, foll. 11, 12, 35, 36. Shāh Maḥmūd, fol. 40.

Most of the miniatures represent fancy figures in the Persian style of the 17th and 18th centuries. One of the earliest, fol. 37, has for its subject the reception of Khān 'Ālam, the envoy of Jahāngīr, by Shāh 'Abbās I., which took place in Ḳazvīn, A.H. 1027.

Add. 4832.

A single leaf, 14 in. by 8. A letter endorsed by Alex. Dow, "Fine writing of Aga Reshidee Chaun Husseini, first master in this art." The writer, who signs 'Alī, requests a continuance of friendly support for his son Muḥammad Bāḳir. At the back is the seal of Rashīd Khān Ḥusainī, with the date A.H. 1118. An English translation is subjoined.

Add. 4833.

Four leaves, bound up with the preceding, and endorsed by Alexander Dow, "Allahabad, 1763," and "Benares, 1764."

Four calligraphic specimens, two of which are signed Raḥm Ullah ul-Ḥusainī, and Mīr Fakhr ud-Dīn Ḥusain Khān Ni'matullāhī.

Add. 21,474.

Foll. 13; 14½ in. by 12; autographs and calligraphic specimens collected by Lewin Bowring, Esq., in Dehli, A.D. 1854. They are signed by the following penmen:—Munshī Dīpchand, of Dehli, Samvat, 1903 (A.D. 1846), foll. 1. Muḥammad Ḳulī, of Peshāwar, A.D. 1854, fol. 2, 10. Abuẓ-Ẓafar Sirāj ud-Dīn Bahādur Shāh, emperor of Dehli, fol. 3. Mīrzā Dārābakht Valī 'Ahd, 'the late heir to the throne,' fol. 4. Mīrzā Muḥammad Sulṭān Fatḥ ul-Mulk Shāh Valī 'Ahd, 'heir to the throne,' fol. 5. Muḥammad Amīr Riẓavī, known as Sayyid Amīr, of Dehli, A.H. 1270, foll. 6, 7. 'Ibād Ullah, fol. 8. Mu'jiz-Raḳam Khān, of Ḳandahār, foll. 11—13.

The specimens include verses in Urdu, Pushtū, Panjābī and Kashmīrī.

Add. 15,969.

Three sheets, 30 in. by 21, containing bird's-eye views by native artists of royal gardens and palaces, endorsed: "Presented to Ozias Humphrey at Lucknow, May 11th 1786, by Col. Anthony Polier. It represents the inside and the amusements of the Sultan's Zinnana."

Egerton 1061.

A paper slip, 42 feet by 13½ in. Coloured drawing, by native artists, of the cortège of Shujā' ul-Mulk, king of Kābul, with the names of the principal officers and corps added in Persian; 19th century.

Egerton 1062.

A paper slip, 22 feet 9 in. long by 14 in. A panoramic view, by native artists, of the city of Benares, as seen from the river, with the names of the Ghāts and principal buildings in Persian; 19th century.

Add. 22,716.

Thirteen sheets, the largest of which measures two feet and a half in breadth by 23 inches in height. They contain coloured drawings, carefully executed by native artists in the present century, of the principal buildings of Agra, as follows:—1. Mausoleum of Akbar at Sikandrah. 2. Gate of the Mausoleum. 3. Mausoleum of I'timād ud-Daulah (father of Nūr Jahān), on the other side of the Jumna. 4. The Dīvān Khāṣ, or audience-hall, inside the Fort. 5. Dehli gate of the Fort. 6. Rauẓah Munavvarah Mumtāz Maḥall, or Tāj Maḥall (see p. 430 *a*), viewed from the Jumna. 7. Enclosure of the tombs of Mumtāz Maḥall and Shāhjahān. 8. Tomb of Shāhjahān. 9. Tomb of Mumtāz Maḥall, 10—13. Detail of ornament and inscriptions on the sarcophagus.

Add. 8893, Art. II., No. 1.

A single sheet, 24 in. by 26; 6 lines in Nestalik.

Fac-simile of a Persian inscription in old Dehli, stating that on the first of Rabī' I., in the year 101 [read 1015], Ṭāhir Muḥammad [B.] 'Imād ud-Dīn Ḥasan B. 'Alī سرداري [read سبزواری] came from Agra, in attendance upon the Shāhzādah Sulṭān Khūram, visited the sepulchres of the saints, and set out on his way to the court of His Majesty Nūr ud-Dīn Muḥammad Jahāngīr Pādishāh Ghāzī in Lahore.

The inscription relates to the author of the Rauẓat uṭ-Ṭāhirīn (see p. 119 *b*), and shows that he accompanied Sulṭān Khūram, afterwards Shāhjahān, when that prince was summoned by Jahāngīr from Agra to Lahore. The prince's meeting with his father took place on the 12th of Rabī' II., A.H. 1015. See Toozuki Jehangeeree, p. 36, and 'Amal i Ṣāliḥ, fol. 19.

An inscription in Persian verse by the same Muḥammad Ṭāhir, dated A.H. 1014, is engraved upon the tomb of Amīr Khusrau. See Āṣār uṣ-Ṣanādīd, Appendix, p. 37, No. 38.

MANUSCRIPTS OF MIXED CONTENTS.

Harl. 500.

Foll. 138; 8¼ in. by 5; 17 lines, 2¾ in. long, in a page, written partly in Nestalik, partly in Naskhi; dated from Ṣafar, A.H. 1010, to Zulḳa'dah, A.H. 1012 (A.D. 1601—1604).

I. Foll. 1—18. The beginning of the Gulistān of Sa'dī (see p. 597 *a*).

II. Foll. 20—39. Tuḥfah i Shāhidī (see p. 513 *b*).

III. Foll. 40—73. تحفة الهاديه

A Persian manual in ten sections (Ḳism), and four chapters (Faṣl), giving grammatical forms and familiar words, with their Turkish equivalents.

Author: Muḥammad B. Ḥājī Ilyās, محمد بن حاجی الیاس

Beg. الحمد لله القوي الجبار والصلوة

See Haj. Khal., ii. p. 243, Krafft's Catalogue, p. 6, and the Leyden Catalogue, vol. i. p. 98.

IV. Foll. 73—106. جمع مختصر, a treatise on Persian prosody and poetical ornaments.

Author: Vaḥīd Tabrīzī, وحید تبریزی

Beg. سپاس بی قیاس واجب التعظیم را

The author, whose full name was Vaḥīd ud-Dīn, wrote it for his brother's son. Hence it is designated in a Latin notice prefixed to the MS. by Solomon Negri as Braserzadeh (برادرزاده). Copies are mentioned in the Jahrbücher, vol. 62, Anzeigeblatt, p. 11, and the catalogues of St. Petersburg, p. 436, Vienna, vol. i. p. 206, Gotha, p. 14, and Munich, p. 120.

The author is not to be confounded with a later writer, Maulānā Vāḥid واحد Tabrīzī, a Sufi and poet, for whom Shāh 'Abbās II. entertained great regard, and who died in Isfahan A.H. 1080. See Riyāẓ ush-Shu'arā, fol. 497, and Hammer, Redekünste, p. 380.

V. Foll. 108—138. A versified Arabic-Turkish vocabulary, without preface or title.

Beg. خبر اتمك قبله اویمق زرع اکمك قول غلام

It consists of twenty-two sections, each on a different rhyme, and has no systematic arrangement of words This is apparently the work of 'Abd ul-Laṭīf B. Firishtah, known as لغت ابن فرشته, or كتاب فرشته اوغلی. See the Vienna Catalogue, vol. i. p. 116, and Krafft's Catalogue, p. 7.

Harl. 5446.

Foll. 45; 6¼ in. by 4¼; 14 and 11 lines, written in Naskhi and Nestalik, apparently in the 17th century.

I. Foll. 1—15. An extract beginning, باب اندر منافع حشرات و حیوانات

It treats of the magical or medicinal properties of certain parts of various animals. It also contains recipes for the keeping off of insects, and others relating to sexual intercourse and parturition.

II. Foll. 16—45. An abridgment of the Book of Precious Stones, beginning, بدانکه این مختصریست از جواهر نامه

It contains twelve chapters (Bāb), treating of the following stones: diamond, yāḳūt,

ruby, emerald, pearl, turquoise, bezoar, amber, lapis lazuli, coral, cornelian, and jasper. The values are estimated in florins, فلوری, and the European (Firangī) jewellers are frequently referred to.

Harl. 5464.

Foll. 163; 5½ in. by 4; 11 lines, 1¾ in. long; written in Nestalik; dated Rabī' II., A.H. 1078 (A.D. 1667).

A volume of miscellaneous tracts; see the Arabic Catalogue, p. 83. The following are partly Persian:

I. Foll. 67—144. The Pand Nāmah of 'Aṭṭār (see p. 579 *b*), with Turkish glosses.

II. Foll. 146—163. A short Arabic treatise on the conjugation of the Persian verb, with the heading, القواعد و الامثله.

In the subscription it is designated as الصحاح العجمية. This is the title of a Persian dictionary by Muḥammad B. Pīr 'Alī ul-Birgavī (who died A.H. 981; see Haj. Khal., vol. iv. p. 91), from which the above tract is probably taken.

Harl. 5468.

Foll. 103; 5 in. by 3½; 6 lines, 2½ in. long; written in coarse Naskhi; dated Rabī' II., A.H. 1069 (A.D. 1658).

A volume containing Arabic prayers, with Persian rubrics, and a short Shi'ah catechism entitled اصول دين, in Persian, foll. 74—85. See the Arabic Catalogue, p. 382.

Harl. 5490.

Foll. 371; 8 in. by 5¾; about 17 lines; written in Naskhi and Nestalik, about A.H. 1076 (A.D. 1666).

A volume of miscellaneous tracts, mostly Turkish. The following contain Persian texts:—

I. Foll. 19—120. The first part of a Turkish commentary upon the Masnavī (see p. 584 *b*), entitled, مجموعة اللطائف وطامورة المعارف.

Beg. باسم من اوجد الاشياء من عدم واعدمها

The author, whose name does not appear, was, according to Haj. Khal., vol. v. pp. 375, 377, Rusūkh ud-Dīn Ismā'īl B. Aḥmad ul-Ankuravī ul-Maulavī, known as Ismā'īl Dadah, who died A.H. 1042.

The work is stated in the preface to have been compiled from two distinct commentaries previously written by the author, entitled فاتح الابيات and جامع الآيات. It was written by desire of Sultan Murād B. Aḥmad, and completed A.H. 1039.

The present fragment comprises the Arabic preface, and the beginning of the poem, down to this line (Bulak edition, p. 10):—

عشقهای کز پی رنگی بود
عشق نبود عاقبت ننکی بود

II. Foll. 197—213. Hundred sayings of 'Alī, with a paraphrase in Persian quatrains, by Rashīd ud-Dīn Vaṭvāṭ (see p. 553 *b*), and a Turkish version in similar form.

III. Foll. 214—220. Forty sayings of Muḥammad (Ḥadīs), in Arabic, with a paraphrase in Persian quatrains.

Beg. انما الاعمال بالنيات و لكل امرء ما نوى

اصل اعمال نیت نیکوست　نیت نیك دارای مهتر
زانکه هرکار نیکو نیت نیست　هست ان جملکی هبا و هدر

Royal 16, B. xxi.

Foll. 27; 9¼ in. by 10½. Miscellaneous Oriental papers. The following are Persian:—

I. Foll. 6—12. An almanack for the "year of the hen," تخاقوی ييل, which began on the 11th of Shavvāl, A.H. 1042 (March, 1633), giving the positions of the planets for each day.

II. Fol. 12. A slip of pink paper, with 16 lines in large Dīvānī. A petition addressed

by three native servants of the East India Company at Sūrat, namely Chauth, Tulsīdās, and Benīdās, to the King of England (Protector Cromwell), asking compensation for damages suffered during the Dutch war, "signed by them, in the Gujrātī character, dated Swally Marine, January 26th, 1655."

Lansdown 1245.

Foll. 146; 9½ in. by 5¼; 25 and 16 lines; written in the 17th and 18th centuries. [N. Brassey Halhed.]

I. Foll. 2—131. A horoscope of the birth of Shāhjahān, with astronomical tables.

Author: Fatḥ Ullah B. 'Abd ur-Raḥmān uz-Zubairī ul-Burūjī, فتح الله بن عبد الرحمن الزبيرى البروجى

Beg. حمد متواتر وثناء متكاثر مر مبعودي را سزد

The author, who wrote during the reign of Shāhjahān, bases his calculation of the position of the heavenly bodies at the emperor's birth on the statement of the contemporary astrologers, who had fixed it at 12 Gharis and 8 Pals of the night before Thursday, the 30th of Rabī' I., A.H. 1000.

II. Foll. 132—146. An almanack for the "year of the hare," توشقان ييل, corresponding to A.H. 1172-3 (A.D. 1759), written in Bengal for Navvāb Mīr Muḥammad Ja'far Khān.

Arundel Or. 8.

Foll. 148; 8 in. by 5¼; 14 and 15 lines, 3¼ in. long; written in Naskhi, apparently in the 17th century.

I. Foll. 1—75. A collection of short tracts relating to the rules and traditions of the religious order called Ahl i Futuvvat (see p. 44 *a*). They are in Turkish, with the exception of the last two, foll. 72—77, which are Persian, and treat of the origin of the felt-cloak and other garments of Bābā 'Amr, a patron of the order.

II. Foll. 76—139. Preface and first part of the Dīvān of Ḥāfiẓ. Select pieces, mostly of religious character, from the Dīvāns of the following poets:—Lisānī (p. 656 *b*), Dā'ī Shīrāzī (a disciple of Ni'mat Ullah Valī; he collected his Dīvān A.H. 865. See the Oude Catalogue, p. 387, and Mir'āt Jahānnumā, fol. 347), Khusrau (p. 609 *a*), Sa'dī, Ḥāfiẓ, Shams i Tabrīz (p. 593 *a*), Khāḳānī, Aḥmad i Jām (p. 551 *b*), Jāmī, Āṣafī (p. 651 *b*), Ḳāsim (p. 635 *b*), and Ṣabūḥī (a Ṣūfī, of Chaghatāi extraction, who lived in Herat, and later in India. He died in Agra, A.H. 972 or 973. See Badāonī, vol. iii. p. 257, Blochmann, Ain i Akbari, p. 582, and the Oude Catalogue, pp. 43, 125).

The latter portion, foll. 132—139, is chiefly taken up by Turkish poems.

III. Foll. 140—148. A Turkish tract on the Salmānī order.

Egerton 695.

Foll. 192; 9¼ in. by 5. [Adam Clarke.]

I. Foll. 1—90; 12 lines, 2½ in. long; written in Nestalik, in the 18th century.

ديوان اثر

The Dīvān of Aṣar.

Beg. بكش بوادى افتادكى تن خودرا
چو زر بخاك نهان سازدشمن خودرا

Shafī'ā, surnamed Aṣar, a native of Shīrāz, who had lost his sight at the age of nine years, lived in Isfahan in the time of Sulṭān Husain (A.H. 1105—1135). He was considered the first poet of his time, and especially excelled in satire. He died in Lār, A.H. 1113, or, according to Sirāj, Oude Catalogue, p. 149, A.H. 1124. See Riyāẓ ush-Shu'arā, fol. 53, Ātashkadah, fol. 119, and the Oude Catalogue, pp. 138, 344.

Contents: Ghazals in alphabetical order,

fol. 1 *b*, Rubā'is, fol. 80 *b*. Maṭāli', or openings, and fragments of Ghazals, in alphabetical order, foll. 85 *b*—90. Ḳaṣīdahs, in praise of Muḥammad, 'Alī, and the Imāms, foll. 1 *b*—45 *b*, in the margins.

II. Foll. 91—192; 15 lines, 3⅝ in. long; written in cursive Indian Nestalik.

لطيفه فياضي

Letters of Shaikh Faiẓī (see p. 450 *a*), edited by Nūr ud-Dīn Muḥammad.

Beg. يا ازلى الظهور يا ابدى الخفا

The editor was the son of 'Ain ul-Mulk, a physician of Shīrāz, who had risen to high favour with Akbar, and died in the 40th year of the reign (A.H. 1003. See Badāonī, vol. ii. p. 403, and Blochmann, Ain i Akbari, p. 480). His mother was a sister of Shaikh Faiẓī and Shaikh Abu'l-Faẓl. He says in his preface that, while the poems of Faiẓī, as Markaz i Advār and others, had been collected and arranged by Shaikh Abulfaẓl, his prose compositions had been neglected. In order to save them from oblivion, he made the present collection in the year indicated by the above title, *i. e.* A.H. 1035.

The work is divided, according to the preface, into five Laṭīfahs, three Manṭūḳahs, and a Khātimah. The first five sections contain Faiẓī's letters to Akbar, fol. 97 *a*, to Shaikhs and 'Ulamā, fol. 131 *a*, to physicians, fol. 157 *b*, to Sayyids and Amīrs, fol. 174 *a*, and to relatives, fol. 184 *a*. Faiẓī's preface to his Dīvān is prefixed.

The remaining sections, which contained invocations مناجات by Shaikh Abulfaẓl, letters of Shaikh Abu'l-Khair (a brother of Faiẓī), letters addressed to Faiẓī, and some compositions of the editor, are wanting in this copy.

Egerton 707.

Foll. 181; 7¾ in. by 5; 11 lines, 3¼ in. long; written in plain Nestalik; dated Muḥarram, A.H. 1217 (A.D. 1802).

[Adam Clarke.]

I. Foll. 2—62. قصهٔ سيت بسنت, the story of two brothers, Sīt and Basant, a Hindū tale.

Beg. دانايان اسمار و راويان اخبار چنين روايت

II. Foll. 63—137. ذخيرة الفواد, a treatise on the religious observances of the Hindūs.

Beg. سپاس بيحد و ثناء بيعد مر خالقى را

It is stated to have been written for the use of the Hindūs in A.H. 1210, Faṣlī 1203, A.D. 1796, and comprises the following three Bābs:—1. Fast days (Brat) throughout the Hindū year, from Chait to Phāgun, fol. 64 *b*. 2. Cosmogony and origin of castes, fol. 114 *b*. 3. Orders of Hindū devotees and their distinctive marks (Tilak), fol. 126 *a*.

III. Foll. 138—181. A tract beginning, مضمون اين كتاب متضمن بر چهار باب, and divided into four Bābs, as follows:—1. Ages of the world, fol. 138 *b*. 2. The ten Avatārs, fol. 149 *a*. 3. The seven planetary divinities, and their invocations, fol. 169 *a*. 4. The twelve solar mansions, fol. 179 *a*.

The last two tracts contain several Sanskrit Slokas in the Persian character.

Copyist: محمد عليبيك

The MS. was written for Mr Henry George Keene, whose name and seal are found on the fly-leaf, with the date, March, 1802.

Egerton 1004.

Foll. 204; 10¾ in. by 6¾; 18 lines, 4⅛ in. long; written in cursive Nestalik; dated Ramaẓān, A.H. 1232 (A.D. 1817).

I. Foll. 4—57. Ẓafar Nāmah i 'Ālamgīrī, by 'Aḳil Khān (see pp. 265 *a*, and 699 *a*), wanting the introduction.

A table of the Timurides from Bābar to

Shāh ʿAlam, and a list of the children of Shāhjahān and Aurangzīb, are prefixed, fol. 3.

II. Foll. 57—70. Extract from the Shāh jahān-Nāmah (*i.e.* ʿAmal i Ṣāliḥ, see p. 263 *a*), relating to the capture of Dārā Shikūh, and the death of Shāhjahān (corresponding to Add. 26,221, foll. 669—678). Letter of Shāhjahān to Ḳuṭb ul-Mulk (the king of Golconda), enjoining him to put down offensive Shīʿah practices; the latter's answer, dated Zulḥijjah, A.H. 1045. Letter of ʿĀdil Khān, of Bījāpūr, to Shāhjahān, and the latter's letter to ʿĀdil Khān, dated the 23rd of Zulḥijjah, A.H. 1045 (see ʿAmal i Ṣāliḥ, foll. 373—375), fol. 66.

III. Foll. 70—114. Extract from the Khizānah i ʿĀmirah (see p. 373 *a*), comprising the lives of Niẓām ul-Mulk Āṣaf Jāh and his children, Burhān ul-Mulk Saʿādat Khān, Ṣafdar Jang, Shujāʿ ud-Daulah and Shāh ʿĀlam, Aḥmad Shāh Durrānī, and Isḥāḳ Khān Mūtaman ud-Daulah (corresponding to Or. 232, foll, 25—98).

IV. Foll. 115—125. Letter of Nādir Shāh to his son Riẓā Ḳulī Mīrzā, announcing his victory in India. Letter of Shāh ʿAbbās I. to Jahāngīr, relating to his capture of Ḳandahār (A.H. 1031, see ʿĀlam-ārāi, fol. 380), and the latter's answer, fol. 120 *a*. Letter of Aurangzīb, on his march upon Ḳandahār, to his father, Shāhjahān (A.H. 1062), fol. 121. Letters of Shujāʿ ud-Daulah to Najīb Khān and Shāh ʿĀlam, fol. 122 *a*.

V. Foll. 126—135. Five letters, پنج رقعه by Maulānā Ẓuhūrī (see p. 742 *a*, v.).

Some Ghazals by the same author are written in the margins from fol. 115 to 122.

VI. Foll. 135—204. Letters of Rājah Lachhmī-Narāyan, Munshī, رقعات لچهمی نراین منشی, edited by Muḥammad Faiẓbakhsh B. Ghulām Sarvar, of Kākūrī (see p. 309 *b*).

Beg. هرچند طوطی شکرین مقال خامهرا در برابر آئینه بیان

From a memoir of the author's life, prefixed by the editor, we learn that he descended from a Lahore family settled in Dehli, that his father's name was Rāi Manī Rām, and that he was a pupil of Sirāj ud-Dīn ʿAlī Khān Ārzū (see p. 501 *b*). Having been driven from Dehli by the invasion of Aḥmad Shāh Durrānī, Lachhmī-Narāyan stayed some time in Aurangābād and Barelī, and settled in Lucknow, where he found a protector in Shāh Madan. After his patron's imprisonment by Shāh Shujāʿ, he obtained, on the recommendation of Ākhund Aḥmad ʿAlī, employment under Navvāb Muḥammad Javāhir ʿAlī Khān, Nāẓir of Faiẓābād (see p. 309 *b*), and spent there seven years, in constant intercourse with the writer of this notice. He then passed into the service of Āṣaf ud-Daulah in Lucknow; but subsequently returned to Faiẓābād, where his mind became deranged. Three years later, the editor obtained possession of his papers, and compiled the present collection, which he completed A.H. 1205.

The dates of the letters range from A.H. 1183 to 1195. Some are mere rhetorical exercises addressed to the author's pupil, Shaikh Bāḳir ʿAlī, sister's son to Ākhund Aḥmad ʿAlī; others are written in the name of Navvāb Javāhir ʿAlī, Ākhund Aḥmad ʿAlī, and Bahū Begam, to the successor of Governor Hastings (Sir John Macpherson), Shāh ʿĀlam, Āṣaf ud-Daulah, and others, while a few are addressed by the author in his own name to the editor.

A tabulated index of the contents is given on fol. 125 *b*. The work has been lithographed in Lucknow, A.H. 1265.

Egerton 1008.

Foll. 167; 8½ in. by 5¾; 13 lines, 3½ in. long; written in plain Nestalik, apparently in India, early in the 18th century.

I. Foll. 1—69. خرقه, a treatise on sexual intercourse.

Author: Murtaẓā Ḳulī Shāmlū, مرتضی قلی شاملو

Beg. سبحان الله رنك اميزی بساط حمد وسپاس حكيمی

Murtaẓā Ḳulī Khān, son of Ḥasan Khān Shāmlū, governor of Khorasan (see p. 682 *a*), stood in high favour with Shāh Sulaimān (A.H. 1077—1105), who appointed him to the office of sword-bearer, شمشير بردار, and to the government of Ḳum. He is described as a poet of taste, and an elegant Shikastah-writer. See Ṭāhir Naṣīrābādī, fol. 32, Riyāẓ ush-Shu'arā, fol. 437, and Atashkadah, fol. 11.

This work, written in a highly artificial and ornate style, is dedicated to the Shāh (probably Shāh Sulaimān). It is divided into thirty sections, which, in conformity with its title Khirḳah, or "patched cloak," are termed بخيه "patches." Two copies are described in Krafft's Catalogue, p. 81, No. 232, and p. 151.

II. Foll. 70—74. A short Arabic-Hindustani dictionary of drugs.

III. Foll. 75—167. ام العلاج, a treatise on purgatives considered in connection with the age and temperament of the patients, the season of the year, and other conditions.

Author: Amān Ullah, entitled Khānah-Zād Khān Fīrūz Jang B. Mahābat Khān Sipahsālār B. Ghayūr Beg, امان الله مخاطب بخانه زاد خان فيروز جنگ بن مهابتخان سپهسالار بن غيوربيک (see p. 509 *b*).

Beg. جان داروی كه مزاج بخردی را از فساد نقصان

The work, which is dedicated to Jahāngīr, was written in A.H. 1036. It is divided into a Mukaddimah and six Bābs, comprising sixty-three Faṣls.

Egerton 1009.

Foll. 218; 8¾ in. by 4¾; 15 lines, 3¼ in. long; written in Nestalik, apparently in India, in the 18th century.

A miscellaneous volume, containing,— I. A collection of medical prescriptions, without any preamble, or methodical arrangement, fol. 2. II. Extracts relating to compound medicaments, in Persian and Arabic, fol. 74 *b*. III. Descriptions of compound medicaments, alphabetically arranged, foll. 107 *b*—215 *b*.

At the end of this last section are found the words, نقل من قرابادين نجيب الدين السمرقندی, which leave it uncertain whether Najīb ud-Dīn us-Samarḳandī is named as the author of the treatise, or of the last prescription only.

The volume is endorsed قرابادين سعدالدين طبيب, but in the text Sa'd ud-Dīn Ṭabīb is only quoted as the author of an observation on the use of naphtha, with which the book begins.

Egerton 1024.

Foll. 163; 11 in. by 7¼; 18 lines, 4¼ in. long; written in cursive Indian Nestalik; dated Zulḥijjah, A.H. 1229 (A.D. 1814).

Prose works of Mīrzā Ḳatīl (see p. 64 *b*), as follows:—

I. Foll. 2—20. Letters written from the court of Fatḥ 'Alī Shāh to the author's patron in India.

Beg. صبحدمی كه سلطان اريكه رابع افلاك

These letters deal less with public events than with personal and familiar incidents, or what may be termed the "chronique scandaleuse" of the residence. Their approximate date may be inferred from their including, fol. 7, a contemporary record of the capture and blinding of Zamān Shāh, the Afghan ruler of Ḳandahār, by his brother Maḥmūd Shāh, an event of A.H. 1217. See Brydges, Dynasty of the Kajars, p. 159. The

title رساله قانون مرزه حسن is written by a later hand on the first page.

A larger and later collection of Mirzā Ḳatīl's letters, compiled A.H. 1232 by his pupil Imām ud-Dīn, has been lithographed in Lucknow, A.H. 1259-60, under the title of معدن الفوائد معروف رقعات میرزا قتیل, and reprinted in Cawnpore, A.H. 1264.

II. Foll. 21—34. شجرة الامانی, a treatise on the niceties of Persian grammar and idioms.

Beg. فصیح ترین کلامی که از جوش صفا

This work, written at the request of Sayyid Amān 'Alī, from whose name the title is derived, was composed, as appears from the preface of art. iv., in A.H. 1206. It is divided into six "branches" (فرع), subdivided into "fruits" (ثمرة).

Contents: 1. The three classes of words. 2. Ellipses of particles. 3. Compounds, ترکیب. 4. Peculiarities of the Persian of Iran, Turan, and India. 5. Elegance of diction.

The Shajarat ul-Amānī has been lithographed in Lucknow, 1841.

III. Foll. 35—70. Nahr ul-Faṣāḥat (see p. 520 *b*).

IV. Foll. 71—131. چار شربت, another treatise on Persian composition.

Beg. نخوت فروشی زبان فصیح بیانان

Ḳatīl wrote it on his return from Kālpī to Lucknow, after an absence of two years and a half, in A.H. 1217, at the request of Mīr Muḥammad, the younger son of Mīr Amān 'Alī. It is divided, as its name implies, into four Sharbats, variously subdivided, on the following subjects: 1. Persian prosody and rhyme. 2. Modern idioms and figurative phrases. 3. Elegant expressions, faulty phrases used in India, and models of epistolary composition. 4. Short vocabulary and grammar of the Turkī language (the Persian equivalents are frequently written in numerical figures).

The Chahār Sharbat has been lithographed in Lucknow, A.H. 1268.

V. Foll. 132—163. A treatise on Arabic grammar, without title or preface.

Beg. مخفی نماند که هیچ لفظی در عرب کم از سه حرف نباشد

It contains the conjugation of the verb and its secondary forms, a classed vocabulary of nouns, and a sketch of the syntax. In the subscription the treatise is called قانون مجدد and ascribed to Mirzā Ḳatīl.

Egerton 1028.

Foll. 87; 8 in. by 4¼; about 17 lines, 3½ in. long; written in Nestalik, apparently in India, in the latter half of the 18th century.

I. Foll. 2—34. Inshāi Harkarn. See p. 530 *a*.

II. Foll. 35—52. A tract on the atoning efficacy of worship at the Siva shrines of Benares, translated from a Sanskrit original entitled Panchakroṣī, پنچکروشی, by Kishan Singh, poetically surnamed Nashāṭ, son of Rāi Prān Nāth, Khatrī of the Mangal tribe, an inhabitant of Siyālkūt, کشن سنگه متخلص به نشاط ولد رای پران ناته کهتری قوم منگل ساکن سیالکوت

Beg. حمد و ثنای بی پایان و ستایش و نیایش بیکران

The Panchakroṣa is a portion of the Kāsī-Māhātmya; see Aufrecht, Bodleian Catalogue, p. 28.

III. Foll. 53—57. غریب الانشا, a short narrative in ornate prose, written in imitation of the Shash-Jihat and the Badā'i' ul-Jamāl of Dīvān Rūp-Narāyan Ṣāḥib.

Author: the same Kishan Singh.

Beg. سخن سازی زبان شیرینکار به تحمید صانعی است

The work was written, as stated at the end, in A.H. 1157.

IV. Foll. 58—86. سراج الطريق, the story of Näskīt ناسکيت, son of the devotee Ūdālik, اودالك, and of his visit to the realm of Yama, جم پوري, apparently translated from a Sanskrit original.

Beg. ان داستان غرابت نشان را بعبارت فارسی

Add. 5622.

Foll. 285; 8¼ in. by 5½; 14 lines, 3½ in. long; written in Nestalik, apparently in India, in the 18th century,

[N. Brassey Halhed.]

I. Foll. 1—38. راحت القلوب, satirical sketches of some contemporaries, by Ni'mat Khan 'Alī (see p. 268 *b*).

Beg. افرین سخن افرینی‌را که در صلای ثنایش

The names of the objects of the author's satire are disguised under various riddles.

II. Foll. 39—99. Journal of the siege of Ḥaidarābād, by the same (see p. 268 *a*).

III. Foll. 100—117. Ḥusn u 'Ishḳ, by the same (see p. 703 *b*).

IV. Foll. 117—121. A letter beginning, حکیم حقیقی میرزای دوستان, apparently by the same.

V. Foll. 121—130. Three short prose pieces, entitled مناظرهٔ زلف ,مناظره چشم و سرمه, and مضمون خیالی و شانه, by Aḳā Abul-Ḳāsim.

VI. Foll. 130—133. A letter written by Ṭāhir Naṣīrābādī (see p. 368 *b*), in answer to the Uzbak ambassador.

VII. Foll. 133—137. Short pieces in prose and verse, by Mīr Sayyid 'Alī Mihrī, headed بحر طویل میر سید علی مهری

Mīr Sayyid 'Alī, whose father Sayyid Musā'id was a native of Jabal 'Āmil, was born in Iṣfahan, and held the office of Malik ush-Shu'arā under Shāh Sulṭān Ḥusain (A.H. 1105—1135). He died in that Shāh's reign, leaving about six thousand lines of poetry. See Riyāẓ ush-Shu'arā, fol. 440, and Khulāṣat ul-Afkār, fol. 277.

VIII. Foll. 137—145. قضا و قدر, "Fate and Destiny," a Maṣnavī by Muḥammad Ḳulī Salīm (see p. 738 *a*).

Beg. شنیدم روزی از خونابهٔ نوش

See the Oude Catalogue, p. 556, Khulāṣat ul-Afkār, fol. 122, the Munich Catalogue, p. 4, and Bland, Earliest Persian Biography, p. 163.

A Maṣnavī of the same name, by Mīr 'Alī Riẓā Tajallī, has been lithographed in the press of Gulzār i Hind, A.H. 1283.

IX. Foll. 145—159. Short pieces by the three following poets: 1. Navvāb Rustam Jang Makhmūr (Murshid Ḳulī Khān, of Sūrat. He lived at the court of Āṣafjāh, who died A.H. 1161, and survived him but a few years; see the Oude Catalogue, p. 194). 2. Murtaẓā Ḳulī Beg Vālā (a native of Īrān, who entered the service of Sarbuland Khān, and, after that Amīr's death, A.H. 1090, went to Bengal, where he died; see Riyāẓ ush-Shu'arā, fol. 500). 3. Ṭughrā (see p. 742 *a*).

X. Foll. 160—164. Letters and short prose pieces by Ni'mat Khān 'Alī.

XI. Foll. 165—172. Some poetical pieces by the same.

XII. Foll. 172 *b*—285. A Maṣnavī containing short moral tales and anecdotes, probably by the same Ni'mat Khān.

Beg. حمد و شکر اورا که هر چه هست ازوست
دام هستی حلقه دار از هاي و هوست

Add. 5629.

Foll. 297; 9½ in. by 6; about 18 lines, 3¾ in. long; written in cursive Nestalik; dated 'Aẓīmābād, A.H. 1153-8 (A.D. 1740-5).

[N. Brassey Halhed.]

I. Foll. 1—14. Arabic verses of the Dīvān of Ḥāfiẓ, with interlinear Persian version. Exposition of the spiritual meaning attached to the names of material objects, and glossary of some rare words occurring in the Dīvān. Commentary on some difficult verses of the same Dīvān. The title given in the subscription is فرهنك ديوان خواجه حافظ

II. Foll. 18—28. A versified Persian-Hindustani vocabulary, divided, according to subjects, into twenty sections.

Beg. بسم الله خدای کا نانو
لا مکان نا نهين وه تهانو

It was completed, as stated in the last line, in A.H. 990. Three additional sections at the end are stated to be due to another author. The title in the subscription is مقبول صبيان.

III. Foll. 31—33. Khālik Bārī. See p. 516 *b*.

IV. Foll. 34—41. A tract on archery, called in the subscription رساله تير و كمان.

Beg. اما بعد اين رساله ايست در بيان تيراند اختن

V. Foll. 41—45. Hindustani verses.

VI. Foll. 46—50. Two series of Ghazals, consisting of one Ghazal for each letter of the alphabet. In the first the takhalluṣ is فرشته, in the second محمود.

A Dīvān of Firishtah, called from its first words Mā Muḳīmān, is noticed in the Mackenzie Collection, ii. p. 142, Copenhagen Catalogue, p. 43, and the St. Petersburg Catalogue, p. 397. See the Oude Catalogue, p. 83.

VII. Foll. 54—63. An alphabetical vocabulary of Persian verbs, conjugated through all tenses, with the Hindustani equivalents.

Beg. آفريدن آفريد خواهد آفريد مى آفريند پيدا كرنان

VIII. Foll. 64—70. سورهٔ زبور, the Sūrah of David put into Arabic verse by Ibn 'Abbās (see the Arabic Catalogue, p. 312, art. 34), with a paraphrase in Persian verse, and a poetical prologue by Naḳī, نقى.

Beg. سپاس بی قياس ان بادشاه را
كه پيدا كرد از نابود ما را

IX. Foll. 71—101. Jāmi' ul-Ḳavānīn. See p. 414 *b*.

X. Foll. 102—143. Inshāi Harkarn. See p. 530 *a*.

XI. Foll. 144—192. فرهنك بدائع الانشا, a glossary to Inshāi Yūsufī. See p. 529 *a*.

XII. Foll. 193—294. Badā'i' ul-Inshā (see p. 529 *a*), with interlinear glosses.

Add. 5660, F.

Foll. 28; 15½ in. by 10½; a volume of miscellaneous contents. The following are Persian:—Three poems on the wickedness and wretched end of Nand Kumār, foll. 25, 26. Invocations to Muḥammad and 'Alī, written so as to form the outline of two horses, fol. 27. The words على شافع عاصيان, in ornamental letters, fol. 28.

Add. 6541.

Foll. 156; 12 in. by 7½; 19 lines, 4½ in. long; written in Nestalik; dated Masulipatan, A.H. 1197 (A.D. 1783).

[James Grant.]

I. Foll. 9—127. Lubb ut-Tavārīkh. See p. 104 *a*.

A very full table of reigns occupies foll. 2—8.

II. Foll. 128—156. A part of Rauẓat uṭ-Ṭāhirīn (see p. 119 *b*), viz., the preface, table of contents, and the first five pages of Ḳism I.

Add. 6587.

Foll. 216; 11¾ in. by 7¼; from 17 to 20 lines, about 5 in. long; written by different hands in Shikastah-āmīz; dated Shavvāl, A.H. 1197 (A.D. 1783). [James Grant.]

I. Foll. 3—29. Malfūẓāt i Amīr Tīmūr (see p. 177 *b*), viz.: 1. the Institutes, imperfect at the end (White's edition, pp. 156—390), fol. 3 *b*. 2. Extracts from the Designs and Enterprises, fol. 22 *a*. 3. Continuation of the Institutes (Add. 26,191, foll. 326—347) abridged, foll. 23 *b*—29 *b*.

II. Foll. 20—27. Extracts from the Muntakhab ul-Lubāb (see p. 232 *b*), relating to Todarmal, to Murshid Ḳulī Khān, to the reforms effected by Aurangzīb in the collection of the revenue, etc.

III. Foll. 38—45. History of the Osmanli Sultans (from Mir'āt uṣ-Ṣafā; see p. 129 *a*).

IV. Foll. 46—90. The first portion of the Khizānah i 'Āmirah (see p. 373 *a*), ending with the notice on Aḥmad Shāh Durrānī.

V. Foll. 91—96. History of Malabar (from the Tārīkh i Mamālik i Hind, by Ghulām Bāsiṭ; see p. 237 *a*).

VI. Foll. 96—104. Account of Kūch Bahār, and Assam, with a detailed narrative of the campaign of Khānkhānān Muḥammad Mu'aẓẓam Khān; see p. 266 *a*.

VII. Foll. 105—108. Account of Gondwānah, and of Tibet, from the Akbar Nāmah.

VIII. Foll. 109, 110. Account of Kashmir, and of Bījāpūr, from the Iḳbāl-Nāmah of Mu'tamad Khān (see p. 255 *a*).

IX. Foll. 111, 112. Account of Baglānah, from the Ma'āṣir ul-Umarā, and of Mālvah, from the Iḳbāl-Nāmah.

X. Foll. 113—119. History of the kings of Bengal and Jaunpūr (from the work of Ghulām Bāsiṭ; see p. 237 *a*).

XI. Foll. 120—125. Biographical notices on Muḥammad Khān Bangash and his sons, on Sayyid Sa'ādat Khān Burhān ul-Mulk and his successors, on 'Alī Muḥammad Khān Rohillah, Najīb ud-Daulah, Mirzā Najaf Khān, Ja'far Khān Naṣīrī, afterwards Murshid Ḳulī Khān, and his successors in Bengal, and on some other amīrs. Account of the Marattahs, Sikhs, Jāṭs, and the English. The author, whose name does not appear, wrote about A.H. 1200, as a decided partisan of the British rule.

XII. Foll. 126—133. Chronological sketch of the Hindū and Muslim kings of Dehli, سلسله سلاطین هنود و مسلمین, from Judishtir to the accession of Muḥammad Shāh, A.H. 1131; followed by a tabulated list of reigns.

XIII. Foll. 133—142. Tables of the dynasties of India, from the Hindū period to the sixth year of Farrukhsiyar (A.H. 1129), from the Dastūr ul-'Amal of Hādī 'Alī Khān.

XIV. Foll. 143—159. Tables of the principal dynasties of the East, from the early kings of Persia to the time of Karīm Khān Zand.

The length of the several reigns is given in parallel columns according to Ḥamzah Iṣfahānī, and other authorities, the latest of which are Ḥabīb us-Siyar, Lubb ut-tavārīkh, Rauẓat uṭ-Ṭāhirīn (p. 119 *b*), and Mirāt uṣ-Ṣafā (p. 129 *a*).

XV. Foll. 160—184. History of the Ṣafavis from the Mir'āt uṣ-Ṣafā.

XVI. Foll. 185—216. History of Persia from the death of Shāh Sulṭān Ḥusain to the death of Karīm Khān Zand, A.H. 1193, by Raẓī ud-Dīn Tafrishī, رضی الدین تفرشی

Beg. حمد و سپاس مالك الملكی را سزاوست که تاج خلافت

The author states in a short preamble that he had not at hand any record of that period, nor had he been a witness of the

events recorded, but he had compiled this account from the information of trustworthy persons.

He begins his narrative with the invasion of Maḥmūd Shāh and the proclamation of Shāh Ṭahmāsp in Ḳazvīn, in the month of Muḥarram, A.H. 1135.

A table of contents, foll. 1 *a*—2 *b*, is prefixed to the volume.

Add. 6588.

Foll. 94; 9¾ in. by 6; 12 lines, 4 in. long; written in Nestalik, in the latter part of the 18th century. [James Grant.]

I. Foll. 1—5. Extracts from the Muntakhab ut-Tavārikh (p. 222 *b*), and the Akbar Nāmah, relating to some administrative changes introduced by Akbar, A.H. 982, 987 and 990.

II. Foll. 6—15. Chronology of the Timurides from Tīmūr to Shāh 'Ālam's accession in Dehli, A.H. 1185.—Obituary notices, relating mostly to Indian saints.—Enumeration of Hindū and Muslim sciences.

III. Foll. 15—47. دستور العمل شاهجهانی, An official manual, containing rules of conduct for civil servants, a statistical account of the Ṣūbahs, and the titulature of princes and dignitaries.

Beg. منشور الادب شاهنشاهی و دستور العمل کارآگاهی

The work was written in the reign of Aurangzīb.

IV. Foll. 47—63. Moral sayings of Shāhjahān, recorded by Aurangzīb. Last directions of Aurangzīb, and some of his familiar letters (shuḳḳah).

V. Foll. 64—94. خلاصة السیاق, a treatise on arithmetical notations, and the keeping of public accounts.

Beg. احقر العباد اکثر چه در فن سیاق چندان وقوف ندارد

The author, who does not give his name, states that he had written this work in the 47th year of 'Alamgīr's reign, A.H. 1115.

II. Foll. 102—241. The Memoirs of Bābar, translated from the Turkī by Mīrzā Pāyandah Ḥasan Ghaznavī and Muḥammad Ḳulī Mughūl Ḥiṣārī.

Beg. بر ضمایر ارباب بصایر مخفی و مستور نماند

This translation is earlier than the better known version of Mīrzā 'Abd ur-Raḥīm (see p. 244 *a*). It differs from it in wording, sometimes in meaning, and does not on the whole keep so close to the text. It has, however, the same abrupt breaks in the narrative. There are, besides, some gaps in the present copy.

In a preface, which the continuator, Muḥammad Ḳulī, has prefixed to his part of the work, fol. 147, he states that a portion of the Memoirs had been translated in Bābar's time by Shaikh Zain (see Or. 1999), and that in the reign of Akbar, A.H. 994, Bihrūz Khān, "now" entitled Naurang Khān, son of "the late" Ḳuṭb ud-Dīn Muḥammad Khān Bahādur Beg Atālīḳ Beglarbegī, being but imperfectly acquainted with Turkī, desired to procure a plain and faithful Persian version of a work, which every devoted servant of the dynasty was bound to know. Pursuant to his commands Mīrzā Pāyandah Ḥasan Ghaznavī translated the first six years and a portion of the seventh. The writer, who had grown up in the service of His Highness, was then ordered to translate the remaining portion of the work, beginning with the latter part of A.H. 906, and ending with A.H. 935 (*sic*).

Naurang Khān was the son of Ḳuṭb ud-Dīn Khān Atgah, who had been appointed Atālīḳ, or governor, to prince Salīm (Jahāngīr) with the title of Beglarbegī, and died A.H. 991. He served with distinction in several campaigns under Akbar, and died as governor of Jūnāgarh in the 39th year of the reign (A.H. 1002). See Ma'āṣir ul-Umarā,

fol. 411, Tazkirat ul-Umarā, fol. 101, and Blochmann, Ain i Akbari, p. 333.

Contents: First part of the Memoirs, from the beginning, A.H. 899, to the flight of Bābar to Samarkand after his defeat by Shaibānī Khān, in the month of Shavvāl, A.H. 906 (Erskine's translation, pp. 1—94), fol. 102. Preface of Muhammad Kuli, fol. 147 *b*. Continuation of the Memoirs down to Bābar's arrest in Karnān (Erskine, pp. 94—122), fol. 148 *a*. Second part of the Memoirs, from A.H. 910 to 914 (Erskine, pp. 127—235), fol. 160 *b*. The year 926 (Erskine, pp. 281—284), fol. 205 *b*. The year 925, from the beginning to the 8th of Sha'bān (Erskine, pp. 246—272), fol. 207 *b*. The year 933, from the beginning to the 14th of Jumāda I. (Erskine, pp. 343—353), fol. 219 *b*. The year 935, from the beginning to the 1st of Shavvāl (Erskine, pp. 382—422), fol. 224 *a*—241.

Add. 6590.

Foll. 241; 11½ in. by 7¾; 24 lines, 5⅛ in. long; written in Nestalik; dated Jumāda I., A.H. 1203 (A.D. 1789). [James Grant.]

I. Foll. 4—101. Malfūzāt i Amīr Tīmūr (see p. 177 *b*), containing:—the preface of Abū Tālib. The Memoirs, from the beginning to the account of Tīmūr's attack upon Urūs Khān, foll. 4 *b*—81 *a* (*i.e.* a little more than the portion translated by Stewart, which ends on fol. 79 *b*). The Institutes, imperfect in the end (White's edition, pp. 156—360), fol. 81. The Designs and Enterprises, imperfect at the beginning (White's edition, pp. 116—152), fol. 95. The continuation of the Institutes, imperfect at the end, and defective in the body of the work (corresponding to Add. 26,191, foll. 326—337), fol. 98.

II. Foll. 102 *b*—241. واقعات بابری, the Memoirs of Bābar (see p. 244 *a*).

The first two parts begin on foll. 102 *b* and 160 *b*. Of the third and fourth there are only the following fragments:—A.H. 926 (Translation, pp. 281—284), fol. 205 *b*. A.H. 925 (Translation, pp. 246—272), fol. 207 *b*. A.H. 933 (Translation, pp. 343—353), fol. 219 *b*. A.H. 935 (Translation, pp. 382—422), fol. 224 *a*.

A table of contents, including both works, occupies foll. 1—3.

Add. 6591.

Foll. 136; 6¾ in. by 4; 14 lines, 2⅛ in. long; written in Nestalik, with seven 'Unvāns, and gold-ruled margins; dated Ramazān, A.H. 884 (A.D. 1480). [James Grant.]

I. Foll. 1—18. فال نامه امام جعفر, the book of divination ascribed to Imām Ja'far Sādik. Beg. الحمد لله ... بدانك اين ضمير بغايت خوب و مجربست

It is stated in the preamble that this Fāl, or Zamīr ضمير, on which Imām Ja'far had spent fifty years, was kept as a great treasure by the Khalīfs, and that Sultan Mahmūd, who had received it from them, kept it by him for constant use. It contains in tabular form Coranic verses, with the answers which they are supposed to give to various questions.

II. Foll. 19—90. A medical treatise on the means of guarding against injuries, رساله در دفع مضرتها, purporting to have been translated, with additions, from the Arabic of Abu 'Alī B. Sīnā.

Beg. افتتاح سخن سزاوار بنام حكيميست كه بدن آدم را

The translator, whose name does not appear, dedicates the work to Amīr Jamāl ud-Daulah vad-Dīn Husain Tarkhān.

III. Foll. 91—93. A short extract from the Zakhīrah (see p. 466 *b*), on prognostics or premonitory symptoms, تقدمة المعرفة.

IV. Foll. 94—109. مدخل منظوم, a manual of astrology, in Maṣnavī rhyme.

Beg. مرد دانا سخن ادا نکند
تا بنام حق ابتدا نکند

The author, whose name does not appear, concludes his prologue with a short eulogy on Jamāl ud-Dīn Abū Maḥāmid Muḥammad B. Aḥmad.

A versified astrological treatise by Mubārak عوذی, or عوزی, is mentioned by Haj. Khal. under مدخل; see vol. v. p. 472, and Add. 7446, fol. 436.

V. Foll. 110—121. مدخل رمل, a versified manual of geomancy, without preface or author's name.

Beg. فرد و سه زوج شکل اعیانست
دانشش بر حکیم انسانست

VI. Foll. 122—125. ضمیر خسروانی, a book of divination in verse, ascribed to Buzurjmihr بوزرجمهر

VII. Foll. 126—136. A short treatise on the good and evil effects of wine, مختصر در منافع و مضار جنس الاجناس, in four Faṣls, without author's name.

Beg. حمد و سپاس وشکر بی‌قیاس پادشاهی را سزاست

Add. 6601.

Foll. 116; 8¼ in. by 5; from 13 to 17 lines; written in Nestalik and Shikastah-āmīz. The first part is dated in the 8th year of Shāh 'Alam (A.H. 1180, A.D. 1766).

[James Grant.]

I. Foll. 1—42. Familiar letters of Aurangzīb, رقعات عالم گیري. The collection begins with a preamble in which the designations of the princes and amīrs are explained, and in which reference is made to Farrukhsiyar, probably the reigning emperor at the time of compilation.

The contents, which are in part identical with those of the Dastūr ul-'Amal Āgahī (see p. 402 *a*), are as follows:—Seven letters to prince Mu'azzam Shāh 'Ālam Bahādur. Seventy to prince Muḥammad A'ẓam. One to prince Muḥammad Akbar. One to Kāmbakhsh. Two to Mu'izz ud-Dīn. Four to 'Aẕim ud-Dīn. Twenty-five to Bīdārbakht. One to Shāyistah Khān. Twenty-two to Asad Khān. Four to Ghāzī ud-Dīn Khān. Four to Ẕulfaḳār Khān. Four to Chīn Ḳilīch Khān. One to 'Aḳil Khān. Seven to Ṣadr ud-Dīn Muḥammad Khān. Five to Muḥammad Amīn Khān. One to Luṭf Ullah Khān. Two to Ḥamīd ud-Dīn Khān. Fourteen to 'Ināyat Ullah Khān.

The collection printed in Lucknow, A.H. 1260, under the title رقعات عالمگیر, contains letters addressed to the same persons, but generally much shorter. See p. 401 *b*.

II. Foll. 43—62. An account of the Marattah Peshvās, from the appointment of Bājī Rāo to that office by Rājah Sāhū to the negotiations carried on by Raghūnāth with Colonel Upton in Purandhar, A.D. 1776.

Beg. مادهو راو پسر نارایں راو ولد بالا راو

III. Foll. 63—116. Tabulated notices relating to the principal inhabitants of Surat and Bombay in A.H. 1189, to the distances between the chief towns of India, fol. 64, to the measurements of Tāj Maḥall, fol. 67, and to the Ṣūbahs of India under Akbar and Farrukhsiyar, fol. 109.

Add. 6603.

Foll. 103; 8¼ in. by 5½; from 13 to 16 lines; written by various hands in Shikastah-āmīz and Nestalik, about the close of the 18th century. [J. F. Hull.]

I. Foll. 1—27. An account of the Marattah empire, compiled A.H. 1197, without preface or author's name.

Beg. مهاراجه راجه ساهو بهونسله در ستاره سکونت داشت

Contents: Notice on the great offices of the court, viz. Pirtī-Nidhī, Paṇdit Pardhān, Sipahsālār, Pharnavīs, Mantrī, etc., and on the men who held them from the time of Sivājī to the date of composition, fol. 1 *a*. Account of the towns, forts, and parganahs of the provinces of Pūnah and Satārah, fol. 4 *a*. A short history of the Marattahs from their origin to A.H. 1197, with detached notices on the leading families and chiefs, viz. the Bhonslahs, the Rājahs of Satārah, Rānojī Sīndhiyah, Mahādajī Holkar, Dāmānjī Gāikwār, Gobind Rāo Bondelah, Raghojī Bhonslah, Jādū, etc., fol. 10 *b*.

II. Foll. 28—39. احوال نواب حیدر علیخان بہادر, a history of Ḥaidar 'Alī Khān, of Maisūr, from his birth to A.H. 1196.

Beg. چو این تازه ترنهالیست از چمنستان کیتی

The author, whose name does not appear, remarks, in a short preamble, that Ḥaidar 'Alī was the only man in India who had shown himself able to cope with the English power. He traces the origin of his family to Kuhīr, کہیر, a town twenty-eight Kos west of Ḥaidarābād, in which his forefathers held the office of Ḳāẓī from the time of Sultan 'Abd Ullah. His grandsire Dūst Muḥammad settled in Kolār, district of Surā, province of Arcot, where he married the daughter of a noble Sayyid, and had a son called Mīr Fatḥ 'Alī, afterwards Fatḥ Nāik, the father of Ḥaidar 'Alī. The latter is said to have been born A.H. 1131.

At the end the author states that, at the date of writing, namely on the 29th of Zulḳa'dah, A.H. 1196, the chances of war were still undecided. But the death of Ḥaidar 'Alī on the first of Muḥarram, A.H. 1197, is briefly recorded in a subsequent addition.

III. Foll. 40—84. An alphabetical glossary of the technical terms used in the collection of revenue, compiled for the use of English officials by Khwājah Yāsīn, of Dahā, خواجه یسین ساکن دها

Beg. حمد بیحد متعهد روزی عباد را سزد

IV. Foll. 85—103. Tables of the revenue of the Ṣūbahs of Īrān and Hindūstān, and of the distances between the principal places of India.

Add. 6631.

Foll. 123; 8¼ in. by 4¾; 12 lines, 3 in. long; written in large Nestalik; dated Aḥmad-ābād, Zulḥijjah, A.H. 1138 (A.D. 1726).
[J. F. Hull.]

I. Foll. 1—95. مظهر الآثار, a Sufi poem by Hāshimī, هاشمی.

Beg. بسم الله الرحمن الرحیم
فاتحه آرای کلام قدیم

Mīr Hāshimī Kirmānī, surnamed Shāh Jahāngīr, who was said to descend from two great saints, viz., on his father's side, from Shāh Ḳāsim Anvār, and, through his mother, from Shāh Ni'mat Ullah Valī, is described as the most eminent Sufi of his time. He went from his native Khorasan to Sind in the early part of the reign of Mīrzā Shāh Ḥasan Arghūn and stayed some years at the court of that prince, who gave him the greatest marks of favour. He set out for the Ḥijāz in A.H. 946, and was slain on the way by brigands near a place designated as Kīj Mukrān, کیچ مکران. See 'Alī Shīr Ḳāni', Add. 25,189, fol. 525. In the Nafā'is, Oude Catalogue, p. 55, A.H. 948 is given as the date of his death. Compare Haft Iḳlim, fol. 121, Riyāẓ ush-Shu'arā, fol. 520, Ātashkadah, fol. 68, Sprenger, Oude Catalogue, p. 420, and Haft Āsmān, pp. 90—99.

Shah Ḥasan (as he is called in the present poem), son of Shāh Beg, reigned, according to 'Alī Shīr, fol. 269, from A.H. 928 to 962. Firishtah, who calls him Shāh Ḥusain, says that he died A.H. 962, after a reign of thirty-

two years. See the Bombay edition, vol. ii. p. 621.

In a prologue of considerable extent the poet pays a tribute of praise to his predecessors and models, Niẓāmī, Amīr Khusrau, and Jāmī, authors of the Makhzan ul-Asrār, Maṭla' ul-Anvār, and Tuḥfat ul-Aḥrār, and says that two generations (ḳarn, *i.e.* sixty years) after the last of them the key of speech had been given to him by divine love:—

بعد دو قرن از کرم ذو المنن
عشق بمن داد کلید سخن

He concludes with a dedication to Shāh Ḥasan,

شاه حسن خسرو شیرین سخن
انبته الله نباتا حسن

and adds that this poem is the first of a Khamsah:

انچه رقم زد قلم سحر سنج
کنج نخستین بود از پنج کنج

It is stated at the end that it was completed in Tattah, A.H. 940:

در بلد تته حریم المثال
حرمه الله عن الاختلال
نهصد و چل بود که این نظم پاك
نقش بقا یافت ازین لوح خاك

The poem is divided into three Rauẓahs and twenty Mau'iẓahs. See Haj. Khal., vol. v. p. 606.

II. Foll. 96—107. معراج الخیال, an erotic poem by Mullā 'Alī Riẓā Tajallī. See p. 738 *a*.

Beg. بر سرم دیگر همای عشق یار
ریخت طرح آشیان از خار خار

III. Foll. 108—117. An extract from the Subḥat ul-Abrār (see p. 644 *b*).

IV. Foll. 118—123. قواعد القران, a treatise in twelve chapters (باب) on the correct pronunciation of the Coran.

Author: Yār Muḥammad B. Khudādād Samarḳandī, یار محمد بن خداداد سمرقندي

Beg. حمد بي حد و ثناي بي عد حضرت قادري را

The work is dedicated to Abul-Ghāzī 'Ubaid-ullah Bahādur Khān (who reigned in Māvarā un-Nahr, A.H. 939—946). The present copy breaks off at the beginning of Bāb 3.

At the end is found the seal of Nīk 'Ālam Khān, a dependent of Niẓām ul-Mulk Āṣafjāh, with the date A.H. 1153.

Add. 6632.

Foll. 139; 8½ in. by 6; 11 lines, 4½ in. long; written in large Nestalik; dated Jumadā II., A.H. 1192 (A.D. 1778). [J. F. Hull.]

I. Foll. 1—68. قصه کام روپ, the tale of Kāmrūp.

Munshi 'Alī Riẓā, who wrote the present volume, professes to have translated this tale, which he calls قصه کلاکام, from the Hindu tongue زبان هندوی; for Captain John Ritchie. This version, which is written in the colloquial Persian of India, is quite distinct from that which has been mentioned p. 763 *b*.

II. Foll. 69—114. The tale of Madhumālat قصه مدحمالت and Prince Manohar, in Masnavī (see p. 700 *a*).

Beg. بتوفیق خداوند خرد بخش
زصنعت های گوناگون کند نقش

The author of the Hindi original is called in this copy Shaikh Manjhan, هزاران افرین بر شیخ منجهن. It is stated at the end that the version was completed in A.H. 1059:

هزار و پنجه و نه سال بوده
که این نوباوه نظم وا نموده

and that it consists of 952 distichs.

For Hindi and Dakhnī versions of the tale of Madhumālat see Garcin de Tassy, Litt. Hind., 2nd edition, vol. i. p. 388, and vol. ii. p. 486.

III. Foll. 115—139. The Pand-Nāmah of 'Aṭṭār (see p. 579 *b*).

Transcriber: منشی علی رضا

Add. 6641.

Foll. 195; 9½ in. by 5¾; from 12 to 15 lines, about 3¾ in. long; written in Nestalik and Shikastah-āmīz, apparently in India, in the 18th century. [J. F. Hull.]

I. Foll. 1—67. The Līlāvatī, translated by Shaikh Faiẓī; see p. 449 *b*.

II. Foll. 68—149. The Bīj-Ganit, translated by 'Aṭā Ullah Rashīdī; see p. 450 *b*.

III. Foll. 150—195. The writer's manual, دستور العمل نویسندگی

The contents, mostly in tabulated form, are arranged in three Bābs, as follows:

I. Numerals, weights, measures, and divisions of times, fol. 151 *a*. II. Names of the signs of the zodiac and asterisms, of the Rāginīs, and of the Hindū sciences and Shāstras, fol. 153 *b*. III. The numeral notation called Siyāḳ, and models of official accounts, fol. 162 *a*.

Add. 6931.

Foll. 203; 13 in. by 8; about 25 lines, 4 in. long; written by the Rev. John Haddon Hindley, on paper water-marked 1811.

I. Foll. 1—65. Notices on the Amīrs, 'Ulamā, and poets, of the reign of Akbar, from the Ṭabaḳāt i Akbarshāhī; see p. 220 *a*.

II. Foll. 66—88. Preface and Bāb 4 of the A'īn i Akbarī (see p. 248 *a*), with the English translation of some passages.

III. Foll. 89—125. The early kings of Persia, from the Rauẓat us-Ṣafā, with lists of kings derived from other sources, and extracts from "P. Bizari Rerum Persicarum historia."

IV. Foll. 126—203. History of the kings of India during the four ages of the world, by Pandit Krishnānand, son of Pandit Anandkhan Jī, پنڈت کرشنانند خلف پنڈت آنند کھن جی

Beg. سپاس بیقیاس مران قادر بیچون را

The author, a native of Dehli, had resided for years in Benares, where his father was in the employ of Mr. Jonathan Duncan. Having subsequently proceeded to Bombay, and entered the service of Mr. Duncan, then governor of that city, he commenced by his order, on the 15th of May 1807, the present compilation, based on the Harivansa and the Bhāgavata Purāna.

Add. 6932.

Foll. 550; 13 in. by 8; written by the Rev. John Haddon Hindley, on paper watermarked 1814—1816.

Notes and extracts relating to Persian history.

I. Foll. 1—56. Early kings of Persia, from the Dabistān, Rauẓat us-Ṣafā, Farḥat un-Nāẓirīn, Jahān-ārā, and Burhān Ḳāṭi'.

II. Foll. 112—136. Extracts from the Ṭabaḳāt i Aulād i Changīzkhānī, relating to the successors of Hulāgū, and, more fully, to the Ilkānī dynasty down to the death of Sultan Aḥmad B. Uvais, A.H. 813.

III. Foll. 136—151. Extracts from the Ẓafar Nāmah of 'Alī Yazdi, the Ma'āṣir i Raḥīmī (see Elliot, vol. vi. p. 237), the Latin version of Abulfaraj, and Pococke's supplement, relating to Tīmūr and his successors in Persia down to the extinction of the Aḳ-Ḳuyūnlus, A.H. 914.

IV. Foll. 153—161. The Safavis, from Pococke's Supplement.

V. Foll. 162—203. "Cosmogonical Dynasties anterior to the Pishdadian," from the Dabistān and the Muntakhab ul-Lughat; Persian and English.

VI. Foll. 204—382. Notes and extracts

relating to the Pishdadians, Kayānians and Sassanians, from Burhān Ḳāṭi', Jahān-ārā, Rauẓat uṣ-Ṣafā, etc.

VII. Foll. 383—387 and 416—518. The Abbasides from Rauẓat uṣ-Ṣafā.

VIII. Foll. 388—415. The Ashkanians from Jahān-ārā.

IX. Foll. 519—533. Tīmūr's wars in Persia from A.H. 782 to 794, from the English translation of Ẓafar-Nāmah.

X. Foll. 535—550. Lists of Eastern Dynasties, Persian and English. A list of Arabic and Persian historical works.

Add. 6933.

Foll. 277; 13 in. by 8; written by the Rev. John Haddon Hindley on paper water-marked 1811—1814.

Notes and extracts relating chiefly to the history of India and China, compiled about 1820.

Contents:—Chronological sketch of a scheme towards forming an epitome of the history of Hindoostan, fol. 1. Cosmogony and early dynasties of the Hindus, from Firishtah (Dow's Hindoostan), Mas'ūdī, Abu 'l-Faẓl, Rādhākant, etc., English and Persian, fol. 8. "Chronicon XIX sæculorum post diluvium, analyzante E. A. Maarshamo," fol. 89. Tables showing how the Hindu, Egyptian and Chinese chronology may be reduced to that of the Bible, fol. 139. "Chinese or Khataian History, from Beidavee" (Niẓām ut-Tavārīkh); Persian and Latin, fol. 153. Account of Shāh Rukh's embassy to China, from the Maṭla' us-sa'dain; Persian and English; fol. 230. Route of John Bell, of Antermony, from St. Petersburg to Pekin, and extracts from his travels, fol. 238. List of the kings of Khatai, Persian, fol. 262.

Add. 6936.

Foll. 362; 12¾ in. by 8; written by J. Haddon Hindley on paper water-marked 1814—1818.

I. Foll. 1—18. "Remarks on the modern state of Afghanistan;" sketch of the history of the Afghans; enumeration of their tribes and clans; from Elphinstone's Caubul.

II. Foll. 19—118. "Illustrations of Afghan history from Asiatic authors;" consisting chiefly of lists of saints from the Malfūẓāt i Sulṭānī, by Khwājah Niẓām ud-Dīn (Auliyā), and tables of the Afghan tribes from the Makhzan i Afghānī (see p. 210 *a*); Persian and English.

III. Foll. 120—249. Extracts from the Favātiḥ of Ḥusain B. Mu'īn ud-Dīn Maibudī (see p. 19 *b*).

IV. Foll. 250—362. The Dīvān of 'Alī, with a Persian paraphrase by the same author (see p. 19 *a*).

Add. 6937.

Foll. 185; 12 in. by 8; written by the Rev. J. Haddon Hindley on paper water-marked 1811—1815.

I. Foll. 1—176. The Kayānian dynasty, and the Greek philosophers, from the Rauẓat uṣ-Ṣafā, with extracts from Jahān-ārā, and Khulāṣat ul-Akhbār; Persian and English.

II. Foll. 177—185. Account of Diu, and of the extraordinary adventures of Maulānā Ismā'īl and a party of one hundred Turks, in search of the gold-mountain, dated A.H. 969, with the heading:

ذکر جزیرهٔ که مشهور است بدیو محل در راهی که از
دکن به میروند تازه پیدا شده

Add. 6945.

Foll. 369; 13 in. by 8; written by the Rev. John Haddon Hindley, on paper water-marked 1805—1820.

Headings of historical works relating chiefly to India, viz.:—Ṭabaḳāt i Akbarī (see p. 220 *a*), fol. 1. Lubb ut-Tavārīkh Hind (p. 228 *b*), fol. 10. Tārīkh Ilāh Virdī Khān, by Yūsuf 'Alī Khān, son of Ghulām 'Alī Khān ("an intimate friend of Mahābat Jang. He married a daughter of Sarfarāz Khān"), fol. 18. Tārīkh i Jauhar Shāhī (see p. 246 *a*), fol. 19. Siyar ul-Mutaakhkhirīn (see p. 280 *b*), fol. 22. Farḥat un-Nāẓirīn (see p. 131 *a*), fol. 50. Ma'āṣir i Jahāngīrī (see p. 257 *a*), fol. 59. Nafaḥāt ul-Yaman, Calcutta, 1811, fol. 62. Mujmal i Tārīkh ba'd-Nādiriyyah, a history of Nādir Shāh's death and of the subsequent period down to the death of Karīm Khān (A.H. 1193), fol. 69. This work, apparently written in India, has a preface, in which the author states that it is in part translated from Arabic records. The first heading is در بیان مجملی از احوال اواخر نادر شاه و سبب قتل او الخ. Vāḳi'āt i Kashmīr (p. 300 *a*), fol. 78. "Genghiz Khān Nāmah" (*i.e.* Ḥabīb us-Siyar, vol. iii., Juz 1 and 2), fol. 81. Rauẓat uṣ-Ṣafā, fol. 89. "Two volumes of treatises (on philosophy, mathematics, etc.), found in the fortress of Gwalior," fol. 165.

List of printed Arabic books, from 1505 to 1810, fol. 168. Short notices on some Oriental books and MSS., fol. 178. Notes on the Persian Mahābhārat (from a MS. in four volumes, Chetham Library, Manchester), fol. 186.

Headings and extracts from the following works:—Aḥvāl i Paighambarān (*i.e.* I'jāz i Muṣṭafavī, by Mīr Muḥammad Ṣāliḥ Kashfī; see p. 154 *a*), fol. 194. Taẕkirat ul-Mulūk, an abridgment of Rauẓat uṣ-Ṣafā, compiled in Bījāpūr and brought down to A.H. 1017, with an extract on Pegu, fol. 234. Ma'āṣir i Raḥīmī (see p. 131 *b*), fol. 250. Kachkūl (of Bahā ud-Dīn 'Āmilī; see p. 775 *a*), fol. 261. "Faraj ba'd az Shiddat" (see p. 751 *b*), fol. 305. The Maṣnavī (see p. 584 *b*), fol. 318. Two Arabic Taẕkirahs (Yatīmat ud-Dahr and Dumyat ul-Ḳaṣr), fol. 322.

Three Arabic poems, viz. Yā dāra Mayyah, Lāmiyyat ul-'Arab, and al-Ḳaṣīdat ut-Ṭanṭarāniyyah, fol. 342. Tuḥfat ul-'Irāḳain (see p. 560 *b*), Persian and English, fol. 353.

Add. 6946.

Foll. 118; 9 in. by 7¼; written by the Rev. J. Haddon Hindley, on paper water-marked 1805—1810.

Notes and extracts relating to the genealogy of the Patriarchs and to the nations which Eastern tradition connects with them, from the Burhān i Ḳāṭi', Tārīkh i Guzīdah, Rauẓat uṣ-Ṣafā, Khulāṣat ul-Akhbār, Firishtah, etc., in Persian, English, and Latin.

Add. 6947.

Foll. 286; 9 in. by 7¼; written by the Rev. J. Haddon Hindley, on paper water-marked 1804—1816.

Miscellaneous notes and extracts. The following are Persian:—The tale of Ḥātim Ṭā'ī (see p. 764 *a*), with the English translation of some passages, fol. 76. Headings of the following works: A treatise on medicaments, classed, according to diseases, in thirty-eight chapters, Persian and English, fol. 166. The Dīvān of Ḥakīm Sanā'ī (see p. 551 *a*), fol. 172. A medical work not named (Ma'dan ush-Shifā Sikandarshāhī; see p. 471 *b*), fol. 200. Ikhtiyārāt i Badī'ī (see p. 469 *a*), fol. 223. Song of a Georgian boy, Ballad of Luṭf 'Alī Khān, Ghazals by Fatḥ 'Alī Shāh, Muḥtasham, Raḳīb, and Jāmī, with English translations.

Add. 6962.

Foll. 252; 13 in. by 8; written by the Rev. John Haddon Hindley on paper water-marked 1810—1813.

Headings of the Maṣnavī (see p. 584 *b*), fol. 1. A portion of the Shāhnāmah, (Macan's edition, pp. 1030—1080), Persian and English, fol. 111.

Add. 6998.

Foll. 236; 9 in. by 7¼; about 9 lines, written by the Rev. John Haddon Hindley on paper water-marked 1808.

I. Foll. 1—211. The Ṣad Dar (see p. 48 *b*), transcribed from Roy. 16, B. vii., with Hyde's Latin version.

II. Foll. 212—236. Tables of the Dīvāns of Ḥazīn (see p. 715 *b*), and Aḥsan.

Khwājah Aḥsan Ullah, entitled Ẓafar Khān, and poetically surnamed Aḥsan, governor of Kābul, and subsequently of Kashmīr, under Shāhjahān, died A.H. 1073. See Ma'āṣir ul-Umarā, fol. 374, and the Oude Catalogue, p. 325.

Add. 7053.

Foll. 210; 9½ in. by 5¼; about 15 lines, mostly written diagonally, in Nestalik, with silver-ruled margins, apparently in the 18th century. [J. H. Hindley.]

Verses from Sa'dī's Gulistān, and Bustān, fol. 2. Detached verses of Mirzā Ṭāhir Vaḥīd (see p. 139 *b*), fol. 42, and of Ni'mat Khān 'Alī (see p. 268 *b*), fol. 49. Rubā'īs of Ḳudsī (see p. 684 *b*), fol. 55. Detached verses and Ghazals of Ṣā'ib (see p. 693 *a*), fol. 66, and of Kalīm (see p. 686 *b*), fol. 123. Rubā'īs of Ḳudsī, Saḥābī (see p. 672 *a*), and some other poets, fol. 155.

Add. 7057.

Foll. 65; 8 in. by 6; 11 lines, 4⅜ in. long; written in Nestalik and Shikastah-āmīz, on European paper, apparently in India, about the beginning of the 19th century. [J. H. Hindley.]

I. Foll. 2—35. Detached tales in the colloquial Persian of India.

Beg. پسر لقمان آنوقت که سفر رفتن شوق کرفت

Prefixed is a note relating to the price of shawls in Bombay.

II. Foll. 36—65. A fragment of Sa'dī's Gulistān.

Add. 7608.

Foll. 184; 7½ in. by 4⅞; 15 or 16 lines, 3⅝ in. long; written in cursive Nestalik, probably in the 17th century. [Cl. J. Rich.]

I. Foll. 1—34. خلاصة الاسلام, a popular treatise, in twenty-two Bābs, on religious duties and observances, according to the Ḥanafī school, by Ismā'īl B. Luṭf Ullah ul-Bākharzī, اسماعيل بن لطف الله الباخرزى

Beg. حمد و سپاس و ثنای بیقیاس خداوندی را که مجموع

II. Foll. 35—38. چهل حديث, forty Ḥadīṣ, with a paraphrase in Persian quatrains, imperfect at the end.

Beg. من حفظ من امتى اربعين حديثا كتب الله له يوم القيامة فقيها عابدا

هرکه او جل حدیث یاد کرفت
از احادیث مهتر عالم

III. Foll. 39—45. لوامع الاذكار, forty Ḥadīṣ, relating to the praise of God, in five Faṣls, compiled and translated by Jalāl B. Muḥammad B. 'Ubaid Ullah ul-Ḳā'inī, جلال بن محمد بن عبيد الله القاينى.

Beg. جميع محامد حضرتی حذاوندی را که یاد کرد

IV. Foll. 45—184. A full treatise on legal prayer and ablution, according to the Ḥanafī school. It begins with some sayings of Muḥammad taken from the Targhīb uṣ-Ṣalāt, (by Muḥammad B. Aḥmad uz-Zāhid;

see Haj. Khal., vol. ii. p. 282), and is slightly imperfect at the end.

Beg. الحمد لله رب العالمين . . . اما بعد این حدیث چند از کتاب ترغیب الصلوة انتخاب شد

Add. 7615.

Foll. 80; 8 in. by 5¾; 18 lines, written diagonally, in Nestalik; dated Baghdād, A.H. 1226 (A.D. 1811). [Cl. J. Rich.]

I. Foll. 2–37. مرآت الحقيقه, an account of various sects.

Beg. الحمد لله . . . اما بعد بر رای صافیه ارباب بصیرت و ایقان

It was written by a Mussulman, who does not give his name, for Mr. Rich, then British Resident in Baghdād, and treats of the ancient philosophers, the Magians, Manes, Mazdak, the Jews, Christians, Muslims and Sufis.

II. Foll. 39–58. Letter of Fath 'Ali Shāh to Sulaimān Pāshā, Governor of Baghdād, relating to the raid of the Vahhābis upon Karbalā (A.H. 1216), with the Pāshā's answer. See Brydges, Dynasty of the Kajars, p. 154.

III. Foll. 59–63. Short poems by Ṭūfān and contemporary poets. Mīrzā Ṭayyib, of Hazār-Jarīb, Māzandarān, surnamed Ṭūfān, died in Najaf, according to a chronogram of Luṭf 'Alī Khān, fol. 186, A.H. 1190.

IV. Foll. 63–30. An account of the war of Alexander with Darius, compiled for Mr. Rich by Amīr Aḥmad ul-Ḥasanī ul-Lārījānī, امیر احمد الحسنی اللاریجانی

Heading: کیفیت وقوع محاربه فیمابین اسکندر ودارا

Add. 7621.

Foll. 179; 5¾ in. by 3¼; 12 lines, 1⅞ in. long; written in Nestalik, probably in the 16th century. [Cl. J. Rich.]

I. Foll. 1–74. The treatise of Mīr Ḥusain Mu'ammā'ī on versified riddles (see p. 649 *b*).

II. Foll. 75–179. Manāẓir ul-Inshā by Khwājah Maḥmūd Gāvān (see p. 527 *b*).

This copy wants a leaf at the beginning, three after fol. 79, and about twelve at the end. A spurious beginning and end have been supplied by a later hand.

Add. 7649.

Foll. 110; 11 in. by 7; 25 and 31 lines, about 5 in. long; written in Naskhī; dated Ramaẓān, A.H. 1017 (A.D. 1608), and A.H. 1113 (A.D. 1701). [Cl. J. Rich.]

I. Foll. 1–96. Nusakh i Jahān-ārā. See p. 111 *b*. The later dynasties are brought down in marginal notes to A.H. 1193. Some additions by a still later hand come down to A.H. 1226.

II. Foll. 97–110. A commentary by Jāmi (see p. 17 *a*) on some verses of the Sufi poem القصيدة الخمرية of Ibn ul-Fāriẓ (see the Arabic Catalogue, p. 401 *a*, and Haj. Khal., vol. iv. p. 537).

Beg. سبحانه من جميل ليس لوجهه نقاب الا النور

The commentary is called لوامع, and each of its paragraphs is headed لامعه. It is mentioned under the former title by Lārī in the life of Jāmī, fol. 172, and by Sām Mīrzā, fol. 82. The date of composition, A.H. 875, is expressed in a Rubā'ī at the end by the words شهر صفر.

Add. 7654.

Foll. 318; 11 in. by 6½; 19 and 21 lines, 4½ in. long; written in Nestalik and Naskhi, in the 17th and 18th centuries. [Cl. J. Rich.]

I. Foll. 3–92. The first portion of 'Ālam Ārāi 'Abbāsī (see p. 185 *a*), viz., the preface, introduction, and the reigns of Shāh Ismā'īl, and Shāh Ṭahmāsp, in the same recension as Add. 17,927 (see p. 187 *a*), corresponding

to foll. 5 *b*—149 *b* of the same MS. A false beginning and end, foll. 1, 2, 93—97, have been added by a later hand, that of Muḥammad Ḥusain B. Karam 'Alī Iṣfahānī (see p. 137 *a*).

II. Foll. 99—164. A collection of state letters that passed between Shāh Ismā'īl, fol. 97, Shāh Ṭahmāsp, fol. 108, Shāh Ismā'īl II. and Shāh Sulṭān Muḥammad, fol. 186, and the contemporary sovereigns of Māvarā un-nahr, Egypt, Turkey, and India. It appears, from the original pagination, to have lost the first thirty leaves. A false beginning, foll. 97, 98, has been supplied by the same hand as above.

Letters of 'Abd ul-Mūmin Khān to Shāh 'Abbās I., and of the latter to Sultan Sulaimān, are found in the margins of foll. 50—62.

III. Foll. 196—318. Maḳṣad II. of 'Ālam-Arāi (see p. 186 *a*), wanting the biographical notices at the end; dated Rajab, A.H. 1038.

Add. 7666.

Foll. 372; 9 in. by 5; 17 lines, 3⅛ in. long; written in Nestalik and Naskhi, apparently in the 16th century. [Cl. J. Rich.]

I. Foll. 1—317. The latter half of the Persian translation of Ibn Khallikān (see p. 334 *a*), beginning with Saif ud Daulah Ghāzī B. 'Imād ud-Dīn Zingī, and corresponding to Add. 16,714, foll. 216—409, and to M'Guckin de Slane's translation, vol. ii. p. 440—vol. iv. p. 602.

II. Foll. 318—348. An abridgment of the Kitab ul-Mu'jam (see p. 811, Add. 7712).

III. Foll. 349—372. A compendium of geography, beginning with the heading صفت بحار بحر اخضر

It consists of four chapters, treating of seas, fol. 349 *b*, rivers, fol. 351 *b*, mountains, fol. 353 *a*, countries and towns, fol. 356 *b*, each of which contains detached notices arranged in alphabetical order. It evidently formed part of a more extensive work, including history and biography; for the author refers incidentally to his account of Alexander, fol. 366 *a*, of the Khalif al-Manṣūr, fol. 359 *a*, and of the philosophers and poets of Ghaznīn, fol. 368 *b*.

The author speaks of Āẕarbā'ijān with a certain predilection, as though it were his native land, and his reference, under Ḳazvīn, fol. 369 *b*, to the pleasantries of 'Ubaid Zākānī and other friends خوش طبیعهاي عبید زاکانی و یاران دیگر on its inhabitants, seem to imply that he was a contemporary of that poet, and wrote before the invasion of Tīmūr, of which no mention is made. 'Ubaid Zākānī died A.H. 772; see Taḳī Kāshī, Oude Catalogue, p. 18.

The geographical notices are extremely inaccurate, and deal mostly in mythical legends and childish fables.

Add. 7667.

Foll. 368; 8¾ in. by 5. [Cl. J. Rich.]

I. Foll. 1—78; 21 lines, 2½ in. long; written in Nestalik; dated A.H. 1022 (A.D. 1613).

The Tuḥfat ul-'Irāḳain (see p. 560 *b*), with the preface.

The latter wants the first three pages. A false beginning has been prefixed by a later hand.

The subscription states that this copy was written by Ḳāni'ī for "the most elegant of poets," Auliyā Beg, جهة افصح الشعرا جناب حضرت اولیا بیك

II. Foll. 79—368; 17 lines, 3 in. long; written in neat Nestalik, probably in the 16th century.

The Taẕkirah of Daulatshāh (see p. 364 *a*). This copy contains at the end, fol. 363 *a*,

an additional notice of a seventh contemporary poet, Amīr Ḥusain Jalā'ir. It wants the latter part, about five leaves, of the history of Sulṭān Ḥusain. A spurious conclusion has been supplied by a later hand.

Add. 7685.

Foll. 167; 8¼ in. by 5¾; 18 and 16 lines, 4 in. long; written in Shikastah-āmīz, early in the 19th century. [Cl. J. Rich.]

I. Foll. 1—130. Laṭā'if ul-Lughāt; see p. 590 *b*.

II. Foll. 131—159. Three Arabic tracts, described in the Arabic Catalogue, p. 459.

III. Foll. 160—165; 16 lines, 3½ in. long, in a page.

Account of a debate which had taken place in Isfahan, in Rabī' I., A.H. 1221, between the author and Padre Joseph, and in which the former attempted to refute the doctrine of atonement.

The author refers in the preamble to a treatise which he had written after a previous controversy with the same Padre, and in which he established the divine mission of Mohammad by proofs drawn from the Pentateuch and the Gospel, رساله اثبات نبوت بادله مذکورة از توريت وانجيل

Add. 7689.

Foll. 209; 8 in. by 5¾; written in Naskhi and Shikastah-āmīz, early in the 19th century. [Cl. J. Rich.]

I. Foll. 1—35. Inshā, or forms of letters, in Turkish.

II. Foll. 39—111; dated Zulḳa'dah, A.H. 1218 (A.D. 1804).

Forms of letters to be written by, or addressed to, persons of various classes, as 'Ulamā, Sayyids, Daftardārs, Amīrs, Mustaufīs, Ḳāẓīs, merchants, Sultans, princes, Vazīrs, etc.

Beg. الحمد لله . . . اما بعد بر ضماير عارفان اين فن پوشيد و مخفى نماناد

The preface contains some remarks on the value of the art of epistolary composition, and general directions to letter-writers.

III. Foll. 111—149. A similar collection, with the heading من منتخب بحر الانشا.

It contains a letter of 'Urfī (see p. 667 *a*) to Ḥakīm Abul-Fatḥ, and one of Mīrzā Muḥammad Ashraf to Ibrāhīm Khān.

IV. Foll. 150—191. The Lavā'iḥ by Jāmī (see p. 44 *a*); dated Baghdād, A.H. 1223 (A.D. 1808.

V. Foll. 192—209. Forms of letters in Turkish.

Add. 7690.

Foll. 264; 9 in. by 6; 13 lines, 3¾ in long; written in Nestalik, apparently in India, in the 18th century. [Cl. J. Rich.]

I. Foll. 1—138. منشأت مرزا طاهر وحيد, prose compositions of Mīrzā Ṭāhir Vaḥīd (see p. 189 *b*).

Beg. مكتوبيكه مصحوب كلب على سلطان بخوندكار

This collection, which has been printed in Calcutta, 1826, and in Lucknow, 1844, consists of letters addressed in the name of Shāh 'Abbas II. to contemporary princes, amīrs and dignitaries, and of prefaces composed by Ṭāhir for various works, among others, for his own history of Shāh 'Abbās. The royal letters are addressed to the Sultan of Turkey, Shāhjahān, Dārā Shikūh, Murādbakhsh, Aurangzīb, the king of Bījāpūr, Ḳuṭubshāh, 'Abd ul-'Azīz Khān ruler of Balkh, Abul-Ghāzī Khān ruler of Urganj, and the emperor of Russia.

II. Foll. 139—241. Letters of Mirzā Bīdil (see p. 706 *b*), with a short preface by the author.

Beg. عجز مراتب حمد و ثنا تسلیم بارگاه صمدی

This is the collection entitled رقعات بیدل, and published as part of the author's Kulliyāt, Lucknow, A.H. 1287, pp. 69—215. Most of the letters are addressed to the author's patron, Shukr Ullah Khān, and to the two sons of that Amīr, 'Āḳil Khān and Shākir Khān.

Sayyid Shukr Ullah Khān died, as has been stated p. 370 *a*, A.H. 1108. His sons are mentioned in the Tazkirat ul-Umarā, foll. 69 *a* and 59 *b*. The first, Mīr Karam Ullah, received the title of 'Āḳil Khān in the latter part of the reign of Aurangzīb.

III. Foll. 242—264. جامع الامثال, Persian proverbs, arranged in alphabetical order, by Hādī B. Muḥammad Mahdī ul-Ḥusainī, ابن محمد مهدی هادی الحسینی

Beg. اما بعد چنین گوید اقل العباد

The work is based, as stated in the preamble, upon an earlier collection designated as منتخب الامثال, to which the author added, at the request of the friend who had shown it to him, such proverbs as he could recollect.

Add. 7696.

Foll. 97; 8 in. by 4¾; 17 and 14 lines, about 3 in. long; written in Nestalik and Naskhi; dated Muharram, A.H. 1065 (A.D. 1654). [Cl. J. Rich.]

I. Foll. 1—24. A treatise on almanacs, by Naṣīr ud-Dīn Ṭūsi. See p. 452 *b*.

II. Foll. 24—32. A treatise on horoscopes, beginning with the heading در شرف و هبوط ستارگان

It is divided into many short sections headed فصل, but not numbered.

III. Foll. 33—45. Madkhal i Manẓūm; see p. 801 *a*.

IV. Foll. 49—97. The astronomical treatise of 'Alī Ḳūshī. See p. 458 *a*.

Copyist: ابن مولانا محمد صالح محمد زمان الرازي

Add. 7707.

Foll. 295; 10 in. by 6¾; 17 lines, 4⅛ in. long; written in small Nestalik; dated Jumāda I., A.H. 27 (probably for 1027 = A.D. 1618). [Cl. J. Rich.]

I. Foll. 1—239. Nuzhat ul-Ḳulūb. See p. 418 *a*.

The third Maḳālah, or geographical portion of the work, is defective and out of order. It wants the greater part of Ḳisms II.—IV.

II. Foll. 240—295. Favātiḥ ul-Maibudī. See p. 19 *b*.

Add. 7712.

Foll. 390; 11½ in. by 7¾; 23 lines, 4⅞ in. long; written in Naskhi; Ṣafar, Ramaẓān, A.H. 1113 (A.D. 1701—1702). [Cl. J. Rich.]

I. Foll. 1—237. Ikhtiyārāt i Badī'ī. See p. 469 *a*.

II. Foll. 238—319. كتاب المعجم فی آثار ملوك العجم, a history of the early kings of Persia, from Kayūmarṣ to Anūshīrvān.

Author: Faẓl Ullah ul-Ḥusaini, فضل الله الحسینی

Beg. ان احق ما يفتح بــه الكلام

The author, who calls himself as above in the preface, fol. 246 *b*, must have been a Sayyid, and was, according to the Jahān-ārā, fol. 138, a native of Ḳazvīn. He must therefore be distinguished from his namesake, 'Izz ud-Dīn Faẓl Ullah, father of the historian Vaṣṣāf, with whom he has been wrongly identified by Amīn Rāzī, Haft Iḳlīm, fol. 37, and others. The latter,

who was no Sayyid, and was born in Shīrāz, died A.H. 698 (see p. 162 *a*), probably before the composition of the present work.

The Mu'jam is written in an extremely ornate and laboured style. A wordy preface, foll. 238—247, is chiefly taken up by a panegyric upon the reigning prince, Atābak Nuṣrat ud-Dīn Aḥmad B. Yūsuf Shāh, of the dynasty of Lur Buzurg, who succeeded his brother Afrāsyāb, slain by the Moghuls at the close of A.H. 695, and died, after a long and prosperous reign, in A.H. 730 or 733. See Guzīdah, fol. 156, Jahānārā, Add. 7649, fol. 52, and Mīrkhwānd, History of the Atabeks, pp. 66—68.

Ḥaj. Khal., vol. v. p. 628, who calls the author Fazl Ullah B. 'Abd Ullah ul-Ḳazvīnī, assigns to the work a date obviously too early, viz. A.H. 654. Compare Morley's Catalogue, p. 132, the Munich Catalogue, p. 78, and Sir Wm. Ouseley's Catalogue, No. 315.

III. Foll. 320—390. Akhlāḳ i Muḥsinī. See p. 443 *b*.

Add. 7720.

Foll. 123; 7½ in. by 5½; from 7 to 10 lines, about 3 in. long; written in Naskhi and Nestalik, apparently in the 17th century. [Cl. J. Rich.]

I. Foll. 1—21. A treatise on logic, beginning: بدانکه آدمی را قوتیست دراکه که منتقش کردد در وی صور اشیا چنانکه در آئینه

It is the work known as الرسالة الكبرى فی المنطق, by Mīr Sayyid Sharīf Jurjānī (see p. 522 *a*), noticed by Ḥaj. Khal., vol. iii. pp. 416, 446, by Sprenger, Zeitschrift, vol. 32, p. 9, and printed in the Majmū'ah i Manṭiḳ, Lucknow, 1819, pp. 10—50. It is found with a commentary in Add. 25,869. See p. 410 *a*.

II. Foll. 22—62. The same treatise, with a Latin translation written over the text, wanting nine leaves at the beginning, and imperfect at the end.

III. Foll. 63—106. جام گیتی نما, a philosophical treatise, with a Latin translation, written by the same hand as the preceding.

Beg. سپاس حکیمی را که انکار حکما وانظار علماء

On the first page is found the following title:—

"Universum, seu, ut Persæ vocant, poculum mundi, opera Georgi Strachani Mernensis Scoti in Latinum idioma traducta (*sic*) 1634."

The work is dedicated to a Shāhzādah not named, described as the ruler of the land (Fārs). It is divided, as stated in the preface, into an introduction (Fātiḥah), thirty Maḳṣads, and a Khātimah. The present copy, however, ends with Maḳṣad 27.

An Arabic version has been edited with a a Latin translation, under the title of "Synopsis propositorum sapientiæ Arabum philosophorum," by Abraham Ecchellensis, Paris, 1641. The author, who is called Ḳāẓī Zādah Ḥusain in a copy noticed in Mélanges Asiatiques, vol. v. p. 262, and Ḳāẓī Mīr Ḥusain ul-Maibudī by Ḥaj. Khal., vol. ii. p. 499, has been already mentioned, p. 19 *a*.

In a copy of the Persian text noticed by Uri, p. 283, the work is ascribed to a later writer, Ghiyāṣ ud-Dīn Manṣūr, who died, according to the Majālis ul-Mūminīn, A.H. 948.

The following notice, written by Mr. Rich on the fly-leaf, relates especially to the last two articles. "This volume is a very great curiosity; it contains two Persian tracts with an interlinear translation, the work and writing of Strachan, a Scotchman who lived much among the Mowali Arabs when they were the princes of the desert. He was a friend of Pietro della Valle, in whose travels much mention is made of him. Baghdad, 1816." A sketch of Strachan's life will be found in "Viaggi di P. della Valle," Rome, 1658, vol. iii. p. 493.

IV. Foll. 107—123. A geographical account of the Persian empire, endorsed, انتخاب ازکتاب سور [صور] اقاليم

Beg. حمد بيحد و ستايش بيعدد مر خالقى را كه از كتم عدم

This work, which appears to have been written for a Begzādah called Isḥāḳ, in the reign of Shāh 'Abbās I. (A.H. 996—1038), consists of a meagre enumeration of the Persian provinces, and their principal towns, with the distances between them. At the end is a table of the longitudes and latitudes of the chief cities of Persia, foll. 121—123.

Add. 7721.

Foll. 277; 8¼ in. by 5½; written by different hands in various characters, for the most part A.H. 1222 (A.D. 1807).

[Cl. J. Rich.]

I. Foll. 1—8. The Lavā'iḥ of Jāmī. See p. 44 *a*.

II. Foll. 11—16. Explanation of terms used by official writers, in tabular form, with the heading, قاعده در بيان خلاصه الفاظى كه نزد اهل تحرير مصطلح است

III. Foll. 17—32. Copies of some letters that passed between Fatḥ 'Alī Shāh and Sulaimān Pāshā, Governor of Baghdād, on the subject of the raid of the Vahhābis upon Karbalā in A.H. 1217, and of letters written in the same year by the governor of Baghdād to the British Consul, Mr. Harford Jones (afterwards Sir H. J. Brydges). They were transcribed for Mr. H. Jones by some person in the employ of Sulaimān Pāshā.

IV. Foll. 32—49. Fragment of Vāmiḳ u 'Azrā, وامق و عذرا, a Maṣnavi by Nāmī (*i.e.* Mīrzā Muḥammad Ṣādiḳ; see p. 196 *a*). It begins with the following line, which belongs to the early part of the prologue:—

كرده احسانى بقدر پايه اش
داده از هوش و خرد پيرايه اش

Further on the poem is described as the fourth of a Khamsah بهر چارم كنج برمى ساختم, and the poet adds that he had chosen a theme hitherto unsung in preference to the worn out tale of Shīrīn u Khusrau:

قصه شيرين و خسرو شد كهن
باز گو از وامق و عذرا سخن
تا كنون اين داستان را كس نگفت
مثقب خامه درى زيشان نسفت

It is well known, however, that the same story has been treated by two poets of the fifth century of the Hijrah, 'Unṣurī and Faṣīḥī, and by one of the tenth, Ẕamīrī, who lived at the court of Shāh Ṭahmāsp. See Hammer, Redekünste, pp. 42, 46, Wamik und Asra, Vienna, 1833, and the Oude Catalogue, p. 27.

V. Foll. 52—67. Ghazals by Ṭūfān (see p. 808 *a*, iii.), Hātif, and Mushtāḳ.

Sayyid Aḥmad of Isfahan, surnamed Ḥātif, was a friend of Luṭf 'Alī Khān, who speaks of him about A.H. 1190 as still living. See Ātashkadah, fol. 197. Some of his Ghazals have been translated by J. M. Jouanuin, Mines de l'Orient, vol. ii. p. 307. See also Bland, Century of Ghazals, x., and Defrémery, Journal Asiatique, 5ᵉ Série, vol. vii. p. 130.

Mushtāḳ, whose proper name was Mīr Sayyid 'Ali, was also a native of Isfahan and a friend of Luṭf 'Alī Khān, who collected his poems after his death. See Ātashkadah, fol. 194, and Riyāẓ ush-Shu'arā, fol. 442.

VI. Foll. 68, 69. Fragment of Majnūn and Lailā, a Maṣnavī, by Mīrzā Ṣādiḳ Nāmī. See art. iv.

VII. Foll. 70—75. Ḳaṣīdah, by Ṭūfān, and some short pieces.

VIII. Foll. 76—128. Farhād u Shīrīn, by Vaḥshī. See p. 663 *b*.

IX. Foll. 128—146. Tarkib-band in praise of 'Ali, and some shorter poems.

X. Foll. 147—162. دفع الشك والمين فى تحرير الفنين, an Arabic treatise on the poems called Zajal and Mawāliyā, by Tāj ud-Dīn 'Abd ul-Vahhāb ul-Banvānī.

XI. Foll. 163—192. انيس العشاق, a treatise on the poetical description of female beauty, with examples from classical poets; wanting a few lines at the beginning.

Author: Ḥasan B. Muḥammad, entitled ash-Sharaf, commonly called ar-Rāmī, حسن بن محمد الملقب بالشرف المشهور بالرامى

The work is divided into nineteen chapters treating severally of the various parts of the face and body. The contents are stated in the Jahrbücher, vol. 83, Anzeige-blatt, p. 23, and in the Vienna Catalogue, vol. i. p. 414. See also Stewart's Catalogue, p. 71, and the Munich Catalogue, p. 122.

From the author's reference, in the extant portion of the preface, to a visit paid by him to the tomb of Naṣīr ud-Dīn Ṭūsī at the time of composition, it is evident that the work was written in Āẕarbā'ījān; but there is some uncertainty about its date. Haj. Khal. states, vol. i. p. 488, that it was completed A.H. 826, and dedicated to Abul-Fatḥ Uvais Bahādur. At that date, however, Āẕarbā'ījān, having been wrested from Ḳarā Yūsuf by Mīrzā Bāisunghur in A.H. 823, formed part of the empire of Shāhrukh.

Shaikh Uvais, of the Ilkānī dynasty, the prince to whom the work seems to have been dedicated, reigned from A.H. 757—776. Two other circumstances make it probable that this was the period at which the author lived. He refers in the preface to Auḥadī, who died A.H. 738 (see p. 619 *a*), as a poet of his time, and further on, fol. 190 *a*, he mentions as his own master, Ḥasan B. Maḥmūd Kāshī, a poet who, according to Taḳi Kāshī, Oude Catalogue, p. 18, died A.H. 710.

It must be noticed, however, that a still later date, viz. A.H. 878, is assigned by Haj. Khal., vol. iii. p. 21, to another work of the same writer, also dedicated to Uvais Shāh, namely a commentary on حدائق السحر. Compare Krafft's Catalogue, p. 21.

XII. Foll. 193—212. A treatise on rhyme, without title or author's name.

Beg. حمد بيحد و ثناي بيعد مر خالقى را كه زبان

The author frequently quotes the حدائق العجم of Shams i Ḳais, and, among late poets, Ṣā'ib, who died A.H. 1088.

XIII. Foll. 212—240. مجمع الصنائع, a treatise on poetical figures.

Author: Niẓām ud-Dīn Aḥmad B. Muḥammad Ṣāliḥ uṣ-Ṣiddīḳī ul-Ḥusainī, نظام الدين احمد بن محمد صالح الصديقى الحسينى

Beg. الحمد لله الذي انعم علينا وهدانا

It was completed, as stated at the end, in A.H. 1060, the twenty-fourth year of the reign of Shāhjahān. The same date is fixed by a versified chronogram in the preface. The author mentions incidentally a Maṣnavī entitled آرام جان, composed by his father in A.H. 1056.

The work consists of four chapters (Faṣl), as follows:—1. Various kinds of composition. 2. Word-ornaments. 3. Concetti, صنائع معنوى. 4. Plagiarisms, or borrowed ideas. Appendix on technical terms.

The present MS. is imperfect at the end. A complete copy is found in Add. 12,560.

XIV. Foll. 242—245. An Arabic treatise on philosophical terms, الاصول والضوابط المحكمة

XV. Foll. 247—255. An extract relating to some curious combinations of numbers, with diagrams. The heading is, باب سيم در ذكر شطرى از نوادر وغرايب اوضاع اعداد

XVI. Foll. 256—267. Moral sayings of 'Alī in Arabic, نثر اللآلى.

XVII. Foll. 268—277. Ghazals rhyming in Alif, by Mushtāḳ. See p. 813 *b*.

Add. 7722.

Foll. 202; 8¼ in. by 5⅝; 17 lines, about 3 in. long; written in Shikastah-āmīz; dated Baghdād, Muḥarram, A.H. 1225 (A.D. 1810).
[Cl. J. Rich.]

I. Foll. 1—39. A treatise on astronomy, by Muḥammad Ḥusain B. Karam 'Alī Iṣfahānī (see p. 137 *a*), in the author's handwriting.

Beg. حمد بيحد عظمت كبرياي رسد كه موافق

The work, written for Aḳā Aḥmad Lāhijānī, includes a versified treatise on the astrolabe, foll. 27—38.

II. Foll. 40—44. A treatise on the preparation and preservation of medicaments, in six Faṣls and a Khātimah, extracted from the مختار الادويه of Ḥājī Zain ud-Dīn 'Aṭṭār (see p. 469 *a*).

Beg. فصل اول در امتياز ميان دوا و غذا

III. Foll. 44—62. Two extracts from the Tuḥfat ul-Mūminīn (see p. 476 *b*).

IV. Foll. 64—196. Alchemical tracts in Arabic. See the Arabic Catalogue, p. 464.

V. Foll. 197—207. A treatise on instantaneous cures, translated from the Arabic of Muḥammad B. Zakariyya ur-Rāzī, by Muḥammad Ḥusain Ibn Karam 'Alī (see art. i.).

Beg. حسب الخاهش جناب سيد عزيز القدر

The title of the Arabic work is دستور الطب في سر الصناعة و برو الساعة. See Uri, p. 288, xcii., art. 6.

Add. 7723.

Foll. 78; 7½ in. by 4¾; 19 lines, about 3 in. long; written in Shikastah-āmīz and Naskhi, apparently in the 17th century.
[Cl. J. Rich.]

I. Foll. 1—14. A tract on the rational explanation of the Mi'rāj.

Beg. سپاس و ستايش خداوند زمين و اسمان را

It is commonly ascribed to Abu 'Alī B. Sīnā. See the Dabistān, Troyer's translation, vol. iii. pp. 176—200, where extensive extracts are given, and Ḥaj. Khal., tit. رسالة في المعراج, vol. iii. p. 443.

II. Foll. 15—48. A philosophical treatise on crafts and professions, their relative importance and mutual relations, endorsed كتاب معرفة الصنايع

Beg. الحمد لله . . . غرض ازاين رساله بيان حد صناعت است

In another copy, Add. 16,839, xxii., Amīr Abul-Ḳāsim ul-Fandarsakī, امير ابو القاسم الفندرسكى, is named as the author.

Mīr Abul-Ḳāsim, who came of a family of Sayyids settled in Astrābād, took his Nisbah from Fandarsak, a neighbouring town (see Burhān i Ḳāṭi'). He is described as the most eminent philosopher and Sufi of his time, and stood high in the estimation of Shah 'Abbās I., whom he is said, however, to have scandalized by his habit of mixing with the lowest orders and attending cock-fights. He spent many years in India, and was twice introduced to Shāhjahān by the Vazīr Āṣaf Khān (Abul-Ḥasan), namely in the first and tenth years of the reign, A.H. 1037 and 1046. But he subsequently returned to his native country, and died in Isfahan during the reign of Shāh Ṣafī, A.H. 1038—1052. The present work, commonly designated as صناعات, is mentioned as the most popular of his writings. See Ṭāhir Naṣrābādī, fol. 119 *a*, Amīn, Pādishāh Nāmah, fol. 425, Riyāẓ ush-Shu'arā, fol. 31, and Ātashkadah, fol. 86.

According to the Dabistān, Mīr Abul-Ḳāsim became, through his intercourse with the disciples of Kaivān, much imbued with

Pārsī ideas. See Troyer's translation, vol. i. p. 140, vol. iii. pp. 205, 206.

The word صناعت, "craft," is taken by the author in an exceptionally wide sense, and is made to include the highest forms of human activity. His first chapter treats of prophets, Imāms, and philosophers.

III. Foll. 49—78. Eleven Sufi tracts, by Muḥammad Dihdār, محمد دهدار.

Khwājah Muḥammad Dihdār, son of Khwājah Maḥmūd, belonged to a family of Arab extraction settled in Ḥavīzah, a town of Khūzistān, and subsequently in Shirāz. He went to India under Akbar, and became intimate with the Khānkhānān 'Abd ur-Raḥīm, to whom several of his treatises are dedicated. He died in Sūrat under Jahāngīr (according to Dr. Sprenger, Oude Catalogue, p. 393, A.H. 1016), leaving poetical compositions in which he took the name of Fānī, and many prose works, among which glosses to the Nafaḥāt, Rashaḥāt, and Gulshan i Rāz, and a commentary upon the preface of Tibyān, are mentioned. See Riyāẓ ul-Auliyā, fol. 169, and Riyāẓ ush-Shu'arā, fol. 330. Some of his tracts are noticed in the Jahrbücher, vol. 85, Anzeigeblatt, p. 54, and the Vienna Catalogue, vol. iii. p. 455.

The subjects of the present treatises are the following:—1. Spiritual meaning of the Ẕikr, fol. 42 *b*. 2. Comments on the verse فلا اقسم بمواقع النجوم Coran, lvi. 74, fol. 54 *b*. 3. Free-will and predestination, fol. 56 *a*. 4. Defence of Muḥyi ud-Dīn Ibn ul-'Arabī against 'Alā ud-Daulah (see p. 413 *a*), and Gīsū Darāz (see p. 347 *b*), fol. 61 *b*. 5. Relation of the ideal man انسان كلى to individuals, fol. 64 *a*. 6. Muḥammad and the universal soul روح اعظم, fol. 66 *a*. 7. Relation of individual minds to the ten intellects, fol. 68 *b*. 8. Comparison of the insight of previous prophets and of Muḥammad, fol. 69 *b*. 9. Mutual relations of men, and the twelve Imāms, fol. 71 *b*. 10. Comments on 'Ali's saying with regard to the existence of Adam before creation, fol. 75 *a*. 11. The beginning of light and the world of darkness. This last tract is imperfect.

Add. 7737.

Foll. 253; 9 in. by 6¾; 18 lines, 4¾ in. long; written in Nestalik; dated Rabī' II., A.H. 1033 (A.D. 1624). [Cl. J. Rich.]

I. Foll. 1—72. اخلاق شمسيه, a treatise on ethics, in prose and verse, by Ḥasan B. Rūzbahān, حسن بن روزبهان

Beg. احمدك يا ذا الجود والفضل و الاحسان

The preface contains a eulogy upon the Vazīr Shams ud-Daulah Muḥammad, from whose name the title is derived. The author states further on that he had been determined, after long delays, to issue the present work by the appearance of the Akhlāḳ i Muḥsinī (a work completed A.H. 900; see p. 443 *b*).

It is divided into fourteen Bābs and a Khātimah.

Dr. Sprenger, who notices the work in the Zeitschrift der D. Morg. Gessellschaft, vol. xiii. p. 540, calls the author Ḥasan B. Rūzbahān Shīrāzī.

II. Foll. 73—137. Manṭiḳ uṭ-Ṭair. See p. 576 *a*.

III. Foll. 137—242. Muṣībat Nāmah. See p. 576 *b*.

IV. Foll. 242—253. Gulshan i Rāz. See p. 608 *b*.

Add. 7776.

Foll. 121; 12 in. by 7¼; 23 lines, 5½ in. long; written in Nestalik, in four gold-ruled columns, with two 'Unvāns, and 36 miniatures in Persian style; dated Ramaẓān, A.H. 1004 (A.D. 1596). [Cl. J. Rich.]

I. Foll. 1—64. Mihr u Mushtarī. See p. 626 *a*.

In this copy the date of composition, fol. 64 *a*, is not A.H. 778 as in the above copy, but A.H. 748, زهجرت رفته حا و میم با ذال;

Copyist: نور الدين محمد لاهجى

II. Foll. 65—121. Duval-Rānī Khiẓr Khān. See p. 612 *a*, xiv.

Copyist: عبد اللطيف بن نعمان

Add. 7802.

Foll. 110; 8¾ in. by 5; 15 lines, about 3 in. long; written by various hands in Nestalik and Shikastah-āmīz, apparently in the 17th century. [Cl. J. Rich.]

I. Foll. 1—63. Prologue of a Maṣnavī in the measure of the Makhzan ul-Asrār, with a dedicatory epistle in prose to some patron of letters not named.

Beg. اي خرد مرحله پیمای فکر
قدرت بازوی توانای فکر

The author, who designates himself only by his poetical surname Afitāb آفتاب, mentions, as his models, the works of Niẓāmī, Khusrau, Jāmī, and lastly the Markaz i Advār of Faiẓī (see p. 671 *a*). This line, نطق مرا لهجه خراسانیست, shows that he was a native of Khorasan, while from his appeals to the Shāh's indulgence, and some references to Kirman such as this, چند دل من غم کرمان خورد, it is evident that he had fallen into disgrace, and had been some time confined, much against his will, to that city.

Foll. 39—55 are occupied by some Kaṣīdahs and Ghazals, apparently by the same poet. These also contain references to the author's compulsory stay in Kirman, as in the following line: کرمان کشیده کرد من از تار عنکبوت خطی که حلقه در او کام اژدهاست. One of the Kaṣīdahs fixes the period of the poet: it is addressed to the Kūrchī Bāshī Murtaẓā Kulī Khān, an Amīr of the Shāmlū tribe, who, as we learn from Ṭāhir Naṣrābādī, fol. 30, held the government of Kirmān in the reign of Shāh 'Abbās II. (A.H. 1052—1077). Another is in praise of Shāh 'Abbās.

II. Foll. 64—110. Letters and other prose pieces, without author's name.

Beg. سپاس کبریای احدیت بمثابه ایست که ادب آموزان

The letters are mostly written in the name of Ḥasan Khān, and of 'Abbās Kulī Khān, to whom the author appears to have acted as secretary.

Ḥasan Khān B. Ḥusain Khān Shāmlū, governor of Khorāsān (see p. 682 *a*), was a great patron of poets, and the author of a Dīvān, a preface to which is found in the present collection. His son, 'Abbās Kulī Khān, who succeeded him in the government, was still living when Ṭāhir Naṣrābādī wrote, *i.e.* A.H. 1083; see fol. 29.

Add. 7819.

Foll. 189; 9½ in. by 5½; 19 lines, 2½ in. long, with 28 lines round the margins; written in small Nestalik; dated Ramaẓān, A.H. 1056 (A.D. 1646). [Cl. J. Rich.]

I. Foll. 2—154. دیوان نظیري نیشاپوری, the the Dīvān of Naẓīrī of Nīshāpūr.

This poet, whose proper name was Muḥammad Ḥusain, went to India, after a stay of some years in Kāshān, and became a favourite follower of that great lover of poetry, the Khānkhānān 'Abd ur-Raḥīm Khān. After a pilgrimage to Mecca, performed in A.H. 1012, he adopted a religious life, and settled in Aḥmadābād, where he died A.H. 1022 or 1023. See Sprenger, Oude Catalogue, p. 515, Blochmann, Aīn Akbarī, p. 579, Haft Iḳlīm, fol. 318, Badāonī, vol. iii. p. 355, Riyāẓ, fol. 457, and Ouseley's Notices, p. 252.

Contents: Ḳaṣīdahs, Tarkībs, Tarjī's and Ḳiṭ'ahs, arranged apparently in chronological order, with rubrics due to the author, showing for whom and on what occasion the several pieces were composed. The poems are addressed to the Khānkhānān, to Akbar and Jahāngīr, to 'Abd Ullah Khān of Gujrāt, to Akbar's son, prince Murād, Naurang Khān, A'ẓam Khān Kūkah, and other Amīrs. Some are elegies on the death of the author's children and of contemporary poets. The section is imperfect in the beginning.

2. Ghazals in alphabetical order, fol. 70, beginning:

اذا ما شئت ان تحيى حيوة حلوة المحيى

This section has two lacunes after foll. 123 and 141, and breaks off at the beginning of letter ل.

II. Foll. 155—188. The Ghazals of Vaḥshī (see p. 664 *a*), wanting the first part of letter ا, and the latter part of letter ى, with the rest of the alphabet.

III. Foll. 155—188, and 2—30 (margins). The Dīvān of Shāpūr. See p. 674 *b*.

Contents: Ḳaṣīdahs, imperfect at the beginning, fol. 155. Ghazals in alphabetical order, with a lacune extending from letter ب to letter م, foll. 175—188, 2—23. Two Tarjī'-bands, fol. 24.

IV. Foll. 30—127 (margins). ديوان شيخ على نقى كمرة, the Dīvān of Shaikh 'Alī Naḳī, of Kamrah.

Beg. آنانكه از سرشك پيا پى حشر كنند

This poet and his brother Ulfatī came of the family of the Shaikhs of Kamrah, a borough situate near Jarbādḳān, in Irac. 'Alī Naḳī was the panegyrist of Shah 'Abbās I. (A.H. 995—1038), and of Ḥātim Beg, who was that king's Vazīr during the early part of his reign. He is mentioned as still alive in the Haft Iḳlīm, a work written A.H. 1002. He died, according to Ṭāhir Naṣrābādī, fol. 176, in A.H. 1012, or, as stated in the Riyāẓ ush-Shu'arā, fol. 460, A.H. 1013. Dr. Sprenger gives a later date, viz. A.H. 1030 or 1031. See the Oude Catalogue, pp. 91, 514.

Contents: Ḳaṣīdahs, fol. 30 *a*. Ghazals, in alphabetical order, fol. 64 *a*. Rubā'is, fol. 117—127.

V. Foll. 128—154. Select Ghazals from the Dīvān of Fighānī (see p. 651 *a*), in alphabetical order; wanting the latter part of letter م and the rest of the alphabet.

Add. 7827.

Foll. 89; 11¼ in. by 7; 25 lines, 4 in. long; writtten in Nestalik; dated Rabī' II., A.H. 997 (A.D. 1589). [Cl. J. Rich.]

A volume of poetical extracts in Persian and Turkī, including connected series of Ghazals by the following poets: Ḳāsim i Anvār (p. 635 *a*), foll. 16—29. Jāmī (p. 643 *a*), foll. 31—35. Navā'ī (Mīr 'Alī Shīr, p. 366 *a*), by whom are some Tarkīb-bands and a collection of Ghazals entitled غرائب الصغر in Turkī, foll. 41—53. Humāyūn (p. 735 *b*), foll. 54—57. Āṣafī (p. 651 *b*), foll. 78—80.

Add. 7828.

Foll. 54; 7½ in. by 4½; about 17 lines, 4 in. long; in the handwriting of Mr. Rich; dated Dec. 25th, 1803. [Cl. J. Rich.]

A volume of miscellaneous extracts, containing an Arabic notice on the fire-temples, headed من شاهرستان [Shahristānī] عربى, fol. 1. The prologue and epilogue of Ṣad Dar i Naẓm (see p. 48 *b*), fol. 2. Extracts from Khwānd Amīr on the early kings of Persia, fol. 6, from the Bahāristān and Yūsuf u Zulaikhā of Jāmī, fol. 7, from the Zīj i Muḥammad-Shāhī (see p. 460 *b*), fol. 16, from the Futūḥ Ibn A'ṣam (see p. 151 *a*), fol. 21, from the Maḳāmāt of al-Ḥarīrī, fol. 24, from Sa'dī, Ḥāfiẓ, Firdūsī, etc.

Add. 7938.

Foll. 49; 7¾ in. by 5; written in Dīvānī and Nestalik by different hands, apparently in the 16th and 17th centuries.

[Cl. J. Rich.]

Ghazals by Kātibī, Hilālī, Ahī, Aṣafī, Ahlī, Ḥāfiẓ, Jāmī, Shahīdī, Ḥairānī, Saifī, and Ḥairatī, foll. 23—33.

Kaṣīdahs by Kātibī, Khwājūi Kirmānī, and Ibn Ḥusām, foll. 35—46.

The rest of the volume contains forms of letters and poetical extracts in Turkish.

Add. 8149.

Foll. 83; 9 in. by 5¼; 15 lines, 5½ in. long; written in cursive Nestalik; dated 'Aẓīmganj, province of Murshidābād, in the month of Āsin of the Bengali year 1128, the fourth of the reign (of Muḥammad Shāh = A.H. 1134-5, A.D. 1721).

I. Foll. 1—28. قصهٔ امیر المومنین حسن و حسین, history of the Amīr ul-Mūminīn Ḥasan and Ḥusain from their birth to the death of the former, poisoned by Yazīd, and to the martyrdom of the latter in Karbalā.

II. Foll. 29—82. حکایت محمد حنفیه, history of Muḥammad, son of the Ḥanafiyyah, from the time when the tidings of his brother Ḥusain's death reach him to the time when he releases the latter's son, Zain ul-'Ābidīn, from captivity, and finds the charred body of the accursed Yazīd at the bottom of a well.

The above stories are apparently detached portions of a late composition exhibiting the Shī'ah legend in its most exuberant growth.

Add. 8908.

Foll. 218; 9½ in. by 6; 13 lines, 4 in. long; written in cursive Nestalik; dated February, A.D. 1819.

I. Foll. 1—39. The diary of the siege of Ḥaidarābād. See p. 268 *a*.

II. Foll. 40—218. The third volume of the Iḳbāl-Nāmah (see p. 255 *a*), wanting the concluding notices on the Vazīrs and celebrated men of the reign.

Copyist: بختاور سنگه ولد منشی صاحب سنگه ملازم مهاراجه نراندر کرهمت بهادر

Add. 8919.

Foll. 86; 9⅝ in. by 6¼; 14 lines in a page; written in Nestalik, in the 18th century.

I. Foll. 1—13. Alphabetical list of Persian verbs, with their Hindustani equivalents.

II. Foll. 14—22. Alphabetical list of Hindustani verbs, with their Persian equivalents.

III. Foll. 23—86. Lailā Majnūn, by Hātifī. See p. 652 *b*.

Add. 8991.

Foll. 161; 9½ in. by 5; 14 and 16 lines, 2½ and 4 in. long; written in Nestalik, apparently in the 17th century.

I. Foll. 2—126. The Shāhnāmah of Mirzā Ḳāsim Gūnābādī (see p. 660 *a*), wanting four leaves after fol. 97, three single leaves after foll. 113, 117, and 121, and about four at the end.

II. Foll. 127—140. An alphabetical series of Ghazals, by Ṭāhir, طاهر.

Beg. می طپم زبی بالی تا پری کنم پیدا
در بدر هی کردم تا دری کنم پیدا

The series is imperfect at the beginning, and has some other lacunes. The author names in one passage, fol. 135, Ṣāib Tabrīzī, who died A.H. 1088 (see p. 693 *a*), as his

model, and it appears from another line, fol. 128 *a*, that he lived in Isfahan.

III. Foll. 141—161. A fragment of the Inshā of Yūsufī. See p. 529 *a*.

Add. 9697.

Foll. 95; 8⅞ in. by 6¼; 15 lines, 4 in. long; written in Shikastah-āmīz, about the close of the 18th century.

I. Foll. 1—16. Forms of official documents and civil contracts.

II. Foll. 17—54. دستور الصبیان, the Munshi's manual, containing models of letters and official papers.

Author: Shaikh Anīs ud-Dīn, son of Ḳāẓī Na'īm ud-Dīn, of the town of Chanwah, Bardwān, شیخ انیس الدین ولد قاضی نعیم الـدین ساکن قصبه چنوه

Beg. چون حمد و ثنای حضرت افریدکار بیچوچه

The author was, in A.H. 1175, Munshī to Gandarbh-Dās, Nāib Zamīndār of Hijlī. He compiled the present work shortly after, and inserted in it many of his own letters. The present copy is imperfect.

III. Foll. 55—70. Copies of letters written to various officials in Bengal, in the time of Mīr Ja'far and Clive, by a person in the Company's employ.

IV. Foll. 71—95. Fragment of Bahār i Dānish. See p. 765 *b*.

Add. 10,463.

Foll. 28; 10 in. by 6¼; from 12 to 19 lines; dated Ramaẓān, A.H. 1233 (A.D. 1818).

I. Foll. 1—17. Nān u Ḥalvā. See p. 679 *a*.

II. Foll. 18—23. Six Ḳaṣīdahs from the Dīvān of Sa'dī.

III. Foll. 24—27. A fragment of Haft Paikar. See p. 567 *a*.

Add. 10,579.

Foll. 271; 7¾ in. by 4⅞; from 15 to 25 lines; written in Nestalik and Shikastah-āmīz, in India.

I. Foll. 1—48; dated Muḥarram, A.H. 1096 (A.D. 1684).

A commentary on some difficult verses of the first part of Iskandar Nāmah (see p. 568 *a*).

Author: Ḥāmid B. Jamāl Bukhārī ul-Ḥasanī ul-Jaunfūrī, حامد بـن جمال بخاری الحسنی الجونـفوری

Beg. حمد بی نهایت و سپاس بیغایت مرحضرت

The work is dedicated to Farīd ud-Dīn Abul-Muẓaffar Shīr Shāh (A.H. 946—952). It is mentioned in the St. Petersburg Catalogue, p. 439, under the title of کشف الدقائق.

II. Foll. 49—271; dated Sha'bān, A.H. 1149 (A.D. 1736).

A commentary on some poems of Khāḳānī by Muḥammad Shādiyābādī. See p. 561 *b*. This copy contains only 34 Ḳaṣīdahs.

Add. 10,587.

Foll. 34; 8½ in. by 4½; 13 lines, 2⅛ in. long; written in Nestalik and Shikastah-āmīz; dated A.H. 1175 (A.D. 1761-2).

I. Foll. 1—9. Mi'rāj ul-Khayāl. See p. 738 *a* and 803 *a*.

III. Foll. 10—34. Sūz u Gudāz. See p. 674 *a*.

Add. 11,633.

Foll. 242; 8¾ in. by 5; 19 lines, 3¾ in. long; written in cursive Nestalik, apparently in the 17th century.

I. Foll. 2—81. واقعات مشتاقی "Memorable events of Mushtāḳī," a collection of detached narratives and anecdotes relating to the sovereigns of the Lodi, Timuride, and Sūr dynasties.

Author: Mushtāḳī, commonly called Rizḳ Ullah, مشتاقی عرف رزق الله

Beg. حمد و ثنای مر بادشاهی را که خطبه احدیت

Shaikh Rizḳ Ullah, of Dehli, the eldest son of a well-known devotee, Shaikh Sa'd Ullah (the grandfather of Shaikh 'Abd ul-Ḥaḳḳ Dihlavī; see p. 14 *a*), was born A.H. 897, and became, as a child, the Murīd of a renowned saint, Shaikh Muḥammad Maikan, of Milāvan (a town near Ḳinnauj), who died A.H. 906. Rizḳ Ullah led the wandering life of a Faḳīr, and associated with thousands of holy Shaikhs. He was deeply versed in the history of saints and kings, and died at the age of ninety-two years, A.H. 989, leaving several poetical compositions in Hindī and Persian. In the former he took the name of Rājan, while in the latter he adopted the takhalluṣ Mushtāḳī. See notices of his life by his nephew 'Abd ul-Ḥaḳḳ, in Akhbār ul-Akhyār, foll. 142, 215, and in his memoirs, Or. 1696, fol. 84. Compare Riyāẓ ul-Auliyā, fol. 121, Tārīkh i Khānjahānī, fol. 4, and Dorn, History of the Afghans, p. 3.

An account of the work, with copious extracts, is given in Elliot's History of India, vol. iv. pp. 534—557. A translation is preserved in manuscript, Add. 20,773, foll. 128—187.

The contents are arranged under the following heads: Bahlūl Lodī, fol. 3 *a*. Sikandar Lodī, fol. 8 *a*. Ibrāhīm Lodī, fol. 40 *b*. Bābar, fol. 42 *a*. Humāyūn, fol. 44 *b*. Akbar, fol. 45 *b*. Shīr Shāh Sūr, fol. 46 *a*. Islām Shāh, fol. 56 *b*. Ibrāhīm, fol. 60 *b*. Character and rule of Islām Shāh, fol. 74 *a*. Muḥammad Shāh, called 'Adlī, fol. 76 *b*. Ghiyāṣ ud-Dīn Khiljī, of Mandū, fol. 79 *b*.

The present copy breaks off in the last section, fol. 81 *b*; it wants about twelve folios.

II. Foll. 82—242. A portion of Zubdat ut-Tavārīkh (see p. 224 *b*), corresponding to foll. 151—376 of Add. 10,580.

The last page, containing a subscription dated A.H. 1089, is by a later hand.

Add. 12,560.

Foll. 203; 9 in. by 5; 15 lines, 3⅛ in. long; written in Nestalik, with gold-ruled margins; dated Sha'bān, A.H. 1228 (A.D. 1813).

I. Foll. 2—83. Majma' uṣ-Ṣanā'i'. See p. 814 *b*, xiii.

II. Foll. 84, 85. Reply of Mullā Muḥammad Ṭāhir Ghanī (see p. 692 *a*) to a charge of plagiarism founded on the discovery of a verse of his in a copy of the Tārīkh i Badāonī (see p. 222 *b*).

III. Foll. 85—103. Firdausiyyah, by Ṭughrā. See p. 742 *b*, ii.

IV. Foll. 104—121. Panj Ruḳ'ah and Mīnā Bāzār, by Ẓuhūrī. See p. 742 *a*, v. iv.

V. Foll. 122—134. گل کشتی, a Maṣnavī on the art of wrestling, by Mīr Najāt.

Beg. در کپ عشق هر آن نامه که دلخواه بود

Mīr 'Abd ul-'Al Najāt, son of Mīr Muḥammad Mūmin, a Ḥusainī Sayyid of Isfahan, is described as a skilled accountant and consummate wit. He began life as Mustaufī of the Ṣadr Mīrzā Ḥabīb Ullah, discharged the same office in Astrābād, and was employed as secretary by Shāh Sulaimān and Shāh Sulṭān Ḥusain. He was about thirty years of age in A.H. 1076 (see Ḳiṣaṣ ul-Khāḳānī, fol. 168), and as he reached, according to Ḥazīn, Oude Catalogue, p. 137, the age of eighty years, he must have died about A.H. 1026. See Ṭāhir Naṣrābādī, fol. 254, Ātashkadah, fol. 86, and the Oude Catalogue, p. 512.

The author of the Riyāẓ ush-Shu'arā, fol. 470, reflects severely on the low tone of Najāt's compositions, and says, that he shares

with Zulālī (p. 677 *a*), Jalāl Asīr (p. 681 *b*), and Shaukat of Bukhārā (who lived in Khorasan and afterwards in Isfahan, and died A.H. 1107; see Mir'āt Jahānnumā, fol. 362), the blame of having debased poetry by lowering it to the level of vulgar speech and trivial jokes.

The date of composition, A.H. 1112, is expressed by the following chronogram in the epilogue:

غنچه گل که بود بر سر دل تاریخست

The poem has been elucidated in India by two commentators, Ārzū and Ratan Singh, and has been printed in Lucknow, A.H. 1258. Copies are noticed in Ouseley's Catalogue, No. 258, and the Munich Catalogue, p. 4.

VI. Foll. 134—140. سیزده بند, a satire by Ḥakīm Sharaf ud-Dīn Shifā'ī, imperfect at the end.

Beg. ای صدر نشین گشته در ایوان

Iskandar Beg, who calls the author Ḥakīm Tīmūr Shifā'ī, of Isfahan, speaks of him, 'Ālam-ārāi, fol. 243, as a distinguished physician, wit, and poet, a favourite companion of Shāh 'Abbās I., but universally dreaded for his malignant epigrams and ruthless satire. He adds that he died in Isfahan, A.H. 1037. According to others his original name was Sharaf ud-Dīn Ḥasan. See Ṭāhir, fol. 158, Mir'āt i Jahānnumā, fol. 362, Riyāẓ ush-Shu'arā, fol. 237, Ātashkadah, fol. 100, the Oude Catalogue, p. 570, and Haft Āsmān, p. 134.

Shifā'ī's Dīvān is described in the Vienna Catalogue, vol. i. p. 600.

VII. Foll. 141—168. Extracts from Niẓāmī's poems and Firdūsī's Shāhnāmah.

VIII. Foll. 169—177. Love-letters of Duvalrānī and Khiẓr Khān, from the poem of Amīr Khusrau. See p. 612 *a*, xiv.

IX. Foll. 177—185. Extract from Vīs u Rāmīn, a Maṣnavī by Fakhrī Jurjānī.

Beg. جو رامین دید کورا دل بیازرد

Fakhr ud-Dīn As'ad Jurjānī composed this poetical version of a romance, originally written in Pehlevi, in Isfahan, about A.H. 440, at the request of 'Amīd ud-Dīn Abul-Fatḥ Muẓaffar, of Nīshāpur, who governed Isfahan for Sultan Tughrul, the founder of the Saljūḳ empire. See Guzīdah, fol. 242, Ḥabīb us-Siyar, vol. ii., Juz 4, p. 85, Haj. Khal. vol. vi. p. 468, and Haft Iḳlīm, fol. 465, the Oude Catalogue, p. 338, and Haft Āsmān, p. 17.

The poem has been published, from a defective copy, in the Bibliotheca Indica, 1864. Extensive extracts are given in the Riyāẓ ush-Shu'arā, fol. 323, and Khulāṣat ul-Afkār, fol. 209. An analysis of the contents by K. H. Graf is to be found in the Zeitschrift der D. Morgenl. Gesellschaft, vol. 23, pp. 375—433.

The present extract corresponds to pp. 248—252, 261—269 of the printed edition, from which, however, it differs very considerably.

X. Foll. 186—197. Love-letters of Lailā and Majnūn, from Niẓāmī's poem. See p. 566 *b*.

XI. Foll. 200—203. Ghazals by Hilālī. See p. 656 *a*.

On the fly-leaf is written: "Purchased of W. Campbell Richley, a soldier, who stated it to have been part of the plunder found within the fortress of Ghuznee, when captured by the English troops under Sir John Keane, in 1839."

Add. 14,374.

Foll. 109; 9 in. by 7¾; 15 lines, 4½ in. long; written in Nestalik, late in the 18th century.

I. Foll. 2—11. Life of Bībī Juliana, endorsed احوال بیبی جلیانا

Beg. ستایش و نیایش احدیرا که صانع جزو کل

The author, كستن برويت (Gaston Bruit), states that Monsieur Gentil, at whose request he had written this account, had come to India in A.H. 1165, twenty-two years before the date of composition (which therefore must be A.H. 1187), and, having entered the service of Shujā' ud-Daulah, had been settled for the last twelve years in Faiẓābād.

Colonel Jean-Baptiste Joseph Gentil, the able assistant of Shujā' ud-Daulah in the organization of his army, left India shortly after that prince's death (A.H. 1188), and died in his native town, Bagnols, in a state of great poverty, in 1799. See Langlès, Bibliothèque Universelle.

According to the present memoir, Bībī Juliana had been captured as a child, with three thousand Portuguese, in the early part of Shāhjahān's reign, and given as a slave to one of the ladies of the court. Having been married to a European, who soon after fell in battle, she was attached to the household of Prince Mu'aẓẓam (afterwards Bahādur Shāh) and his mother, whom she served with singular devotion during their long confinement. After the prince's accession she rose to a position of great trust and influence, and maintained it during the early part of the reign of Muḥammad Shāh, whose deliverance from the galling yoke of the Sayyids she is said to have obtained by means of a vow to S. John.

She died at Dehli, in great repute of sanctity, some years after that event (according to Tārīkh i Muḥammadī, fol. 277, in Rabī' I., A.H. 1147), when a relative, Bībī Pasquale پسکوله, succeeded to her office and assumed her name.

A French translation of the work by Prof. E. H. Palmer will be found in the Nouvelles Annales des Voyages, 1865, tom. ii. pp. 161—184, and a notice on Juliana in Gentil's Mémoires sur l'Indoustan, pp. 367—380.

II. Foll. 12—80. Memoirs of Shaikh Ḥazīn. See p. 381 *a*.

Add. 16,701.

Foll. 126; 8 in. by 5; 15 lines, 3 in. long; written in Nestalik; dated Ẕulḳa'dah, the sixth year of Farrukhsiyar (A.H. 1129, A.D. 1717). [Wm. Yule.]

I. Foll. 1—91. Ẕikr ul-Mulūk, by 'Abd ul-Ḥaḳḳ Dihlavī. See p. 223 *b*.

Copyist: عبد الحليم خيرابادى

II. Foll. 92—126. Account of Aurangzīb's victories over Jasvant Singh and Dārā Shikūh, from the 'Ālamgīr Nāmah (see p. 266 *b*); corresponding to pp. 59—105 of the Calcutta edition.

Add. 16,703.

Foll. 111; 9 in. by 5½; 15 and 17 lines, about 3 in. long. [Wm. Yule.]

I. Foll. 1—71. نظام التواريخ, a general history of Persia from Adam to A.H. 674.

Author: Ḳāẓī'l-ḳuẓāt Nāṣir ud-Dīn Abu Sa'īd 'Abd Ullah B. Ḳāẓī'l-ḳuẓāt Imām ud-Dīn Abil-Ḳāsim 'Umar B. Fakhr ud-Dīn Abil Ḥasan 'Alī ul-Baiẓāvī, قاضي القضاة ناصر الدين ابو سعيد عبد الله بن قاضي القضاة امام الدين ابى القاسم عمر بن فخر الدين ابى الحسن على البيضاوى

Beg. حمد بى نهايت و شكر بى غايت مبدعى را

The author, whose well known commentary upon the Coran (see the Arabic Catalogue, p. 64), has made the name familar in Europe, was the son of Imām ud-Dīn Abul-Ḳāsim 'Umar, who, as stated in the present work, fol. 62, held the office of chief judge قضا الممالك in the kingdom of Fārs under the Atābak Abu Bakr B. Sa'd. Nāṣir ud-Dīn, who also discharged the functions of Ḳāẓī in Shīrāz, spent the latter part of his life in Tabrīz, where he died, according to the Vāfī bil-Wafayāt, fol. 99, A.H. 685. A later date, however, A.H. 692, is assigned to his death by al-Yāfi'ī (see Ḥabīb us-Siyar, vol. iii., Juz 1, p. 77), and Ḥamd Ullah Mustaufī

who mentions the Niẓām ut-Tavārīkh as one of his sources, states that the author died after A.H. 710.

In a short preface written on the 21st of Muḥarram, A.H. 674, Baiẓāvī says that, having composed in early life works on every branch of the sacred sciences, he now proposed to write a compendium of the history of Iran from Adam to his own time.

The work is divided into four Ḳisms, as follows: I. Prophets, saints, and kings, from Adam to Noah, fol. 3 *b*. II. Early kings of Persia, in four dynasties, fol. 6 *b*. III. The early Khalifs, the Umayyades, and Abbasides, fol. 32 *a*. IV. Dynasties contemporary with the Abbasides, viz. Ṣaffāris, fol. 46. Sāmānis, fol. 47 *a*. Ghaznavis and Ghūris, fol. 48 *a*. Dailamis, fol. 51 *b*. Saljūḳis, fol. 56 *a*. Salghuris, fol. 59 *a*. Ismā'īlis, fol. 64 *b*. Khwārazmis, fol. 66 *a*. Moghuls, fol. 67 *b*.

The time of composition is fixed not only by the date given in the preface, but also by the author's statement that the Salghuri dynasty had ruled 131 years from its origin, in A.H. 543, to the "current year," which must therefore have been A.H. 674.

The last section, however, has a conclusion of later date than the preface, but apparently also due to the author, in which Abāḳā Khān is spoken of as dead, and the Ṣāḥib Dīvān as being still at the height of his power. It must therefore have been written between A.H. 680 and 683. The same conclusion is found in another copy, Or. 1583.

A further continuation, foll. 69 *b*—71, ending with the accession of Ghāzān Khān, A.H. 694, in whose reign it was written, cannot be ascribed to Baiẓāvī. This latter appendix occurs also in another MS., Or. 1859, foll. 98—102. There is also an addition of later date than the conclusion in the account of the Salghuris, for it is brought down to the death of Abish Khātūn, A.H. 686.

The contents of the Niẓām ut-Tavārīkh have been fully stated by S. de Sacy, Notices et Extraits, vol. iv. pp. 672—695, Hammer, Jahrbücher, vol. 81, Anzeigeblatt, p. 37, and Sir H. Elliot, History of India, vol. ii. pp. 252—258. See also Haj. Khal., vol. vi. p. 354. Copies are mentioned in Stewart's Catalogue, p. 7, Uri, p. 215, Ouseley's MSS., No 686, Leyden Catalogue, vol. iii. p. 1, Vienna Catalogue, vol. ii. p. 60, and Upsala Catalogue, p. 162. A Turkish translation, in which the history is brought down to A.H. 973, is preserved in Add. 6020. Another is noticed in Krafft's Catalogue, p. 91.

The present copy is apparently of the 16th century, but the latter portion, foll. 55—71, which is by a later hand, is dated A.H. 1072 (A.D. 1662).

II. Foll. 72—91. A versified abstract of Indian history, from the time of the Muhammadan conquest to A.H. 1133, by 'Abd ullah Yaḳīn, عبد الله يقين

Beg. الحمد الله الذي سلطانه في الدهر دام
يفعل ما شاء في جبروته الافهام هام

The whole poem is on the same rhyme. It was written, as stated in the prologue, at the request of Ṣābit Ḳadam Khān, an amīr of the court of Muḥammad Shāh.

In the concluding lines the author claims descent from the Moghul Chākui Purlās چاکوی برلاس, the grandson of Ḳarāchār, and gives A.H. 1133 as the date of composition.

Shāh Yaḳīn is mentioned in Hamīshah Bahār as 'now' (*i.e.* A.H. 1136) living in Dehli. See the Oude Catalogue, p. 130.

The present copy is dated in the 28th year of Muḥammad Shāh (A.H. 1158, A.D. 1745).

III. Foll. 92—111. مرآة المراتب واسباب المغفرة, a treatise on the attributes of God as expressed by His names.

Author: Bāyazīd [B.] Ibrāhīm, بايزيد ابراهيم.

Beg. حمد بي قياس وسپاس بي انتها مر حضرت

The work is divided into several sections called مرتبة. The present copy appears to be of the 16th century.

Add. 16,779.

Foll. 583; 10¼ in. by 6¼; 17 lines, 3½ in. long, and 38 lines in the margins; written in fair Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century. [Wm. Yule.]

I. Foll. 3—583. Divān i Shams i Tabrīz. See p. 593 *a*.

Beg. اي طايران قدس را عشقت فزوده بالها
در خرمن سوداي تو روحانيانرا حالها

At the end of the alphabetical series of Ghazals are found some Tarjī'-bands, fol. 552 *b*, and a few Rubā'is, fol. 578 *b*.

The margins, which form a consecutive text, contain:—

II. Foll. 3—151. The Dīvān of Sanā'ī (see p. 551 *a*), with a prose preface beginning:
سپاس و ستايش مبدعى را كه بسخن پاك سخن دان

The author states that he had been induced to collect his poem by the instances of his friend, Ra'īs Aḥmad B. Mas'ūd.

The Dīvān begins on fol. 12 *a*, with a long Ḳaṣīdah, the first line of which is

طلب اى عاشقان خوش رفتار
طرب اي نيكوان شيرين كار

This poem is quoted by Daulatshāh, fol. 50 *a*, and in the Haft Iḳlīm, fol. 132.

III. Foll. 155—166. Some Ghazals by Amīr Sayyid 'Alī Hamadānī, who uses both 'Alī and 'Alā'ī as his takhallus. See p. 447 *b*.

Beg. اى كرفتاران عشقت فارغ از مال و منال
والهان حضرتت را از خود وجنت منال

IV. Foll. 166—181. Ghazals by Sayyid Muḥammad Nūrbakhsh, who has been already mentioned, p. 650.

Beg. زتاب عكس رويت شد خور سركشته هر جاى

At the end are some Rubā'is, fol. 175 *b*, and Maṣnavīs, fol. 176 *b*.

V. Foll. 187—319. The Dīvān of Ḳāsim i Anvār. See p. 635 *b*.

Add. 16,800.

Foll. 63; 5¾ in. by 3; 11 lines, 1⅞ in. long; written in fair Nestalik, with two 'Unvāns and gold-ruled margins, apparently in the 17th century. [Wm. Yule.]

I. Foll. 1—55. The third Daftar of Silsilat uẕ-Ẕahab. See p. 644 *b*.

II. Foll. 56—63. جميليه, "Jamiliyyah," a tract, in Maṣnavī rhyme, on the filiation of the Nakshabandi order.

Beg. بعد حمد خدا و نعت نبى
كوش كن در رة خدا طلبى

The author, whose name does not appear, enumerates five successive heads of the order from Khwājah Aḥrār, who died A.H. 895, to his own time. From this it may be conjectured that he wrote in the latter half of the 11th century of the Hijrah. The title is contained in the following line at the end:
بكتابت چو آمد اين منظوم بجميليه كردمش موسوم

Sir Gore Ouseley's name is written on the first page of the MS.

Add. 16,806.

Foll. 89; 9½ in. by 5¾; written by various hands, apparently in India, in the 17th and 18th centuries. [Wm. Yule.]

I. Foll. 1—18. نصاب الصبيان, an Arabic-Persian vocabulary. See p. 504 *a*.

II. Foll. 19—69. A portion of the Dīvān of Ḥāfiẓ, extending from letter ش to ي.

III. Foll. 70—77. An extract headed نصليست در روايات و نقلها و نصايح, and beginning with an anecdote relating to Anīsī Shāmlū, a poet who lived at the court of 'Alī Ḳulī Khān, governor of Herat, and died in Burhānpūr, A.H. 1014 (see Blochmann, Ain i Akbari, p. 578). It consists chiefly of Muḳaṭṭa'āt by Ibn Yamīn (Amīr Fakhr ud-Dīn Maḥmūd of Faryūmad, who died A.H. 745; see Taḳī, Oude Catalogue, p. 18),

and of miscellaneous anecdotes classed under the headings of modesty, meekness, justice, beneficence, patience, and love.

IV. Foll. 78—89. Ṭarīḳ 5 of Ḳism I. of the Tuḥfat ul-Mūminīn (see p. 476 *b*).

The volume bears the stamp of General Claud Martin (see p. 2 *a*).

Add. 16,819.

Foll. 217; 9½ in. by 6¼; from 21 to 24 lines, 4¾ in. long; written in Shikastah-āmīz, about A.H. 1152 (A.D. 1739). [Wm. Yule.]

I. Foll. 1—4. Extracts from Akhlāḳ i Manṣūrī اخلاق منصوری, by Mīr Ghiyāṣ ud-Dīn Manṣūr.

The author was the son of the celebrated philosopher Mīr Ṣadr ud-Dīn Muḥammad of Shirāz. He held for some time the office of Ṣadr under Shāh Ṭahmāsp, but resigned it in consequence of his orthodoxy having been impugned by the Mujtahid Shaikh 'Alī B. 'Abd ul-'Al, and retired to Shirāz, where he died A.H. 948, leaving numerous philosophical and scientific works enumerated in the Majālis ul-Mūminīn, fol. 380.

The contents have been stated in the Jahrbücher, vol. 81, Anzeige Blatt, p. 29, and in the Vienna Catalogue, vol. iii. p. 292.

II. Foll. 5—54. Majlis 4—11 of Abvāb ul-Jinān, ابواب الجنان, an ethical work based on the Coran and the moral precepts of the Imāms, by Mīrzā Muḥammad Rafī' Vā'iẓ Ḳazvīnī, who died about A.H. 1105; see p. 698 *a*.

The work, which is divided into a Muḳaddimah and sixteen Majlis, has been lithographed in Teheran A.H. 1274, and in Lucknow 1868. The edited portion, however, is described by the author at the end as forming the first only of eight Bābs, which the entire work, according to its title, was intended to comprise. In the former of the above editions the preface contains a eulogy upon the reigning sovereign Shāh 'Abbās II. (A.H. 1052—1077). The present fragment corresponds to pp. 52—189 of the Teheran edition.

A copy is described, without author's name, in the Vienna Catalogue, vol. iii. p. 293.

III. Foll. 55—73. Nikāt i Mīrzā Bīdil; see p. 745 *b*.

IV. Foll. 81—86. Lavā'iḥ by Jāmī; see p. 44 *a*.

V. Foll. 89—95. میرزا نامه, the book of the Mīrzā, or perfect gentleman, containing rules of good manners.

Beg. قلمی سرکنم بنام خدا میرزا نامه را کنم انشا

The work, which is anonymous, was apparently written in India.

VI. Foll. 97—149. A collection of letters and other compositions in ornate prose, without title or preface.

The author's name, Muḥammad Khalīl محمد خلیل, occurs incidentally on foll. 136 *a*, 147 *a*; and it appears from another passage, fol. 116 *b*, that his takhalluṣ was صاحب, and his surname (laḳab) مخبر. Several letters addressed by him to Zīb un-Nisā Begam, the eldest daughter of Aurangzīb, seem to show that he was attached to that princess's service. There is also one written to her brother, Shāhzādah Muḥammad A'ẓam, fol. 142 *a*, and another to Aurangzīb's head secretary, Mullā Makhdūm Fāẓil Khān, fol. 147 *a*. That amīr received the title of Khān in A.H. 1095, and died in 1099. See Māaṣir ul-Umarā, fol. 406. The letter addressed to him must have been written between those two dates.

VII. Fol. 150. Copy of a letter written by Shāhjahān to Shāh 'Abbās I. at the time of his reconciliation with Jahāngīr and his return to Māndū (A.H. 1032).

VIII. Foll. 153—155. اعتقاد نامه, a short exposition in Maṣnavī rhyme of the Muḥammadan creed, probably by Jāmī (see Bibliotheca Sprenger., No. 591—3).

Beg. بعد حمد خدا و نعت رسول
بشنو این نکته را بسمع قبول

IX. Foll. 175—180. Medical advice, in verse, by Yūsufī. See p. 475 *b*.

Beg. ای که داری تندرستی از در حکمت درآ

The last couplet contains the date of composition, A.H. 913, expressed by the words فواید اخیار.

The rest of the volume is occupied by short poetical pieces, Persian and Hindustanī, and miscellaneous notices relating to medicine, the interpretation of dreams, and astrology.

Add. 16,821.

Foll. 131; 7 in. by 4⅞; 15 lines, 2⅝ in. long; written in small Shikastah-āmīz, probably in India, in the 17th century. [Wm. Yule.]

I. Foll. 2—99. اشعة اللمعات (see p. 594 *b*), with copious marginal notes.

II. Foll. 100—131. شرح الرباعيات, a commentary by Jāmī on Sufi Rubāʿīs.

Beg. حمدا لاله هو بالحمد حقیق
در بحر نوالش همه ذرات غریق

The author, who gives his name at the end, states in the preface that in his Rubāʿīs on the nature of God and on His various manifestations he had been prevented, by the necessities of rhyme and metre, from giving his thoughts their due development, and had therefore deemed it desirable to add some explanations in prose. See the Oude Catalogue, p. 447, and the St. Petersburg Catalogue, p. 373.

Add. 16,824.

Foll. 266; 9½ in. by 6; 15 lines, 3⅞ in. long; written in Nestalik; dated Zulhijjah, A.H. 1215 (A.D. 1801). [Wm. Yule.]

I. Foll. 1—92. تکمیل الایمان و تقویة الایقان

An exposition of the Sunnī creed.

Author: ʿAbd ul-Ḥakk B. Saif ud-Dīn ut-Turk ud-Dihlavī ul-Bukhārī, عبد الحق بن سيف الدين الترك الدهلوى البخاري (see p. 14 *a*).

Beg. الحمد لله الذى هدانا سواء الطريق

A copy is mentioned in the Munich Catalogue, p. 128.

A Hindustani translation, entitled Sabīl ul-Jinān, has been published in India.

II. Foll. 93—108. A treatise on the use of the quadrant, رساله در اعتمال ربع مجيب

Author: Nūr (B.) Sirāj, نور سراج

Beg. حمد بی نهایت علیمی را و ثنای بی غایت

It is divided into an introduction, nineteen Bābs, and a Khātimah.

III. Foll. 109—165. The history of Shīr Shāh, by ʿAbbās Khān (see p. 242 *b*), with a preamble, which differs from the copy above described.

Beg. هر جنس حمد واهب خالق بریه را سزد

A doxology of four lines is followed by this heading:

طبقه سیوم در ذکر احوال سلطنت شیر شاه سور از قوم لودی افغان

IV. Foll. 166—239. A cosmographical work already described. See p. 417 *a*, ii.

V. Foll. 240—246. Chronological sketch of the Sultans of Dehli from the Muslim conquest to Shāh ʿĀlam.

VI. Foll. 247—254. An account of the course of the river Gomatī, by Fatḥ Chand, son of Udit Rāi, a Kāyath of Balgrām.

Beg. بعد از حمد بیعد احد الصمد

This work was written, as stated in the

preamble, in A.H. 1180, at the request of a Christian priest, only designated as Padre Ṣâḥib.

VII. Foll. 255—266. مجمع البحرين, a treatise on the technical terms of Hindu pantheism and their equivalents in Sufi phraseology.

Author: Dārā Shikūh, دارا شکوه

Beg. بنام انکه او نامی ندارد
بهر نامی که خوانی سر برآرد

In a preface found in another copy, Add. 18,404, ii., the author says that he had embraced the doctrine of the Sufis, and that, having ascertained in his intercourse with Hindu Faḳīrs that their divergence from the former was merely verbal, he had written the present work with the object of reconciling the two systems. He completed it, as stated at the end, in A.H. 1065, when he was forty-two years old. See the Munich Catalogue, p. 140.

Add. 16,825.

Foll. 47; 8½ in. by 5¼; 7 and 9 lines, about 3 in. long; written in Nestalik, apparently in the 17th century. [Wm. Yule.]

I. Foll. 1—9. Forty sayings of Muhammad, with the Persian paraphrase of Jāmī. See p. 17 *a*.

II. Foll. 10—39. Risālah i Khwājah 'Abd Ullah Anṣārī (see p. 35 *a*); dated Zulḥijjah, A.H. 1048 (A.D. 1639).

III. Foll. 40—47. A religious tract, the author of which designates himself, as in the preceding, by the name of 'Abd Ullah.

Beg. بسمك القدوس قدسني مني الهى اين چه فضل است

It is endorsed رسالهٔ سید علی همدانی. See p. 447 *b*.

Add. 16,832.

Foll. 442; 11 in. by 6½; 19 lines, 3¾ in. long; written in Naskhi, Nestalik, and Shikastah-āmīz, from A.H. 1165 to 1174 (A.D. 1751—1761). [Wm. Yule.]

Sufi and Shī'ah tracts, in Arabic and Persian, collected and transcribed by Sayyid 'Alī Naḳī Khān B. Sayyid Abu Ṭālib ul-Ḥusainī ul-Mashhadī, who dates successively from Radaulī, Lucknow, Faiẓābād, Ilāhābād, Aḥmadnagar, Fatḥpūr, Shāhjahānābād, and Lucknow.

On fol. 7 is an autograph note of the poet Ḥazīn (see p. 372 *b*), stating that he had perused this valuable collection on the fifteenth of Rajab, A.H. 1172, and had given it the name of الفوائد العليه.

Foll. 2—4 contain some verses of another poet, Matīn (who died A.H. 1175; see the Oude Catalogue, p. 487), the last of which is a chronogram on the birth of a son of the collector, dated Ilāhābād, A.H. 1172.

A table of contents has been prefixed by 'Alī Naḳī Khān on fol. 7 *b*.

I. Foll. 8—22. حق اليقين فى معرفة رب العالمين, a treatise, in eight Bābs, on God and His attributes, man's free will, and future life, by Maḥmūd Shabistarī (see p. 608 *b*, and Haj. Khal., vol. iii. p. 79).

Beg. اي پيداتر از هر پيدائى و اى اشكاراتر

II. Foll. 22—24. رقعات بايزيد بسطامى, letters on Sufi subjects, ascribed to Bāyazīd Basṭāmī (Abu Yazīd Ṭaifūr, who died A.H. 261; see Ibn Khallikān's translation, vol. i. p. 662, Nafaḥāt ul-Uns, p. 62, and Majālis ul-Mūminīn, fol. 287).

III. Foll. 24—34. Commentary of Jalāl ud-Dīn Davānī (see p. 442 *b*) on a Ghazal of Ḥāfiẓ, beginning:

در همه دير مغان نيست چو من شيدائى

IV. Foll. 34—62. Commentary of Jāmī on the mystic poem of Ibn Fāriẓ. See p. 808, Add. 7649, ii.

V. Foll. 62—73. Jāmī's Lavā'iḥ. See p. 44 *a*.

VI. Foll. 73—77. نكات عشره, ten observa-

tions on man considered as a manifestation of God, by Ni'mat Ullah Valī (see p. 634 *b*).

Beg. الحمد لله الذى عيّن اعيان العالم بعين وجوده

VII. Foll. 77—81. مجمع الاسرار, a Sufi tract in thirteen sections called 'Asrār,' by the same author.

Beg. از مبداء و از معاد بشنو خبرى

VIII. Foll. 81—86. شرح فاتحة الكتاب, a commentary upon the Fātiḥah, by the same.

Beg. الحمد لله الذى نوّر قلوب اوليائه بانوار العرفان

IX. Foll. 86—105. طعن بر مجتهدين, a tract addressed to the doctors of the Law, rebuking them for their hatred of Darvīshes, by Ṣadr ud-Dīn Muḥammad ush-Shīrāzī.

Beg. سپاس وستايش بى انتها پروردكاري را سزاست

Mullā Ṣadr ud-Dīn Muḥammad B. Ibrāhīm Shīrāzī, commonly called Mullā Ṣadrā, a pupil of Mīr Bāḳir Dāmād, is regarded in Persia as the most eminent philosopher of his time. He died in Baṣrah, on his way to Mecca, in A.H. 1050. See Zīnat ut-Tavārīkh, fol. 554, and Gobineau, Religions de l'Asie, p. 84. He is often confounded with Mīr Ṣadr ud-Dīn Muḥammad B. Mīr Ghiyāṣ ud-Dīn Manṣūr Shīrāzī, an earlier philosopher and theologian. The latter, born in Shīrāz A.H. 828, was slain, as stated in the Majālis ul-Mūminīn, by the Bāyandarī Turkomans. A.H. 903.

X. Foll. 105—133. الواردات القلبية, an Arabic tract by the same writer; see the Arabic Catalogue, p. 401.

XI. Foll. 133—137. ده قاعده, the ten rules of contemplative life, by Amīr Sayyid 'Alī Hamadānī (see p. 447 *b*).

Beg. حمد و ثناى نا متناهى پروردكاريرا كه استحكام

It is evidently translated, but without acknowledgment, from the Arabic work of Najm ud-Dīn Kubrā, which is found further on, foll. 342—344 (see the Arabic Catalogue, p. 401, viii.).

XII. Foll. 137—145 چهار عنوان, a Sufi tract, by Bābā Afẓal ud-Dīn Kāshī.

Beg. الحمد لله رب الارباب و مسبب الاسباب

Afẓal ud-Dīn Muḥammad, of Kāshān, a renowned Sufi and poet, is mentioned in the Atashkadah, fol. 107, as a contemporary of Naṣir ud-Dīn Ṭūsī, who composed verses in his praise, and who was, according to the Riyāẓ ush-Shu'arā, fol. 13, his sister's son. He died, as stated by Taḳī Kāshī, Oude Catalogue, p. 17, A.H. 707. The following works are ascribed to him in the Haft Iḳlīm, fol. 384: جاودان نامه, ره انجام نامه, مدارج الكمال, عرض نامه, and انشا نامه, the first three of which are noticed by Haj. Khal., vol. v. p. 469, vol. iii. p. 515, vol. ii. p. 582. The story of his having been carried away to Ghaznīn by Sultan Maḥmūd Ghāzī, which is related in the same work, and would make him three centuries earlier, must refer to another person. The Rubā'is of Afẓal Kāshī are mentioned in Ouseley's Catalogue, No. 90.

The present tract is avowedly derived from the Kīmiyāi Sa'ādat of Ghazālī, a work written about A.H. 500. See p. 37 *a*.

XIII. Foll. 146—162. اوصاف الاشراف, a treatise on spiritual life, by Muḥammad B. Muḥammad B. Ḥasan uṭ-Ṭūsī (Naṣir ud-Dīn; see p. 525 *b*).

Beg. سپاس بيقياس بارخدايرا بسبب انكه هيچ عقل را

The author wrote it, as stated in the preface, some time after his Akhlāḳ i Nāṣirī (see p. 441 *b*), by desire of the Ṣāḥib Dīvān, Muḥammad B. Bahā ud-Dīn Muḥammad ul-Juvainī.

See Stewart's Catalogue, p. 44, No. 80, and Fleischer, Dresden Catalogue, No. 348.

XIV. Foll. 163—296. كلمات مكنونه, one hundred sayings of Imāms and Sufis, in Arabic, with comments in Persian prose and verse.

Author: Muḥammad B. Murtaẓā, called Muḥsin, محمد بن مرتضى المدعو بمحسن

Beg. الحمد لله الاول فى اخريته الاخر فى اوليته

Muḥsin, of Kāshān, whose original name was Muḥammad B. Murtaẓā, and poetical surname Faiẓ فيض, was a disciple of Mullā Ṣadrā (see above, art. ix.), who gave him his daughter in marriage. He was called from Kāshān to Isfahan, in A.H. 1067, by Shāh 'Abbās II., who took great delight in his society. He followed his celebrated master in the attempt of reconciling Sufism with orthodoxy, and wrote no less than seventy-six works and tracts on theological subjects, besides a Dīvān of ten thousand lines. He died in Kāshān after A.H. 1090. See Zīnat ut-Tavārīkh, fol. 554, Ḳiṣaṣ ul-Khāḳānī, fol. 156, Riyāẓ ush-Shu'arā, fol. 346, Atashkadah, fol. 110, and Gobineau, Religions de l'Asie, p. 91.

The date of composition, A.H. 1057, is expressed by the title.

XV. Foll. 296—303. تدقيق التحقيق, a tract on the presence of God in man.

Author: Sayyid Ja'far ur-Rūḥī un-Ni'mat-ullāhī, سيد جعفر الروحى النعمت اللهى

Beg. الله لا اله الا هو الحي القيوم هو الاول والاخر

The date of composition, A.H. 1152, is conveyed in a chronogram at the end. The collector, 'Alī Naḳī Khān, says that he had met the author both before and after that date.

At the end is a commentary by the same writer upon three Sufi verses of Shaikh 'Abd ul-Ḳaddūs Gangūhī (an Indian saint, native of Gangū, who died A.H. 945; see Akhbār ul-Akhyār, fol. 177).

XVI. Foll. 303—319. A tract on resurrection and future life, by Naṣīr ud-Dīn Ṭūsī (see art. xiii.).

Beg. ربنا لا تزغ قلوبنا بعد اذ هديتنا

This work, which is designated in the preface as تذكره, is headed آغاز و انجام. It is divided into twenty chapters (Faṣl).

XVII. Foll. 322—330. Refutation of a work entitled كشف الغطا, commonly known as عرض مكرر, in which the author, 'Abd ul-'Azīz, advocated the paramount claims of Abu Bakr and 'Umar to the Khilāfat.

Author: Ghulām Muḥyu-d-Dīn B. Ghulām Ashraf, poetically surnamed Rif'at, غلام محيى الدين بن غلام اشرف المتخلص برفعت

Beg. الحمد لله رب العالمين ... اما بعد فقير حقير غلام محيى الدين

In the table the work is called رفع شبهه عبد العزيز

XVIII. Foll. 330—344. Three Arabic tracts; see the Arabic Catalogue, p. 401, articles vi.—viii.

XIX. Foll. 344—360. مدارج الكمال, a Sufi work in eight sections called كشايش.

Author: Bābā Afẓal Kāshī.

Beg. اما كشايش در اول كه كوهر مردم

The author states that this is a translation of the work written in Arabic by himself under the same title. See above, art. xii.

XX. Foll. 360—368. انوار الحكمت moral, and religious precepts, by the Imām Muḥammad Ghazālī (see p. 37 *a*).

Beg. الحمد لله الذى نوّر مصابيح القلوب بانوار حكمته

XXI. Foll. 368—378. رساله جبر و اختيار, a tract on necessity and free will, in ten chapters, by Naṣīr ud-Dīn Ṭūsī.

Beg. الحمد لله رب الارباب و مسبب الاسباب

XXII. Foll. 378—381. An Arabic tract on the same subject.

XXIII. Foll. 381—391. A metaphysical tract on consciousness and cognition,

headed روالجام نامه, in three chapters, by Bābā Afẓal Kāshī (see above, art. xii.).

Beg. الحمد لله اصله الحمد و وليه و منتهاه

XXIV. Foll. 391—415. See the Arabic Catalogue, p. 401, art. ix.

XXV. Foll. 415—442. جاودان نامه, a metaphysical tract on self-knowledge and on the beginning and end of being, in four chapters, by Bābā Afẓal Kāshī (see above, art. xii.).

Beg. الحمد لله رب العالمين ... بدانكه اين نامه ايست ازما

The margins, which form a consecutive series, contain :—

XXVI. Foll. 9—38. Gulshan i Rāz; see p. 608 *b*.

XXVII. Foll. 38—83. Zād ul-Musāfirīn; see p. 608 *a*.

XXVIII. Foll. 83—95. Nān u Ḥalvā, by Bahā ud-Dīn ul-'Āmilī; see p. 679 *a*.

XXIX. Foll. 95—100. شير و شكر, "Milk and Sugar," a Ṣufi poem by the same, with a short prose preface.

Beg. اي مركز دايرة امكان
اى زبده عالم كون و مكان

It is mentioned among Bahā ud-Dīn's works in the Ātashkadah.

XXX. Foll. 102 *a*—220 Arabic poems and tracts: see the Arabic Catalogue, p. 402, artt. x.—xxvi.

XXXI. Foll. 230—241. A commentary upon the Lama'āt of Fakhr ud-Dīn 'Irāḳī (see p. 594 *b*).

Beg. سپاس و ستايش پرورد كاري را كه پرتوى از لمعات

The commentary is called in the subscription ضو اللمعات. In another copy, Add. 16,839, fol. 56, the author's name is given. It is Ṣā'in ud-Dīn 'Alī Tarikah (see p. 42 *a*), and the date of composition, stated at the end, is A.H. 815. See Haj. Khal., vol. v. p. 335.

XXXII. Foll. 242—296. Arabic tracts; see the Arabic Catalogue, p. 403, artt. xxvii.—xxxiii.

Add. 16,837.

Foll. 510; 12½ in. by 7; 21 lines, 4 in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins; apparently in the 17th century. [Wm. Yule.]

A large collection of Sufi tracts, several of which bear the name of the celebrated saint and prolific Sufi writer, Shāh Ni'mat Ullah Valī (see p. 634 *b*), whose life is also inserted, foll. 339—354. It may be presumed that those which are anonymous are due to the same author.

I. Foll. 1—24. A tract without title or author's name, endorsed مجمع الفتوح, and consisting of Sufi comments, in prose and verse, on detached verses of the Coran. It begins with the first verse of the Sūrat ul-Fatḥ, or chap. xlviii., انا فتحنا لك فتحا مبينا, which is followed by an exposition of three kinds of فتوح, or revelations.

II. Foll. 25—59. A commentary on the Lama'āt of Fakhr ud-Dīn 'Irāḳī (see p. 594 *b*).

Beg. الحمد لله الذى نور وجه جبينه بتجليات الجمال

Passages of the text marked with the letter ع (*i.e.* عراقى) alternate with comments distinguished by the letter ن (*i.e.* نعمة الله).

III. Foll. 61—100. A commentary on a portion of the Fuṣūṣ ul-Ḥikam of Muḥyi ud-Dīn Ibn ul-'Arabī (see Haj. Khal., vol. iv. p. 424).

Beg. بدان اي سالك مسالك طريقه كه بزبان اهل حقيقه

IV. Foll. 101—118. Explanation of some difficult verses in the same work.

Beg. الحمد لله والصلوة ... يا اخى ايدك الله بروح الارواح اعلم

V. Foll. 119—128. Another commentary upon the same work, endorsed جواهر ترجمه نقوش فصوص الحکم

Beg. الحمد لله ... حمدی که سزای او بود او کوید

VI. Foll. 129—168. A Persian paraphrase of the Iṣṭilāḥāt uṣ-Ṣūfiyyah of Kamāl ud-Dīn 'Abd ur-Razzāḳ Kāshī, endorsed شرح اصطلاحات وسیط شیخ کمال الدین عبد الرزاق کاشی, see the Arabic Catalogue, p. 400 *a*.

Beg. سپاس بی قیاس حضرت واجب الوجودی را که خواص امت

From the concluding lines it appears that the work had been written down from the dictation of Ni'mat Ullah.

VII. Foll. 169—175. A Sufi tract, with the heading رساله نکات در تحقیق وجود

Beg. الحمد لله ... قال اهل الحق الموجود ما له تحقق

VIII. Foll. 176—180. A tract on various kinds of knowledge, endorsed معرفات.

Beg. الحمد لله ... قال الله تعالی سنریهم آیاتنا فی الآفاق

IX. Foll. 181—189. A metrical paraphrase of the Sufi aphorisms, واردات, of Imām 'Abd Ullah Yāfi'i, by his disciple Ni'mat Ullah Valī, with the heading ترجمات واردات امام عبد الله یافعی

Beg. الحمد لله ... این عنایت بین که باما کرد الطاف خدا

X. Foll. 190—191. The treatise of the soul, رساله نفس

Beg. الحمد لله ... قال الله تعالی ان النفس لامارة بالسوء

XI. Foll. 122—196. Maṡnavīs of Shāh Ni'mat Ullah. The first has the heading تراش نامه, and begins:

ای نهانی طالب فقر و ادب
کرطلبکاری بیا از خود طلب

XII. Foll. 198—206. Short tracts endorsed: بشارت نامه در میان ذوق, رساله روح, رساله نکات در حواس, رساله صفات مهدی, و شرب

XIII. Foll. 207—211. A treatise on the conventional terms of the Sufis, by Shaikh 'Irāḳi (see p. 594 *b*), مصطلحات صوفیه شیخ عراقی

Beg. شکر و سپاس موجودیرا که اعیان اشیارا

XIV. Foll. 212—246. Tracts endorsed: رساله, رساله در تطبیق انفس و آفاق, جامع لطائف, رساله تسویه آدم و نفخ روح, اصول عشره در طریق سلوک, اعتقادات, سوال کمیل و جواب امام, رساله برزخیه, لوایح, کنج العارفین, رساله در تحقیق مناقب.

XV. Fol. 247. Filiation of the Faḳīr's cloak of Aḥmad Shāh, نسب خرقه احمد شاه.

Aḥmad Shāh Bahmanī, who reigned A.H. 825—838, had sent a deputation to Ni'mat Ullah Valī with the request to be admitted as one of his disciples. See Firishtah, vol. i. p. 433.

XVI. Foll. 248—256. A tract entitled رساله تحقیقات

Beg. الحمد لله الذي خلق الانسان على صورته

XVII. Foll. 257—264. Answers of Shaikh Muḥyi ud-Dīn Ibn ul-'Arabī to the questions of 'Alī Ḥakīm Tirmiẕī, جواب سوالهای امام علی حکیم ترمذي, translated from the Arabic.

XVIII. Foll. 270—276. رسالة البيان, an exposition of the Sufi doctrine, by Ni'mat Ullah.

Beg. الحمد لله ... ابتداء سخن بنام یکی

XIX. Foll. 281—291. Commentary upon the Iṣṭilāḥāt of Kamāl ud-Dīn. See above, art. vi.

Beg. بعضی زاصطلاحات کردم بیان روشن

XX. Foll. 318—323. A tract entitled کشف الاسرار در تنزلات خمس

Beg. الحمد لله الذی تجلی لذاته باحدیته

XXI. Foll. 332–335. Answers to the questions of Sulṭān Sikandar, رساله در جواب سوالهای سلطان سکندر.

Mīrzā Iskandar, son of 'Umar Shaikh, held the government of Fārs and Kirmān under Shāhrukh from A.H. 812 to 816.

XXII. Foll. 339—354. Life of Shāh Ni'mat Ullah Valī, مناقب حضرت شاه نعمه الله ولی

Author: 'Abd ul-'Azīz B. Shīr Mulk B. Muḥammad Vā'iẓī, عبد العزیز بن شیر ملك بن محمد واعظی

Beg. سپاس و ستایش بجد و قیاس مر حضرت

It is dedicated to 'Alā ud-Dīn Aḥmad Shāh B. Aḥmad Shāh Valī Bahmanī (see art. xv.), who reigned from A.H. 838 to 862.

XXIII. Foll. 463—473. A tract entitled "Revelations," رساله مکاشفات

Beg. یا حبیبی من انت و من هو لست انا

XXIV. Foll. 475—486. A tract on the degrees of spiritual ecstasy, مراتب الرندیه

Beg. الحمد لله . . . سخن از ذوق رند میکویم

XXV. Foll. 487—510. The conventional terms of the Sufis اصطلاحات صوفیه, by Kamāl ud-Dīn 'Abd ur-Razzāḳ Kāshī, in Arabic. See above, art. vi.

The remaining portions of the volume contain upwards of sixty Sufi tracts, which are mostly, if not all, by Ni'mat Ullah; they are of too small extent and of too little importance to be separately enumerated.

On fol. 256 is a note stating that the MS. had been thus far collated in Ramaẓān, A.H. 1090 (A.D. 1679).

Add. 16,839.

Foll. 360; 10½ in. by 6½; 28 lines, 4½ in. long; written in small Naskhi, apparently about the close of the 17th century.

[Wm. Yule.]

I. Foll. 2—16. A treatise on the mystic meaning of the letters composing the name of محمد باقر

Author: Muḥammad Ḳāsim B. 'Abd ul-Ḳādir Tūnī, محمد قاسم بن عبد القادر تونی

Beg. اسم سامی اختر بالغ نظر اوج تقدس ذات

It is stated at the end to have been written by the author in his native city Tūn, when he was past fifty years of age.

II. Foll. 16—31. کتاب مناظرات خمس از تالیف محقق کامل خواجه صاین الدین علی ترکه اصفهانی اول مناظره عقل با عشق دوم مناظره وهم با عقل سیوم مناظره وهم با خیال چهارم مناظره سمع با بصر پنجم مناظره عاشق با معشوق

Five contests, or allegorical debates, by Ṣā'in ud-Dīn 'Alī Tarikah (see p. 42 *a*), viz. between reason and love, opinion and reason, opinion and fancy, hearing and sight, lover and beloved.

Beg. الحمد لله الذي رتب نظام برية العالم

III. Foll. 32—62. Eight mystic tracts by the same writer, viz. 1. On the dot, رساله نقطه. 2. On the meanings of letters, رساله حرف. 3. On the origin and end of being, رساله مبداء و معاد. 4. On capacity, رساله قابلية. 5. On three schools of Sufism, رساله اطوار ثلثه. 6. On the end, رساله انجام. 7. On the splitting of the moon, رساله شق قمر. 8. Commentary upon the Lama'āt (see p. 831 *b*, art. xxxi.).

IV. Foll. 62—66. بحرطویل, a tract in praise of Muḥammad and 'Alī, and a Ḳaṣīdah in praise of Imām Riẓā, both by Mirzā Ḳāsim Tūnī (see art. i.).

V. Foll. 66—69. صحت ومرض, "Health and Disease," a Sufi tract by Fuẓūlī.

VI. Foll. 70—71. The fourth Faṣl of Kanz ul-'Ulūm, treating of Sīmiyā, in Arabic. See the Arabic Catalogue, p. 463 *b*.

VII. Foll. 72—78. رساله اقسام موجودات, a

metaphysical tract on the categories of beings, by Naṣīr ud-Dīn Ṭūsī (see p. 525 *b*).

Beg. قال مولانا سلطان الحكما ... اندر قسمت موجودات و اقسام ان

VIII. Foll. 78—84. رساله موجزه فى المنطق, a short treatise on logic by the same writer.

Beg. دانستن چيزها از دو نوع خالى نبود يا دانستن

IX. Foll. 84—90. حق اليقين, by Shaikh Maḥmūd Chabistarī. See p. 828 *a*, Add. 16832, i.

X. Foll. 90—96. شرح رباعيات, a commentary by Jāmī on his Sufi Rubā'is. See p. 827 *a*.

Beg. حمدا لاله هو بالحمد حقيق

XI. Foll. 96—112. شرح رباعيات, a commentary by Jalal ud-Din Muḥammad Davānī (see p. 442 *b*), on his Sufi Rubā'is.

Beg. حمدا لاله شمل الخلق الاه لا معبود سواه بل ليس سواه

XII. Foll. 112—119. Arabic tracts. See the Arabic Catalogue, p. 454 *a*, iii., iv.

XIII. Foll. 119—121. Sufi Ruba'is by Salmān, Mīr Ḥusainī, Jāmī, and Muḥammad Dihdār (see p. 816 *a*).

XIV. Foll. 121—132. Arabic tracts; see the Arabic Catalogue, p. 454, artt. v.—vii.

XV. Foll. 132—145. A treatise on crafts by Mīr Abul-Ḳāsim Fandarsakī. See p. 815 *b*.

It is stated in the heading to have been transcribed from a copy corrected by the author.

XVI. Foll. 145—151. Miscellaneous extracts, including one from the introduction of Jāmi's Nafaḥāt ul-Uns, and an Arabic tract. See the Arabic Catalogue, p. 454, ix.

XVII. Foll. 151—157. A tract on the Mi'rāj, ascribed to Abu 'Ali Ibn Sīnā. See p. 815 *b*.

XVIII. Foll. 157—166. Three Arabic tracts by Ibn Sīnā, etc. See the Arabic Catalogue, p. 454, art. x.—xiii.

XIX. Foll. 166—170. تاريخ الحكما, a short account of ancient sages and philosophers.

Beg. سپاس و ستايش حكيمى راكه اول بى اواست

XX. Foll. 170—194. Forty Ḥadīṣ (see the Arabic Catalogue, p. 455, xiv.), and miscellaneous extracts.

XXI. Foll. 194—201. Auṣāf ul-Ashrāf by Naṣīr ud-Dīn Ṭūsī. See p. 830 *a*, xiii.

XXII. Foll. 205—215. Translation of the sayings of Hermes the Great, "who is the prophet Idris," in thirteen chapters.

XXIII. Foll. 215—226. كتاب نفس, the Book of the Soul, in three Maḳālahs, purporting to be translated from Aristotle.

Beg. چنين كويد داناى يونان كه دانش از چيزهاى خوب و كرامى است

XXIV. Foll. 226—234. Madārij ul-Kamāl. See p. 831 *a*, xix.

Beg. الحمد لله رب العالمين ... خداوند بفزونى جود و فروغ وجودت

XXV. Foll. 234—238. مقصد الاقصى, a treatise on Sufism, in eight chapters (Faṣl).

Author: 'Azīz B. Muḥammad un-Nasafī, عزيز بن محمد النسفى

Beg. الحمد لله ... اما بعد چنين كويد اضعف الضعفا و خادم الفقرا

According to Haj. Khal., vol. vi. p. 90, the work, originally written in Arabic, was translated by Kamāl ud-Dīn Ḥusain Khwārazmi, who died A.H. 845. The present copy does not contain any mention of the translator.

XXVI. Foll. 238—249. Another tract on

the same subject, in six Bābs, without title or author's name.

Beg. باب اول در سخن اهل تصوف در معرفت ذات خدای تعالی

XXVII. Foll. 249—297. Miscellaneous extracts, with short Sufi and cabalistic treatises.

XXVIII. Foll. 297—344. جذوات, a treatise on the mystic meanings of the detached letters in the Coran.

Author: Muḥammad Bāḳir Dāmād, محمد باقر داماد

Beg. عینان عینان لم یکتبهما قلم

Mīr Muḥammad Bāḳir, a native of Astrābād, received the surname of Dāmād from his father Mīr Shams ud-Dīn Dāmād, so called as 'son-in-law' of the famous Mujtahid Shaikh 'Alī B. 'Abd ul-'Āl. Having studied in Mashhad, he rose to great eminence in all branches of philosophy and theology, and stood high in favour and influence at the court of Shāh 'Abbās I. He died at an advanced age in Najaf, A.H. 1040, a date fixed by a contemporary chronogram: عروس علم دین را مرده داماد. He left numerous works, such as سدره, شرح کلینی, افق المبین, صراط المستقیم, قبسات, ایقاظات, المنتهی, the present work, and others, besides some poetical compositions in which he assumed the name of Ishrāḳ. See 'Ālam-ārāi, fol. 38, Riyāẓ ush-Shu'arā, fol. 38, Mir'āt ul-'Ālam, fol. 121, Zinat ut-Tavārikh, fol. 553, and Haft Āsmān, fol. 154.

The work is divided into twelve preliminary chapters called جذوة, and a large number of sections termed میقات.

XXIX. Foll. 344—360. Arabic tracts. See the Arabic Catalogue, p. 455, xix. and xx.

Add. 16,840.

Foll. 508; 10 in. by 7; 19 lines, 4¼ in. long; written in Nestalik, apparently in the 16th century. [Wm. Yule.]

A collection of Sufi treatises, mostly by Sayyid 'Alī Hamadānī. See p. 447 *b*.

I. Foll. 2—153. Ẕakhīrat ul-Mulūk (see p. 447 *b*), wanting a few pages at the beginning.

II. Foll. 154—156. A tract on contemplation, with the heading رساله نوریة. It consists chiefly of extracts from the writings of Sayyid 'Alī Hamadānī.

III. Foll. 157—161. A notice on Sayyid Muḥammad Ṭālaḳānī and his spiritual pedigree, by his disciple 'Alī Muḥibbī, علی المخلص بمحبی

The subject of the notice was a disciple of Muḥammad Nūrbakhsh, who died A.H. 869. See p. 650 *a*.

IV. Foll. 161—169. Letters of Mīr Sayyid 'Alī Hamadānī on spiritual subjects, with the heading رساله مکتوبات.

Beg. تا مهندسان کارگاه تقدیر نقوش صور

V. Foll. 169—171. Spiritual pedigree of Sharaf ud-Dīn Maḥmūd Mazdaḳānī, the Shaikh of Sayyid 'Alī Hamadānī.

VI. Foll. 172—178. A tract on the Ẕikr, with the heading اسناد اوراد فتحیه عن احد من المریدین

VII. Foll. 179—187. On the bodily and moral features of man, در معرفت صورت و سیرت انسان

Beg. حمد و سپاس و ثنای بی قیاس حضرت صانع حکیم را

VIII. Foll. 188—199. Ghazals by Sayyid 'Alī Hamadānī.

IX. Foll. 200—207. Rules to be observed by disciples and devotees, در بیان اداب مبتدی و طالبان حضرت صمدی

X. Foll. 207—210. Answer of Sayyid 'Alī Hamadānī to some questions relating to the name of Hamadān.

XI. Foll. 210—276. Eighteen short tracts by the same author, some of which have headings as follows: مکتوبات امیریه, fol. 218. رساله داودیه, fol. 223. ده قاعده, fol. 225. مکارم اخلاق, fol. 228. کشف الحقائق, fol. 230. مشارب الاذواق, fol. 235. رساله اعتقادیه, fol. 243. رساله درویشیه, fol. 248 رساله فتوحیه, fol. 254. کتاب منامیه, fol. 262. شرح مشکل حل, fol. 268. رساله مشیه, fol. 270.

XI. Foll. 276—279. صفة الآداب, rules of Sufi life, in seven Bābs, by Najm ud-Dīn Kubrā.

This celebrated saint, a native of Khivah, died, according to the Nafaḥāt ul-Uns, p. 480, A.H. 618.

XII. Foll. 279—299. Seven tracts by Sayyid 'Alī Hamadānī, five of which have the following headings: اسناد حلیه حضرت رسالت, fol. 291. رساله خطبه امیریه, fol. 292. رساله خواطریه, fol. 292. رساله سادات نامه, fol. 296. رساله مناجات, fol. 298.

XIII. Foll. 299—325. Three collections of Ḥadīṣ, in Arabic. See the Arabic Catalogue, p. 406, artt. i.—iii.

XIV. Foll. 326—347. A treatise on the real nature of penitence, در حقائق توبة, in four Bābs.

Beg. حمد و ثنای نا متناهی حضرت حکیمی را که حقایق آثار

XV. Fol. 347—383. Two Arabic treatises. See the Arabic Catalogue, p. 406, artt. iv. and v.

XVI. Foll. 383—389. A tract headed رساله واردات

Beg. رب اشرح لي صدری و يسرلی امري

XVII. Foll. 389—395. A tract on intellect, عقل, and its attributes, and on various degrees of capacity for the apprehension of truth, in three Bābs.

Beg. حمد و ثناي نا متناهی آن فاطر حکیم را که اشعه انوار

XVIII. Foll. 395—399. سیر الطالبین, a tract on the duties of the Murīd or disciple, according to the teaching of Sayyid 'Alī, by Burhān B. 'Abd uṣ-Ṣamad.

Beg. حمدی که بزورق ورق اصداق بصایر اولی الابصار

XIX. Foll. 399—405. Three tracts, headed ده قاعده, رساله داودیه, and مکارم الاخلاق, the same as above, art. xi.

XX. Fol. 405. حل الفصوص, a Persian commentary by Sayyid 'Alī on the Fuṣūṣ ul-Ḥikam (see the Arabic Catalogue, p. 406, art. vi.; and Haj. Khal., vol. iv. p. 426), slightly imperfect at the end.

Add. 16,851.

Foll. 151; $10\frac{1}{2}$ in. by 6; 19 lines, $4\frac{1}{2}$ in. long; written in Nestalik; dated Lahore, Sha'bān, A.H. 1114, and Sanbhal, Ramaẓān, A.H. 1115 (A.D. 1703-4). [Wm. Yule.]

I. Foll. 2—92. مفتاح المعانی, an alphabetical glossary to the letters of Abul-Faẓl. See p. 396 *a*.

Author: Shaikh Muḥammad 'Alī Fārūḳī, شیخ محمد علی فاروقی

Beg. الحمد لله علی کل حال والصلوة و السلام

The work, which is dedicated to Jahāngīr, was completed, as stated in the preface, in A.H. 1035.

II. Foll. 95—126. مفتاح الاخلاق, an alphabetical glossary of Arabic words and phrases in the Akhlāḳ i Nāṣirī (see p. 441 *b*).

Author: 'Abd ur-Raḥmān B. 'Abd ul-Karīm 'Abbāsī Burhānpūrī, عبد الرحمن بن عبد الكريم عباسی برهانپوری

Beg. قسم اول مشتملست برحل لغات و اصطلاحات

An appendix called قسم دوم, foll. 121—126, contains a translation of the Arabic passages in the order of the text. The date of composition, A.H. 1085, is found in another copy, Or. 1913.

III. Foll. 127—141. A versified Arabic-Persian vocabulary, without title or author's name.

Beg. شکر خدا کز کرم و لطف ان
چند لغت چون درر نظم دان

The author groups together, quite irrespective of their meaning, such words as have the same final letter, or present similar combinations of dotted or undotted letters.

IV. Foll. 143—151. رساله تیر اندازي, a treatise on archery, in Maṣnavī rhyme.

Beg. چو از دور خانه کمانرا کشی

According to a short preamble the tract had been originally written in prose by a man called Shahbāz شهباز, for the Shāhzādah, son of the sovereign of Irac, شاهزاده والا نژاد والی عراق

Add. 16,855.

Foll. 22; 9¼ in. by 7½; written in Nestalik, in the latter part of the 18th century. [Wm. Yule.]

I. Foll. 1—15. An account of the Indian coins, their weights and legends, from the earliest times to Shāh 'Alam, in tabular form, with some drawings.

Beg. نظر فیض اثر بر دارنده سند جاه وجلال

It is dedicated to the Vazīr Shujā' ud-Daulah, and was written, as stated on fol. 13 *b*, A.H. 1186.

II. Foll. 16—22. A short sketch of Nādir Shāh's history down to his return from India to Persia (A.H. 1052).

Beg. ذکر احوال نادر شاه راوي اين اخبار چنين نـقل ميکند

Add. 16,859.

Foll. 166; 8 in. by 5½; 15 lines, 4 in. long; written in Shikastah-āmīz; dated Jumāda II., in the 34th year of 'Alamgīr (A.H. 1102, A.D. 1690). [Wm. Yule.]

I. Foll. 1—127. Letters of Khānjahān Sayyid Muẓaffar Khān.

Beg. عرضداشت پیر غلام ندوی زمین عبودیت

The first letters, foll. 1—25, are addressed to the emperor (Shāhjahān), and relate chiefly to engagements with the Bondelah chief Prithīrāj, about A.H. 1049; the others are written to various amīrs and private persons.

Sayyid Muẓaffar Khān, of Bārhah, afterwards Khānjahān, held the post of Governor of Gwalior from the accession of Shāhjahān to his own death, which happened in A.H. 1055. See Maāṣir ul-Umarā, fol. 184.

II. Foll. 128—137. A notice on Rājah Jagat Singh, son of Rājah Bāsū, and Zamīndār of Mau and Pathān, Panjāb, relating chiefly to the expedition sent against him, under command of Khānjahān Sayyid Muẓaffar Khān, in the 15th year of Shāhjahān's reign (A.H. 1051-2).

Beg. مجملی از احوال و اوضاع جکت سنکه پتهانیه

The author, who had been attached to the expedition of Khānjahān as official news-writer (see fol. 130 *b*), states at the end that Jagat Singh was then in the districts of Ḳandahār and Bust engaged in keeping down the rebels.

Jagat Singh died shortly after, A.H. 1055. See Maāṣir ul-Umarā, fol. 257 *b*.

III. Foll. 137—146. واقعه جهوجهار سنگه بوندیله, an account of Jhojhār Singh Bondelah, Rājah of Ūnchah, by Shaikh Jalāl Ḥiṣārī.

Beg. از جمله وقایع و سوانح کایه که در عهد دولت

This notice begins with a sketch of Jhojhār's predecessors, and in particular of his father Barsingh Deo, the murderer of Abulfaẓl, and of the early career of Jhojhār. It dwells chiefly on the expedition sent against him by Shāhjahān under command of Sayyid Khānjahān, which ended in his overthrow and death, A.H. 1044.

See the account of that campaign in the Pādishāh Nāmah, ii., p. 94, and the life of Jhojhār Singh in Maāṣir ul-Umarā, fol. 251, and Taẕkirat ul-Umarā, fol. 130. Compare Thornton, East India Gazetteer, under 'Oorcha and Bundelcund.'

IV. Foll. 146—166. گوالیار نامه, a history of Gwaliyor from its origin to A.H. 1055, by the same author.

Beg. حمد صانعی خداوند شوکت که قلعه متین

The author states at the end, fol. 160 *a*, that he had spent his life as secretary in the service of Sayyid Muẓaffar Khān, entitled Khānjahān, who had been in command of Gwaliyor from the beginning of Shāhjahān's reign to the time of writing, viz. the 16th year of Shāhjahān, corresponding to A.H. 1050. (The date is wrong; for the 16th year of Shāhjahān began in Jumāda II., A.H. 1052).

In the preface, foll. 146 *b*—148 *a*, the author, after mentioning the most remarkable buildings erected at various times in Gwaliyor, and the holy men who dwelt there, states that he had taken the present account from a Hindi work, in which an old Brahman called Siyām had written down the local traditions.

At the end is found a subsequent addition, foll. 160—166, in which the author records the death of Khānjahān in A.H. 1055, and the appointment of his successors Sayyid Sālār and Sayyid 'Alim. This is followed by an account of the assassination of Ṣalābat Khān by Amar Singh, a Rathor Rājpūt, in A.H. 1054.

It has been already noticed, p. 304 *a*, that a later history of Gwaliyor, by Hīrāman, has been almost entirely transcribed from the present work.

Add. 16,863.

Foll. 430; $6\frac{1}{4}$ in. by $4\frac{1}{2}$; 18 lines, $2\frac{3}{4}$ in. long; written in small Nestalik, dated Hūglī, Rabī' I., A.H. 1123 (A.D. 1711).

[Wm. Yule.]

I. Foll. 1—83. چهارچمن برهمن, "The four parterres of Barahman (Chandarbhān)," or memoirs of the author's life and time, with specimens of his poetical compositions. See p. 397 *b*.

Beg. چمن اول مشتمل بر سیرابی و شادابی همیشه بهار

The work was written shortly after A.H. 1057; the restitution of Balkh to Naẕr Muḥammad, which took place at that date, is mentioned, fol. 54 *b*, as a recent transaction. It is divided into four Chamans. The first contains descriptions of various festivals at Court, with pieces of poetry recited by the author on those occasions. The second, fol. 17 *b*, describes the splendours of the Court, the daily occupations of Shāhjahān, his new capital Shāhjahānābād, and the principal cities and Ṣūbahs of the empire. The third, fol. 55 *a*, contains the author's life and some of his letters. The fourth, fol. 71 *b*, deals with moral and religious thoughts.

Another copy, Or. 1892, contains an additional introduction.

II. Foll. 84—103. رقعات شیخ ابو الفضل, familiar letters of Abul-Faẓl to friends, col-

lected and edited, with a short preface, by his nephew, Nūr Muḥammad (see p. 792 *a*).

Beg. بعد از انشا حمد و ثنا حضرت خداوند واهب العطايات

They have been printed in Calcutta, A.H. 1238. See also the Copenhagen Catalogue, p. 26.

III. Foll. 103—119. Complimentary letters, mostly addressed to men of rank in Bengal.

IV. Foll. 122—129. Anvār i Suhailī. See p. 756 *a*.

Copyist: بشناتهه برهمن كشميرى

Add. 16,871.

Foll. 344; 9½ in. by 6; 15 lines, 3⅞ in. long; written in Nestalik; dated Rabī' I., A.H. 1216 (A.D. 1801). [Wm. Yule.]

A treatise on mechanical contrivances for purposes of utility or amusement.

Author: Shaikh Abu l-'Izz B. Ismā'īl Razzāz Khūzī, شيخ ابو العز بن اسماعيل رزاز خوزى

Beg. تفحص كردم از كتابها متقدمان و علماء متاخران

The author says in his preface that, after testing by experiments the devices of ancient and modern writers, with many of his own invention, he had exhibited his results to Abul-Fatḥ Maḥmūd B. Muḥammad Ḳizil Arslān, ابوالفتح محمد بن محمد قزل ارسلان زعيم ديار (Ḳizil Arslān B. Ilduguz, Atābak of Āẕarbāijān, reigned from A.H. 582 to 587), and had availed himself of the experience and advice of that master of the art in composing the present work, which he wrote under the auspices of the reigning Imām, Nāṣir Abul-'Abbās Aḥmad, Amīr ul-Mūminīn (A.H. 575—622).

The work is divided into six sections نوع, comprising altogether fifty figures شكل. They treat of the following subjects:—1. Hour-glasses, فنكان (Arabic بنكام; see Haj. Khal., vol. i., p. 69), dials, and other instruments for the measurement of time, fol. 2 *b*. 2. Magical cups آوندها, and other devices connected with wine-drinking, fol. 123 *b*. 3. Magical ewers and basins, ابريقها و طاس, fol. 184 *b*. 4. Fountains, fol. 233 *a*. 5. Pumps and other contrivances for raising water, fol. 262 *b*. 6. Secret locks, etc., fol. 278 *a*.

Many spaces intended for diagrams have been left blank.

II. Foll. 295—344. خوان نعمت, an Indian cookery book, consisting of detached recipes, without preface or author's name.

Beg. الحمد لله ... اما بعد حق جل جلاله و عم نواله درين اين خوان عطا

Copyist: محمد امين بيك

Add. 16,876.

Foll. 24; 7½ in. by 4¼; 12 lines, 3¼ in. long; written in Nestalik, in the latter part of the 18th century. [Wm. Yule.]

منازل الفتوح

"The stages of victory," by Muḥammad Ja'far Shāmlū, محمد جعفر شاملو

Beg. حمد و سپاس بيحد و عد خالقى را سزاست

It was written by desire of the Safavi prince, Abul-Fatḥ Sulṭān Muḥammad Shāh Bahādur Khān (see p. 133 *b*). The author, who calls himself a born servant of the Ṣafavi house, states in the preface that he had served in his youth Shāhrukh Shāh, a descendant on his mother's side of the same family (see p. 194 *b*), and had been attached towards the end of his career to Muḥammad Beg Khān Hamadānī in India, but that for twenty-five years in middle life he had followed Aḥmad Sulṭān Durrānī in his successive incursions into Hindustan, and had been engaged in that prince's victorious encounter with Visvās Rāi and Bhāo on the

field of Pānipat, A.H. 1174. He adds that his record of that battle is based upon his own observation and upon information received from trustworthy reporters.

It must be noticed, however, that his account is upwards of thirty years posterior to the event; for the prince at whose suggestion it was written did not reach India until A.H. 1205. Muhammad Beg Khān Hamadāni, afterwards Iftikhār ud-Daulah Fīrūz Jang, was one of the principal officers of Najaf Khān, who died A.H. 1196, and survived his chief several years. Both he and Sindhiah, who died A.H. 1208, are spoken of by the author as dead.

The work consists of two distinct parts, viz.:—

I. Foll. 1—10. Description of the route from Kandahār to Dehli, with notices on the principal stages.

II. Foll. 11—24. Account of the battle of Pānipat.

A translation by Major Fuller is preserved in manuscript, Add. 30,784, foll. 81—100. The greater part of it will be found, with an account of the work by Prof. Dowson, in Elliot's History, vol. viii. pp. 144—157.

Add. 17,955.

Foll. 218; 8¼ in. by 4½; 14 and 16 lines, 4¼ in. long; written in Shikastah-āmīz; dated A.H. 1169 (A.D. 1755).

I. Foll. 17—55. مختصر شافی, a manual of medicine and astrology.

Author: Fakhr ul-Islām (?) B. Kuṭb ud-Dīn un-Nassābah ul-Husaini ul-'Ubaidi ul-Arghandī ul-Khurāsānī, فخر الاسام [الاسلام] بن قطب الدين النسابه الحسينى العبيدى الارغندى الخراسانى

Beg. حمدو سپاس بی قیاس تحفه بارگاه پادشاهی سزد

The work is dedicated to a sovereign designated as Shāh Hasan, described as conqueror of the realms of Cæsar and Khākān, فاتح ملك قيصر و خاقان (probably Shaikh Hasan Ilkānī, who reigned A.H. 737—757).

It is divided into a Mukaddimah, two Maksads, and a Khatimah, as follows:—Mukaddimah treating of the pulse, hygiene, humours of the body, etc., in twelve Faṣls, fol. 25 *a*. Maksad I. Treatment of diseases, in ten Bābs, fol. 28 *a*. Maksad II. treating of the spheres, planets, calendar, etc., in fourteen Faṣls, fol. 44 *a*. Khātimah. Medical prescriptions, fol. 51 *b*.

A full table of contents is prefixed, foll. 6—11.

II. Foll. 55—66. List of medicaments mentioned in the Ikhtiyārāt i Badī'ī (see p. 469 *a*).

III. Foll. 71—78. A short dictionary of names of drugs, in Arabic, Persian, and Hindi.

IV. Foll. 79—174. رياض الادويه, a treatise on medicaments, by Yūsufī. See p. 475 *b*.

Beg. الحمد لله الذى خلق لكل داء دواء

We learn from a Kiṭ'ah at the beginning that it was written for Humāyūn in A.H. 946. It is divided into two Bābs, treating of simple and compound medicaments, in alphabetical order.

V. Foll. 174—218. A collection of medical extracts and prescriptions. It includes a treatise on the healing properties منافع of natural substances, foll. 196—211, described at the end as abridged from the Ṭibb Davā'iyah of Hakīm Ismā'īl, physician of Tīmūr, انتخاب طب دوايه حكيم اسمعيل تمور شاهى

Add. 17,958.

Foll. 63; 8½ in. by 5¼; 15 lines, 3¼ in. long; written in Nestalik; dated Zulka'dah, A.H. 123 (probably for 1123, A.D. 1711).

I. Foll. 2—39. التحفة الملك شاهيه, a treatise on alchemy درعلم اكسير, translated from an

Arabic work ascribed to Abu 'Ali Manṣūr B. Nizār al-Ḥākim Billah (more correctly al-Ḥākim Bi Amr-illah) ابو على منصور بن نزار الحاكم بامر الله

Beg. الحمد لله . . . اما بعد بدانكه در ملك نشست ونوزده سال

It is stated in a short preamble that al-Ḥākim, who sat on the throne from A.H. 386 to 410 (the real date of his disappearance is A.H. 411; see Ibn Khallikān, de Slane's translation, vol. iii. p. 449), had written the original work for his son Abu 'l-Ḥusain. The translator, who does not give his name, says that he had been ordered to prepare a version of that treatise, which he calls رسالت تعويذ الحاكم بالله

II. Foll. 39—53. An alchemical tract headed باب اكبر, in which each section begins, as in the preceding, with the words "O my son," اي پسر من

III. Foll. 54—62. Another tract on the art of gilding and on various alloys, with the heading باب اندر تلويح وتركيب

Add. 17,967.

Foll. 78; 9 in. by 6½; written by different hands, about the beginning of the 19th century.

I. Foll. 1—10. Alchemical recipes.

II. Foll. 11—21. Table of the contents of Kisms I.—III. of منتخب التواريخ (see p. 122 *b*), drawn up by Munshī Ghulām Muḥammad, A.H. 1222.

III. Foll. 21—78. Extracts relating chiefly to alchemy, with English notes by Doctor Pouget.

Add. 18,404.

Foll. 259; 10 in. by 6½; from 17 to 21 lines, about 4 in. long; written in Nestalik; dated Rabi' I., the 5th year of 'Alamgīr II. (A.H. 1172, A.D. 1758). [Wm. Yule.]

I. Foll. 1—230. Translation of the Upanishads by Dārā-Shikūh. See p. 54.

In this copy the translator's preface is followed by a glossary of Sanskrit terms, and a table of the Upanishads.

II. Foll. 231—248. Majma' ul-Baḥrain. See p. 828 *a*, vii.

III. Foll. 248—259. An abstract of conversations between Bābā La'ldās and Dārā Shikūh on the life and doctrine of Hindū Fakīrs, انتخاب جواب و سوال بابا لعلداس وبادشاه زاده حق پژوه دارا شکوه

Beg. اول انكه از ورود كلمه معظمه ادم در بهشت ميرود

A copy is mentioned by Prof. Palmer in his Catalogue of King's College Library, No. 14.

Add. 18,417.

Foll. 23; 7¼ in. by 4½; 14 lines, 3 in. long; written in Nestalik, in the 18th century. [Wm. Yule.]

Manāzil ul-Futūḥ. See p. 839 *b*.

Add. 18,422.

Foll. 43; 7¾ in. by 6; from 14 to 20 lines, 4 in. long; written in Shikastah, in the 18th century. [Wm. Yule.]

I. Foll. 1—28. Dastūr ul-'Amal Āgahī (see p. 402 *a*), wanting the first page and the latter part of the work.

II. Foll. 30—43. Account of the author's journey from Cawnpore to Benares, and back through Jaunpūr and Partābgarh to Lucknow, from the 23rd of April 1798 to the 8th of October in the same year, with descrip-

tions and historical accounts of the localities traversed.

On fol. 29 *b*, Major Yule has written: "Journal of my friend Muhummud Buqqa (محمد بقا) from Juanpore to Lucnow, 1798."

Add. 18,870.

Foll. 411; 9½ in. by 5¾.

I. Foll. 2—143; 15 lines, 3¾ in. long; written in Nestalik; dated Ḥaidarābād, Jumāda I., A.H. 1252 (A.D. 1836).

A collection of medical prescriptions classed under the diseases, beginning with the heading امراض الراس الصداع

This is a late compilation written in India. Ghāzi ud-Dīn Khān, Vazīr ul-Mamālik (A.H. 1174) is mentioned on fol. 64 *a*. A table is prefixed, foll. 2—4.

II. Foll. 144—289; written by the same hand.

تاليف شريف

Indian materia medica, or dictionary of simple medicaments.

Author: Ḥakīm Muḥammad Sharīf Khān, son of Ḥāzik ul-Mulk Ḥakīm Muḥammad Akmal Khān, حكيم محمد شريف خان ولد حاذق الملك حكيم محمد اكمل خان

Beg. برك درختان سبز در نظر هوشيار

The author says in the preface that, having found the دارا شكوهى and دستور الهنود far from complete, he had undertaken to supplement them from Hindū works, as well as from experience gained by himself and his forefathers before him. He adds that he had performed that task while besieged by the unbelievers and deprived of books.

In the introduction the author says that, with regard to the names of drugs, he conforms with the usage of Shāhjahānābād (Dehli). Another copy, Or. 1696, contains a dedication to Shāh 'Alam (A.H. 1173—1221), and another work of the same writer علاج الامراض expresses by its title the date of its composition, A.H. 1177.

The Tālif i Sharīf has been lithographed in Dehli with the Alfāẓ ul-Adviyah, A.H. 1265. See the Journal of the Asiatic Society of Bengal, vol. 20, p. 620, and Biblioth. Sprenger., No. 1901. A second edition, lithographed in Dehli, A.H. 1280, contains, besides, the Tuḥfah i 'Ālamshāhī or Khavāṣ ul-Javāhir by the same author, also dedicated to Shāh 'Alam, and some other medical tracts by the author's grandson, Ghulām Muḥammad B. Ḥakīm Muḥammad Ṣādiḳ 'Alī Khān B. Hakīm Muḥammad Sharīf Khān. An English translation, entitled "the Taleef Shereef, or Indian materia medica," has been published by Dr. George Playfair, Calcutta, 1833.

III. Foll. 290—411; 21 lines, 3¾ in. long; dated Shavvāl, A.H. 1101 (A.D. 1690).

خواص الحيوان

A work on the medicinal properties of animals, extracted from Damīrī's Arabic work called حيوة الحيوان (see the Arabic Catalogue, p. 215).

Author: Muḥammad Taḳī Tabrīzī, son of Khwājah Muḥammad, ابن خواجه محمد محمد تقى تبريزى

Beg. حمد بحد و ثناى بيعد خداونديرا كه مشكوة بنيان حيوانرا

The work of Damīrī having been mentioned in an assembly of learned men in the house of the author's patron, Navvāb Mīrzā Muḥammad Ibrāhīm, son of Ṣadr ud-Dīn Muḥammad, during the reign of Shāh 'Abbās II. (A.H. 1052—1077), the author was desired to write the present abridgment, in which he followed the alphabetical order of the original. See Stewart's Catalogue, p. 96.

Add. 18,873.

Foll. 239; 12½ in. by 7½; 25 lines, 4½ in.

long; written in small Nestalik; dated Ḳazvīn, Rajab, A.H. 999 (A.D. 1591).

I. Foll. 1—88. The first portion of the sixth volume of the Rauẓat us-Ṣafā, corresponding to pp. 1—84 of the Bombay edition.

II. Foll. 89—239. The latter half of the first volume of Ḥabīb us-Siyar, beginning with p. 24 of Juz 2, Bombay edition.

Add. 18,879.

Foll. 214; 9 in. by 7; 13 and 11 lines, written in Nestalik, on English paper watermarked 1809.

I. Foll. 1—152. Letters and other prose compositions of Mirzā Ṭāhir Vaḥīd.

Beg. لحمد لله ... نامهٔ که مصحوب شاهقلی بیك در طلب تندهار ببادشاه هندوستان نوشته شد

The contents agree substantially with those of Add. 7690, i. See p. 810 *b*.

II. Foll. 153—214. The first half of Daftar II. of Inshā i Abul-Faẓl. See p. 396 *a*.

Add. 18,882.

Foll. 85; 9 in. by 5; 17 lines, 3¾ in. long; written in Shikastah-āmīz; dated Shavvāl, A.H. 1081 (A.D. 1671).

I. Foll. 1—14. A collection of letters and short prose compositions by Nūr ud-Dīn Muḥammad (see p. 792 *a*), imperfect in the end.

Beg. بعد حمد الله اکبر و شفیع روز محشر

The dates of the letters range from A.H. 1025 to 1037. Some are written from Jahāngīrnagar, Bengal, others from Lahore. The collection includes a dedication of the لطیفهٔ فیاضی (see p. 792 *a*) to the author's patron, Khānahzād Khān Fīrūzjang (see p. 509 *a*).

II. Foll. 15—85. The memoirs of Tīmūr (see p. 177 *b*), containing:—The Institutes, wanting about three pages at the beginning (White's edition, pp. 162—408). The Designs and Enterprises (White's edition, pp. 2—152).

Add. 19,344.

Foll. 24; miscellaneous Oriental papers, collected by George Viscount Valentia, of which the following are Persian:—

I. Foll. 1—6. Letters written to Lord Valentia, by the following native princes:

1. Udīt Nārāyan Singh, Rājah of Benares, apologizing for not calling upon Lord Valentia in Benares (March 1803; see Lord Valentia's Voyages and Travels, vol. i. p. 104). 2. Vazīr ul-Mamālik Sa'ādat 'Alī Khān, sending his affectionate remembrance and his portrait; dated 28 Sha'bān, A.H. 1218 (December 1803). See *ib.*, pp. 135—175. 3. Shahāmat 'Alī Khān, called in the endorsement Mirza Jungly, referring to the late Navvāb's regard, and assuring Lord Valentia of the Begam's and his own friendship.

II. Transcript of a Ḳiṭ'ah engraved on the bridge of Jaunpūr, and containing the date of its construction, A.H. 975. See *ib.*, p. 124.

For the rest of the contents see the Arabic Catalogue, p. 532.

Add. 19,497.

Foll. 191; 10 in. by 6; 15 lines, 3½ in. long; written in Nestalik; dated Shavvāl, A.H. 1244 (A.D. 1829).

I. Foll. 1—109. Memoirs of Shaikh Muḥammad 'Alī Ḥazīn. See p. 381 *a*.

II. Foll. 110—191. Notices on contemporary poets, by the same. See p. 372 *b*.

Add. 19,619.

Foll. 310; 8¼ in. by 4½; 15 lines, 2⅝ in.

long; written in Nestalik, with gold-ruled margins; dated Jumāda II., A.H. 1103 (A.D. 1692). [Samuel Lee.]

I. Foll. 3—128. جام جهان نمای عباسی, a treatise on wine, its beneficial properties, and legitimate use.

Author: Ḳāẓī B. Kāshif ud-Dīn Muḥammad, قاضی بن کاشف الدین محمد

Beg. صافترین صهبائیکه از پرتو اشعه انوار آن

Mirzā Ḳāẓī, whose father Kāshif was physician to Shāh 'Abbās I., was born in Isfahan, and became Shaikh ul-Islām in that city. He died in Ardabil A.H. 1075. See Ḳiṣaṣ ul-Khākānī, fol. 159.

This work was written, as stated in the preface, by order of Shah 'Abbas I. It is divided into a Muḳaddimah, thirty Bābs, and a Khatimah, and was completed in Rajab, A.H. 1037, a few months after the Shah's death.

II. Foll. 129—156. رساله چوب چینی, a tract on the medicinal properties of the Chub i Chini, or China root, coffee, and tea, by the same author.

Beg. الحمد لله ... چون بتوجه خاطر انقاب مآثر اشرف اقدس

This work was also written in the reign of 'Abbās I.

The Chūb i Chīnī, also called بیخ چینی, is here said to have been introduced by Europeans and to have spread in Irak at the beginning of the reign of Shāh Isma'il.

An earlier but insufficient account of it, by "the late" 'Imād ud-Dīn Maḥmūd (see p. 474 *a*), is mentioned in the preface.

The work is divided into the following three Bābs:—1. China root, in fourteen Faṣls, fol. 130 *a*. 2. Coffee, fol. 154 *a*. 3. Tea, fol. 155 *b*.

III. Foll. 157—162. رساله' افیون, a treatise on the beneficial and injurious properties of opium, by Maḥmūd B. Mas'ūd uṭ-Tabīb ('Imād ud-Dīn; see p. 474 *a*).

Beg. الحمد لله المحمود فی کل افعاله والصلوة والسلام

The treatise is divided into a Muḳaddimah, an Aṣl, and a Khātimah. See Haj. Khal., vol. iii. p. 368.

IV. Foll. 243—247. Two Arabic tracts; see the Arabic Catalogue, p. 458.

V. Foll. 247—262. رساله' چوب چینی, a treatise on China root, by 'Imād ud-Dīn Maḥmūd.

Beg. پوشیده نماند که این بیخ چینی که دراین تاریخ

See above, art. ii., Haj. Khal. vol. iii. p. 386, Stewart's Catalogue, p. 112, the Copenhagen Catalogue, p. 44, and Fleischer's Leipzig Catalogue, p. 513.

VI. Foll. 263—265. Another treatise on the same subject.

Author: Nūr Ullah, commonly called 'Alā, نور الله مشهور بعلا

Beg. اما بعد چنین گوید محرر این رساله ومقرر این مقاله

The author, who wrote in A.H. 944, says that he had spent twenty years in India, and had obtained his information on China root from a European physician. See Haj. Khal., vol. iii. p. 386.

VII. Foll. 265—270. A tract on the Pāzahr or bezoar-stone, by 'Imād ud-Dīn Maḥmūd (see p. 474 *a*).

VIII. Foll. 270—285. Extracts from the Nauras i Shāhī on the bezoar and precious stones; miscellaneous notices on aphrodisiacs, weights and measures, and on China root.

IX. Foll. 285—308. A treatise on Atashak, or venereal disease, by 'Imād ud-Dīn Maḥmūd.

Beg. و بعد چون مرضی که معروفست باتشک در زمان سابق

That disorder, formerly unknown, had lately been treated of by Mir Bahā ud-Daulah Nūrbakhshī. The author improved the leisure he enjoyed during a stay at Mashhad to write a fuller account of it.

Add. 19,621.

Foll. 150; 8 in. by 5; 13 lines, 2⅜ in. long, with 22 lines in the margins; written in fair Nestalik; dated Jumāda II., A.H. 1139 (A.D. 1726). [Samuel Lee.]

I. Foll. 3—121. The Dīvān of Ḳāsim Dīvānah. See p. 707 *b*.

II. Foll. 1, 2, and margins of foll. 3—150. Maḥmūd and Ayāz, by Zulālī, with the preface. See p. 677 *a*.

Add. 19,623.

Foll. 162; 8½ in. by 5⅜; 10 and 15 lines, 3½ in. long; written apparently early in the 18th century.

I. Foll. 1—32. The Shī'ah creed by Ibn Bābavaih. See the Arabic Catalogue, p. 385.

II. Foll. 33—72. ترجمة العقائد, a popular exposition of Shī'ah tenets, by Muḥsin B. Murtaẓā (see p. 830 *a*).

Beg. حمد بیحد و ثنای بیعد خداوند جهان آرای

It is also called هشت در on account of its division into eight chapters called "gates." These chapters treat of God's existence, unity, holiness, of prophetship, Imāmat, resurrection, the terrors of death, heaven and hell.

III. Foll. 73—162. ترجمهٔ توحید مفضل, a discourse of the Imām Ja'far Ṣādiḳ on the proofs which the scheme of creation affords of the existence, unity, and attributes of the Creator; translated from the Arabic by Muḥammad Taḳī B. Muḥammad Bāḳir, محمد تقی بن محمد باقر

Beg. الحمد لله الذی هدانا الی توحیده بصفوته

This discourse was handed down, as the translator states in his preface, by Mufaẓẓal B. 'Umar, a disciple of Imām Ja'far. In his introduction Mufaẓẓal relates how he had been distressed one day in Medina by the bold negations of an atheist called Ibn Abil-'Aujā, and how his master Imām Ja'far, seeing his perplexity, had promised him comfort and assurance. This preamble is followed by the discourse addressed by Ja'far to Mufaẓẓal, who acts as his interlocutor. It is divided into four sittings مجلس, held on successive days.

Add. 19,661.

Foll. 109; 8 in. by 4¾; 12 lines, 2½ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century.

I. Foll. 1—50. Khulāṣat ul-Khamsah. See p. 575 *a*.

Copyist: یوسف کشمیری

II. Foll. 51—109. Majma' ul-Abkār, by 'Urfī. See p. 667 *b*.

Add. 19,809.

Foll. 89; 9½ in. by 5¼; 21 lines, 3 in. long; written in cursive Nestalik; dated Aurangābād, Ṣafar, A.H. 1090 (A.D. 1679).

I. Foll. 5—30. Gulshan i Rāz. See p. 608 *b*.

II. Foll. 31—53. کنز الرموز, a Sufi poem, by Amir Ḥusainī (see p. 608 *a*).

Beg باز طبعم را هوائی دیگراست
بلبل جانرا نوائی دیگراست

See Sprenger, Oude Catalogue, p. 431, Haj. Khal., vol. v. p. 254, Krafft, p. 66, Ouseley's

Catalogue, No. 677, and the Gotha Catalogue, p. 12.

III. Foll. 54—87. Zād ul-Musāfirīn, by Amīr Ḥusainī. See p. 608 *a*.

Add. 21,589.

Foll. 527; 13¾ in. by 9¼; 25 lines, 6 in. long; written in small Nestalik, with 'Unvān and gold-ruled margins; dated Rajab, A.H. 1246 (A.D. 1830). [JAMES BIRD.]

I. Foll. 1—338. تحفة الكرام, a work on general history from the earliest times to A.H. 1180, comprising a special history of Sind.

Author: Mīr 'Alī Shīr Ḳāni' Tattavī, میر علیشیر قانع تتوی

Beg. بعد حمد خالقی که آثارات کون مکان

The author, the fourth son of Sayyid 'Izzat-Ullah, who died A.H. 1161, traced his origin to Ḳāẓi Shukr-Ullah, a distinguished Sayyid of Shīrāz, who had settled in Tattah A.H. 927 (see fol. 316 *b*). 'Alīshīr, who was born A.H. 1140, began writing poetry at the early age of twelve, under the takhalluṣ of Maẓharī, which he afterwards changed to that of Ḳāni'. He composed a poem of about 3000 distichs on the story of Kāmrūp and Kāmlatā in A.H. 1169, another Maṣnavī, Ḳaẓā u Ḳadar in A.H. 1157, a poem entitled شمه از قدرت حق in A.H. 1165, a Dīvān in A.H. 1171, and several prose works, one of which is called تاریخ عباسیه (see fol. 498).

The author states in the preface that he had begun the present work in his 40th year, and that the date of composition, A.H. 1180, is conveyed by the title تحفت الکرام. Two versified chronograms at the end give A.H. 1181 as the date of its completion. But it must have received later additions; for more recent dates are mentioned, as A.H. 1183, foll. 195 *a*, 198 *a*; and in one passage (fol. 288) the narrative is brought down to A.H. 1188.

An account of the work, with some extracts, is given in Elliot's History of India, vol. i. pp. 327—351. Some chapters translated by T. Postans will be found in the Journal of the As. Soc. of Bengal, vol. vii., pp. 96—104, and 297—310.

It is divided into three volumes (Mujallad), the contents of which are as follows:—

Volume I., divided into a Muḳaddimah and three Daftars; viz. Muḳaddimah. Creation and Genii, fol. 2 *a*.—Daftar I. Prophets, fol. 3 *a*. Ancient kings of Persia, Arabia, etc., fol. 38 *a*. Sages, saints, and poets, anterior to the Islām, fol. 62 *b*.—Daftar II. Genealogy of Muḥammad, fol. 73 *b*. His life, fol. 75 *a*. The first four Khalifs, fol. 87 *b*. The Imāms, fol. 100 *b*. Descendants of the Imāms, fol. 112 *b*.—Daftar II., in three Ṭabaḳahs: 1. Umayyades, fol. 116 *b*. Amīrs of the Umayyades, fol. 120 *b*. Men who rose against the Umayyades, fol. 124 *b*. 2. Abbasides, fol. 132 *a*. Abbasides of Egypt, fol. 146 *b*. Amīrs and Vazīrs of the Abbasides, fol. 147 *a*. Men who rose against the Abbasides, fol. 156 *b*. The Ḳarmaṭites, fol. 158 *b*. 3. Dynasties contemporary with the Abbasides.

This last Ṭabaḳah is subdivided into nine sections (Asās), as follows: 1. Ṭāhirīs, Ṣaffārīs, Sāmānīs, Ghaznavīs, Ghūrīs, Āl i Buvaih, Saljūḳīs, Khwārazmshāhīs, Atābaks, Ismā'īlīs of Egypt, Ayyūbīs, Ismā'īlīs of Ḳuhistān, Āl i 'Abd ul-Mūmin, Ḳarākhitā'īs of Kirmān, fol. 160 *b*.—2. Cæsars, Saljūḳs of Rūm, Dānishmandīs Saliḳīs, Mangūchakīs, Ḳarāmān, Ẕulḳadr, fol. 169 *a*.—3. Sharīfs of Mecca and Medina, fol. 169 *b*.—4. Chingiz Khān and his descendants in Ulugh Yūrt, Dasht Ḳipchāḳ, Īrān, and Tūrān; the Shaibānīs, and the Khāns of Kāshghar, fol. 169 *b*.—5. Local dynasties of Īrān after the Moghuls, namely, the Chaupānīs, Īlkānīs, Āl i Muẓaffar, Kurts, and Sarbadārs, fol. 179 *b*.—6. The

Karā Kūyunlus, fol. 183 *a*.—7. The Aḳ Kūyunlus, fol. 183 *b*.—8. The Safavīs, *ib*.—9. Tīmūr and his successors in Irān and Tūrān, foll. 183—186.

Volume II. contains an Introduction (Muḳaddimah) on the inhabited quarter of the globe, and seven sections (Maḳālah), treating of the seven climates. The principal countries and cities belonging to each climate are enumerated, with accounts of their rulers and biographical notices of their celebrated men. The contents are:—Muḳaddimah, fol. 186 *b*. First climate, fol. 187 *a*. Second climate, fol. 190 *a*. Kings of the Deccan, *ib*. Kings of Bengal, fol. 199 *b*. Third climate, fol. 201 *b*. Kings of Hindustan, from Maḥmūd Ghaznavī to 'Ālamgīr II., fol. 231. Princes and Amīrs of the Dehli empire, foll. 240 *b*, 241 *b*. (The last portion of this section, the whole of the fourth, and the first part of the fifth, are missing. The latter part of the fifth, foll. 242—247, treats of Samarḳand, Kash, Nasaf, Nakhshab, Karshī, Bukhāra, etc.). Sixth climate, fol. 247 *b*. Sultans of Kāshghar, fol. 249 *a*. Seventh climate, fol. 252 *a*. Khātimah; distances between the principal cities, fol. 253 *a*.

Volume III., treating of the history of Sind. The author mentions as his sources, in the first place, an ancient record of the Arab conquest, which 'Alī B. Ḥāmid B. Abī Bakr ul-Kūfī, of Uchh, translated from the Arabic, A.H. 613 (see p. 290 *b*), then the histories of Mīr Ma'ṣūm Bhakarī (p. 291 *a*), and Mīr Muḥammad Ṭāhir Nisyānī (p. 292 *b*), the Arghūn Nāmah, Tarkhān Nāmah, and Beglar Nāmah (see Elliot, vol. i. pp. 289 and 300).

Contents: Muḳaddimah. Description of Sind, fol. 254 *b*. Ṭabaḳah i Rāyān, or Hindū Rājahs, fol. 255 *b*. Ṭabaḳah i Barāhimah, rule of the Brahmans, fol. 256 *a*. Conquest by Muḥammad B. Ḳāsim, fol. 257 *b*. Governors under the Umayyades, fol. 260 *a*. Governors under the Abbasides, fol. 261 *a*. Governors under the Sultans of Ghaznah, Ghūr, and Dehli, fol. 261 *b*. Ṭabaḳah i Sūmarah, fol. 263 *b*. Jāms of the Sammah tribe, fol. 267 *a*. Ṭabaḳah i Arghūn, fol. 269 *a*. Ṭabaḳah i Tarkhān, to the death of Ghāzī Beg, A.H. 1021, with an account of the conquest of Sind by Akbar, fol. 272 *a*. Amīrs of the Arghūn and Tarkhān dynasties, fol. 279 *a*. Amīrs of the Tīmūrides, and governors of Tattah, from A.H. 1002 to 1149, fol. 281 *a*. Rule of the Kalūrah 'Abbāsiyyah family from its origin to A.H. 1188, fol. 284 *a*. Enumeration of the cities and towns of Sind, with notices of the Sayyids, Shaikhs, and other eminent men of each, beginning with Multān and closing with Tattah, fol. 288 *b*.

II. Foll. 339—447. معیار سالکان طریقت, lives of celebrated Shaikhs, and heads of religious orders, from the time of Muḥammad to the close of the twelfth century of the Hijrah, by the same author.

Beg. منت خدایرا عز وجل که بندای هدایت انتما

This work was composed, it is stated, in A.H. 1202 (a date expressed by the title), when the author had nearly completed his 63rd year. He had written in the same year two other works on kindred subjects, entitled طومار سلاسل گزیده and شجرهٔ اهلبیت سند

It contains an introduction treating of the Vilāyat, or saintship, fol. 340 *a*, and twelve sections termed Mi'yār, on the following subjects:—

1. Holy men of the first century, namely, the first four Khalīfahs, the uncles and cousins of the Prophet, his principal Companions, the first three Imāms and their children, fol. 341 *b*. 2. Holy men of the second century, including especially the founders of the fourteen Khānavāds, or religious families, fol. 350 *a*.

The remaining Mi'yārs, treating, in the

same order, of the saints of each succeeding century, begin as follows:—

3, fol. 357 *a*.—4, fol. 367 *a*.—5, fol. 375 *a*. 6, fol. 379 *b*.—7, fol. 391 *b*.—8, fol. 401 *b*. 9, fol. 410 *b*.—10, fol. 421 *a*.—11, fol. 428 *b*. 12, fol. 436 *a*.—They all contain numerous notices, arranged in chronological order.

III. Foll. 448—527. مقالات الشعراء, notices on the poets of Sind, alphabetically arranged according to their names or poetical surnames, with copious specimens of their compositions, by the same author, Mir 'Alishir Kani'.

Beg. محمد من خص بالقوة النطقية الانسان

The author states that, having found that the two Tazkirahs most frequently quoted in his day, namely كلمات الشعراء by Muhammad Afzal Sarkhush (see p. 369 *a*), and يد بيضا by Mir Ghulām 'Alī Āzād (see p. 374 *a*, No. 14), were very deficient with regard to the Sind poets, and that there existed no special work on that subject, he had undertaken the present composition in A.H. 1169, while engaged upon his poem of Kāmrūp and Kāmlatā, and had completed it in A.H. 1174, a date expressed by its title.

The author devotes an extensive notice to himself, foll. 498—509, in which he gives copious extracts from his poems and prose works.

It appears from the subscriptions, foll. 185 *b*, 338 *b*, 447 *b*, that this volume was written by Mihr 'Ali Husaini for an amīr of Sind named Mir Murād 'Ali Khān Talpar.

Add. 21,625.

Foll. 34; 12 in. by 9. Miscellaneous Oriental papers collected by Cl. J. Rich (see the Arabic Catalogue, p. 530).

The following are Persian:—

Fol. 4. A detached leaf of the Iskandar Nāmah of Nizāmi, containing the rubric حرب سكندر با روسيان روز ديگر

Foll. 5—11. Original minutes of the examination of two troopers, Hāshim Khān and Nūr Khān, arrested by order of Capt. James W. Skinner on a charge of bribery, at Sikrah, Bikānir, and tried in June and July 1813.

Add. 22,695.

Foll. 159; 10 in. by 7.

I. Foll. 2—39; 25 lines, 4½ in. long; written in minute Nestalik, apparently in the 15th century.

عراقيه فى الحكاية السلجوقيه

A history of the Saljūkis, from their origin to their extinction in A.H. 590.

Author: Muhammad B. Muhammad B. Muhammad B. 'Abd ullah B. un-Nizām ul-Husaini, محمد بن محمد بن محمد بن عبد الله بن النظام الحسينى

Beg. حمد بى حد و شكر بى عد سپاس فراوان

The author, who occasionally diverted his mind from the pursuit of divinity and law by perusing the records of history, fell in, as stated in the preface, with a book in which the writer, only designated as an accomplished Imām, يكى از ائمه فضل شعار, had recorded the rise and progress of the Saljūkis down to the end of the reign of Sultan Mahmūd B. Muhammad B. Malakshāh (A.H. 511—525), an epoch which he looked upon as the beginning of their decline. Considering, however, that several mighty sovereigns of the same line had sat upon the throne during a subsequent period of nearly eighty years, the author had been induced to compose a complete history of the dynasty. The preface concludes with a panegyric on a just and powerful Vazir, whose name is not explicitly stated, but is said to adorn the work. From this it may be supposed that its title 'Irākiyyah is derived from the Vazir's surname "'Irāki."

The work is written in ornate prose, freely interspersed with Arabic and Persian verses, much in the style of the well-known contemporary writer, Vaṣṣāf. The time of composition is fixed by an incidental mention of Uljāitū as the reigning sovereign (A.H. 703—716), and a description of his splendid residence, namely Sulṭāniyyah, which was founded A.H. 705 (see D'Ohsson, vol. iv. p. 485).

The earlier history referred to in the preface is probably the Saljūḳ Nāmah of Zahir ud-Dīn Nīshāpūrī mentioned as one of the sources of the Guzīdah. See Haj. Khal., vol. iii. p. 606.

II. Foll. 40—159; 15 lines, 3½ in. long; written in Nestalik, apparently in the 16th century.

سمط العلى للحضرة العليا

A history of the Ḳarā-Khitā'is of Kirmān from their rise to their downfall.

Beg. حمد و سپاس و شکر و ستایش بی قیاس مر درگاه احدیت

The author's name, Nāṣir ud-Dīn, is not found in the preface; but it occurs in the following line, the first of a poem composed in his praise by the Ṣadr Mayd ud-Dīn, and quoted on fol. 119:

خلاصهٔ حرکات سپهر ناصر دین
که ملك را بمکان تو احترام بود

His father, Khwājah Muntajab ud-Dīn 'Umdat ul-Mulk Yazdī, had left his native place Yazd, A.H. 650, as stated fol. 80, to attach himself to Ḳuṭb ud-Dīn Muḥammad, Sultan of Kirmān, and had become the trusted adviser of that sovereign. Nāṣir ud-Dīn, who was brought up by his uncle, Shihāb ud-Dīn Abul-Ḥasan 'Alī Yazdī (see fol. 94), was appointed by Pādishāh Khātūn, A.H. 693, although still young, to the head-secretaryship of the chancelry, دیوان رسائل وانشا (see fol. 129).

The author states in the preface that a partial account of the Ḳarā-Khitā'is had been written under the title of Tārīkh i Shāhī by Khwājah Shihāb ud-Dīn Abu Sa'īd; but the events which followed the death of Pādishāh Khātūn (A.H. 694) had not yet been recorded. At the request of some friends, who regarded him as one of the most elegant writers of the age, he took up the subject, and brought down the history to the extinction of the dynasty. The work was written at the beginning of A.H. 716, and dedicated to an illustrious Amīr sent at that time by the Ilkhānī Court to Kirmān, Īsan Ḳutlugh Nūyān ایسن قتلغ نویان B. Amīr Zingī, a noble Uighūr, who traced his origin to Altān Khān.

Contents: Preface, including a review of the principal dynasties of Iran, fol. 40 *b*. Sketch of the early history of Kirmān, fol. 54 *a*. (For a more detailed account of that period the reader is referred to the work of Afẓal ud-Dīn Kātib Mustaufī.) Nuṣrat ud-Dīn Ḳutlugh Sulṭān Burāḳ Ḥājib, the founder of the dynasty, who died A.H. 632, after a reign of fifteen years, fol. 67 *a*. Ḳuṭb ud-Dīn Abul-Fatḥ Muḥammad B. Jamtimur, nephew and successor of the preceding, fol. 72 *b*. Rukn ud-Dīn B. Burāḳ, who succeeds A.H. 633, fol. 75 *a*. Second reign of Ḳuṭb ud-Dīn, A.H. 650—655. Regency of 'Iṣmat ud-Dīn Ḳutlugh Turkān, the widow of the preceding, fol. 86 *b*. Muẓaffar ud-Dīn Ḥajjāj Sulṭān, son of Ḳuṭb ud-Dīn, fol. 88 *a*. Jalāl ud-Dīn Suyūrghatmish, son of the preceding, who succeeds his father A.H. 681. fol. 104 *a* The daughter of the above, Pādishāh Khātūn, A.H. 691—694, fol. 124 *a*. Muẓaffar ud-Dīn Muḥammad Shāh, son of Ḥajjāj Sulṭān, who succeeds A.H. 694, fol. 136 *b*.

The detailed narrative comes to a close with the account of the chequered and intermittent rule of the last-named sovereign, who died at the age of twenty-nine years (A.H. 703). It is followed by a brief record of the appointments of Ḳuṭb ud-Dīn Shāh Khātūn (read Shāh Jahān) by Ghāzān (A.H.

703), fol. 155 *b*, and of Nāṣir ud-Dīn Muḥammad B. Burhān by Uljāitū (A.H. 707), who was still on the throne at the time of composition, fol. 157 *b*.

Haj. Khal., who calls the author Nāṣir ud-Dīn Munshī Kirmānī, speaks of an appendix coming down to the reign of Abu Sa'īd. See vol. iii. p. 618. Accounts of the Ḳara-Khitā'is will be found in Tārīkh i Vaṣṣāf, vol. iii., where their history is brought down to A.H. 694, in the Guzīdah, and, with full details, in the geographical work of Ḥāfiẓ Abrū, foll. 147--155. See also Rauẓat uṣ-Ṣafā, vol. iv. p. 128, and Ḥabīb us-Siyar, vol. iii., Juz 2, p. 10.

Add. 22,789.

Foll. 340; 9¾ in. by 5¾; 14 lines, 3¾ in. long; written in Nestalik; dated Shabān, A.H 1250 (A.D. 1835).

I. Foll. 1—292. گلشن خسروی, a copious collection of select pieces in verse and in prose, compiled by Bakā for Mirzā Khusrau Beg. According to a versified chronogram at the end, fol. 292 *a*, the work was completed in A.H. 1246:

این مژده رسانید مرا هاتف غیب
از گلشن خسروی ببر دامن گل

The first or poetical portion, although including verses of some early poets, deals chiefly with those who flourished in Persia about the close of the twelfth and in the first half of the thirteenth century of the Hijrah, as Sulaimān Ṣabāḥī (see Atashkadah, fol. 180), Sayyid Muḥammad Hatif (see p. 813 *b*), Luṭf 'Alī Beg Āzur (see p. 375 *a*), Fatḥ 'Alī Khān Kāshī, surnamed Ṣabā (see p. 722 *a*), 'Abd ul-Vahhāb Nashāṭ (see *ib.*), etc. It contains the following divisions:— Ḳaṣīdahs, fol. 5 *a*. Ghazals, without alphabetical arrangement, fol. 57 *b*. Detached verses in alphabetical order, fol. 85 *b*. Rubā'is alphabetically arranged, fol. 114 *b*. Mukhammasāt, fol. 125 *a*. Kiṭ'ahs, fol. 131 *b*. Maṣnavīs, fol. 141 *b*.

The last section includes two longer poems of the kind called سراپا, by Mihrī 'Arab, and Mīrzā 'Abd ullah, surnamed 'Ishḳ.

The prose portion, which is taken from some elegant writers who lived in India under Shāhjahān and Aurangzīb, contains:— Journal of the siege of Haidarābād by Ni'mat Khān 'Alī (see p. 268 *a*), fol. 160 *b*. "Beauty and Love," by the same (see p. 703 *b*), fol. 210 *b*. A satire on doctors, by the same (see p. 744 *b*), fol. 223 *a*. حسن و عشق "Beauty and Love," by Ṭughrā. Bahāriyyah بهاریه, and Murtafi'āt مرتفعات, by the same (see p. 742), fol. 231 *a*. شهر آشوب, by Mīrzā Muḥammad Shafī' Munshī, fol. 241 *b*. This last piece is a statement addressed to the lawyers of Iran, respecting the estate of the late Shahzādah (Muḥammad Akbar, the eldest son of Aurangzīb), who died in Persia in A.H. 1118, and to whose service the writer appears to have been attached.

II. Foll. 293—338. رمز الریاحین "the secret language of sweet-scented flowers," a description, in Maṣnavī rhyme, of the royal garden of Sa'ādat-ābād, at Isfahan (see Ouseley's Travels, vol. iii. p. 19).

Author: Ramzī, رمزی

Beg. بشهد شکر شکر خداوند
زبان چون مغز بادامست در قند

The author, whose proper name was Mīrzā Hādī, son of Mīrzā Ḥabīb, was a native of Kāshān. He is mentioned in the Ḳiṣaṣ ul-Khāḳānī, a work written A.H. 1076, fol. 170, as a poet and skilled painter, who was then past thirty years of age.

After a eulogy on the reigning sovereign, Shāh 'Abbās II., the poet relates how he had been summoned to the Shāh's presence in the royal garden, and desired to write a poem

in praise of it. The work concludes, however, with an address to Shāh Sulṭān Ḥusain, who ascended the throne in A.H. 1105.

The present copy contains twenty-nine coloured drawings representing the various flowers described in the poem.

The last two leaves contain a satire by Mirzā Sharīf on one of the Mustaufis of Shāh Ṭahmāsp. A table of contents has been prefixed to the volume, foll. 1—3.

Add. 23,496.

Foll. 252; 10 in. by 7½; 21 lines, 6 in. long; written in bold Naskhi; dated Shīrāz, Muḥarram, A.H. 847 (A.D. 1443).

[Robert Taylor.]

I. Foll. 2—246 *a*. The first volume of the Persian Ṭabarī (see p. 68), containing little more than a quarter of the work.

This copy has no preface, but only a short doxology in Persian, beginning:

سپاس و افرین وستایش خداي کامکار کامران وآفریننده زمین وزمان را

The text is in some parts considerably abridged: the introduction, which precedes the account of the creation of Adam (Zotenberg's version, pp. 9—72) is condensed to seven leaves, foll. 4—10. The history is brought down to the death of Yazdajird ul-Aṣīm (Zotenberg's version, vol. ii. p. 104).

It is stated in the subscription that the MS. was transcribed by Bahā ud-Dīn B. Ḥasan B. Bahā ud-Dīn, an attendant of the shrine of Ḥājī Bahā ud-Dīn 'Uṣmān, near Shīrāz, and that it belonged to the Ṣadr Ra'īs Niẓām ud-Dīn, son of the Ṣadr Ḥājī Fakhr ud-Dīn Aḥmad.

The first half of a table of contents, occupying four pages at the beginning, has been supplied by a later hand.

II. Foll. 246—252 *b*. وصیت نامه بیغمبر صلی الله علیه وسلم, "the testament of the Prophet," consisting of moral precepts addressed by Muḥammad to 'Alī, and handed down by the latter.

Beg. روایت است از امیر المومنین علی علیه التحیة والثنا وکرم الله وجهه که کفت روزی رسول الخ

Written by the same scribe as art. i., and dated A.H. 848.

Add. 23,558.

Foll. 361; 11½ in. by 7¼; 23 lines, 4⅝ in. long; written in Shikastah-āmīz; dated Ṣafar, A.H. 1100 (A.D. 1688).

[Robert Taylor.]

I. Foll. 2—243. Ikhtiyārāt i Badī'ī. See p. 469 *a*.

In the subscription of the first Maḳālat, the work is designated as Miftāḥ ul-Khazā'in, commonly called Ikhtiyārāt i Badī'ī. But the former title belongs to another treatise by the same author. See *ib.*

II. Foll. 243—276. خواص الاشیا, a treatise on the medicinal properties of natural substances, without author's name.

Beg. اما بعد این کتاب را خواص الاشیا می نامند مشتمل بر شانزده باب

It is said in the preamble that the number of Bābs had been reduced from sixteen to eight. In the text, however, nine chapters are found, treating of the following subjects: Properties of various parts of the human body منافع انسان, fol. 244 *a*, of quadrupeds, fol. 245 *b*, birds, fol. 254 *b*, reptiles and insects, fol. 259 *b*, fruits and flowers, fol. 262 *a*, seeds, fol. 270 *b*, herbs, fol. 271 *b*; leaves, fol. 272 *a*, gums, *ib.*, and stones, fol. 273 *a*.

III. Foll. 276 *b*—294. A treatise in ten chapters (Faṣl) on hemorrhoids and three kindred diseases, بواسیر ونواصیر و ریح بواسیر و شقاق

Author: Muḥammad B. Jamāl, called 'Alā ut-Ṭabīb, محمد بن جمال المدعو بعلاء الطبیب

Beg. الحمد لله الذي ابدع بفضله فى الانسان عجايب البداعات

IV. Foll. 296—305. An extract relating to the medicinal properties of various kinds of food, without title or author's name.

Beg. قانون . . . . . اول بطريق قياس نتوان دانست وقياس ان باز بتوسط طبعها

The rubrics have not been inserted.

V. Foll. 306—361. قرابادين الحكيم شفائى, a treatise on compound medicaments. See p. 473 *b*.

Add. 23,568.

Foll. 102; 7 in. by 5; from 18 to 23 lines, 3¼ in. long; written in small Nestalik; dated A.H. 889—894 (A.D. 1484—1489).

[Robert Taylor.]

I. Foll. 2—31. شرح مختصر در معرفت تقويم, a commentary upon the treatise of Naṣīr ud-Dīn Tūsī on the almanac, with the text. See p. 452 *b*.

Beg. الله احمد على نعمايه واشكر على آلايه واصاى

From a passage, fol. 7 *a*, in which the date of Naurūz is fixed for A.H. 727, it becomes probable that the commentary was written in that year.

II. Foll. 32—53. اصول الملاحم, a treatise on prognostics to be drawn from eclipses, storms, and other phenomena, according to the time of their appearance in the solar year.

Author: Abu'l-Faẓl Ḥubaish B. Ibrāhīm ut-Tiflisī, ابو الفضل حبيش بن ابراهيم التفليسى

Beg. شكر و سپاس مر خدايرا جل جلاله و عم نواله كه جهانرا

The work is intended, according to the preface, to elucidate two books called كتاب ملحمه, one of which is ascribed to Daniel, and the other to Ja'far Ṣādiḳ. The author says that he had written it after completing another work, entitled قانون الادب (see Haj. Khal., vol. iv., p. 494, and the Munich Catalogue, p. 110), and that he had drawn its matter from Greek and Arabic writers. It is divided into twenty-five Faṣls.

The author, who wrote several other works on medicine and astrology, is stated by Haj. Khal., vol. v. p. 25, to have dedicated one of them to Ḳilij Arslān Rūmī, while he composed another, كفاية الطب, for Abul-Ḥāriṣ Malakshāh (see the Gotha Catalogue, p. 64). The former of these princes was apparently Ḳilij Arslān B. Mas'ūd, who died A.H. 588, after a nominal reign of nineteen years, during the latter part of which he had been confined in Ḳūniyah by his son Ḳuṭb ud-Dīn Malakshāh. See Kāmil, vol. xii. pp. 31 and 57. Wüstenfeld, Arabische Aertzte, p. 30, mentions the author without fixing his period.

The present work is mentioned by Haj. Khal., vol. vi. p. 111, under the title of ملحمة دانيال; but the author's name is altered to Jalīs. For similar works see the Bodleian Catalogue, vol. ii. p. 332, note i.

III. Foll. 55—77. هداية النجوم, a manual of astrology.

Author: Nāṣir ud-Dīn Ḥaidar B. Muḥammad ush-Shīrāzī.

Beg. شكر و سپاس خدايرا كه منزه است ذات او

The author states that he had written it A.H. 687, after finishing another work called زيج رصد السيار. It is divided into thirty Bābs, partly disposed in tabular form.

IV. Foll. 77 *b*—85. An extract from a work entitled روضة المنجمين, with the heading مقالت مسائل فى العلل والاسباب. It explains in twenty questions and answers the origin and reasons of the terms and divisions adopted by astronomers. See further on, Add. 27,261, xii., and Haj. Khal., vol. iii. p. 512.

V. Foll. 86—101. An account of the institution of Naurūz by the early kings of Persia and of various usages and observances connected with that festival.

Beg. این کتابیست که تالیف کرده‌اند در کشف حقیقت نوروز

Add. 23,580.

Foll. 378; 10 in. by 7; 23 lines, 4½ in. long; written in Nestalik, with 'Unvān, gilt headings, and gold-ruled margins; dated Ramaẓān, A.H. 891 (A.D. 1486).

[Robert Taylor.]

I. Foll. 2—155. رشف النصائح الایمانیه وکشف الفضائح الیونانیه, a collection of Ḥadīs, or sayings of Muḥammad, with Sufi comments, translated from the Arabic of Shihāb ud-Dīn 'Umar B. Muḥammad us-Suhravardī, شهاب الدین عمر بن محمد السهروردی

This celebrated Sufi was born, A.H. 539, in Suhravard, near Zanjān, in Irak, and died in Baghdād, A.H. 632. See his life in Ibn Khallikān, de Slane's translation, vol. ii. p. 382, the Nafaḥāt ul-Uns, p. 544, and Majālis ul-Mūminīn, fol. 315. The Arabic work is mentioned, under the title of رشف النصائح, in the last two of the sources above quoted. Compare Haj. Khal., vol. iii. p. 465, who notices a Persian translation by Mu'īn ud-Dīn Yazdī (see p. 168 *a*).

The translation is divided into fifteen Bābs and two Khatimahs. The present copy wants the preface and a portion of the first Bāb. The translator's name does not appear.

II. Foll. 156—378. مجمع البحرین, a Sufi allegory, in which man is represented as a kingdom, the Khalīfah or sovereign of which is the spirit.

Author: Shams ud-Dīn Ibrāhīm, Muḥtasib of Abarḳūh, شمس الدین ابراهیم المحتسب بابرقوه

Beg. شکر و سپاس بی التباس و حمد و ثنا

It is stated in the preface that the long contemplated work had been delayed by a journey which the author was compelled to take in A.H. 711, and by the loss of his books at sea. He subsequently proceeded to Tustar in the train of one of the late rulers of the land, and thence to the shrine of the Imām Zain ul-'Ābidīn (in Medina), where he settled in the monastery of Shaikh Ṣadr ud-Dīn. There he wrote the present work in A.H. 714, in obedience to a behest conveyed to him in a dream by 'Alī.

It is divided into seven Ḳisms, each of which comprises five Bābs. A full table of contents is given at the end of the preface. The author inserts occasionally verses of his composition in which he takes the poetical surname of Muḥtasib.

Add. 23,569.

Foll. 135; 7¾ in. by 3½; 18 lines, 1⅞ in. long; written in Naskhi, with three 'Unvāns and gold-ruled margins; dated A.H. 1055—1057 (A.D. 1645—1647).

[Robert Taylor.]

I. Foll. 1—46. The astronomical treatise of 'Alī Ḳūshī. See p. 458 *a*.

II. Foll. 46 *b*—56. Tashrīḥ ul-Aflāk, by Bahā ud-Dīn 'Āmilī, in Arabic. See the Arabic Catalogue, p. 622 *b*.

III. Foll. 56 *b*—77. A treatise on the almanac by Naṣīr ud-Dīn Ṭūsī. See above, p. 452 *b*.

IV. Foll. 78—103. A treatise on the astrolabe by the same. See p. 453 *a*.

V. Foll. 103 *b*—185. Khulāṣat ul-Ḥisāb. See the Arabic Catalogue, p. 622 *b*.

Add. 24,041.

Foll. 430; 8¾ in. by 6; from 11 to 15

lines; written in Nestalik, early in the 19th century. [H. H. Wilson.]

I. Foll. 1—96. نیرنگ ظہور, an account of the mythology, castes, and sects of the Hindūs.

Beg. بنام آن که او مقصود هر نام

The author, whose name does not appear, states in the preface that he had written some years previously a shorter treatise on the same subject. The work is divided into seven chapters termed Jalvah, and subdivided into Furūghs.

Contents: 1. Creation, Brahma, fol. 5 *b*. 2. The four and twenty Avatārs, fol. 8 *a*. 3. The four castes, fol. 23 *a*. 4. Their ramifications, fol. 26 *a*. 5. Hindū doctrines, fol. 37 *a*. 6. Hindū faḳīrs, fol. 46 *a*. 7. Hindū sects, fol. 53 *b*.

This last chapter, which is said to follow the same arrangement as the author's previous treatise, is divided into nine sections. The first contains an introduction. The six next following treat of the Vaishnavas, Shaivas, Shāktas, Nānakshāhīs, Jainas, and Vedantīs. The eighth contains a census of Benares compiled by the author A.D. 1800, fol. 81 *b*. The ninth enumerates the Hindū sciences and the standard works on each, fol. 86 *b*.

This is in all probability the work referred to by H. H. Wilson in his "Sketch of the religious sects of the Hindūs," p. 6, and ascribed by him to Sital Sinh, Munshī of the Rājah of Benares. A similar work of the same author, Silsilah i Jogiyān, is noticed in the Mackenzie Collection, vol. ii. p. 143.

II. Foll. 97—180. The tale of 'Ain ul-Baṣar and Munīr ul-Mulk, in Hindustani.

III. Foll. 181—198. Chronological account of the kings of Dehli from Fīrūz Shāh, A.H. 633, to Aurangzīb, with the legends of their coins; written in January, A.D. 1809, for Mr. Foster.

IV. Foll. 199—355. A Maṣnavī on Tauḥīd in Hindustani, eight lines in a page.

V. Foll. 356—410. An abstract of Indian history, without preface or author's name.

Beg. باب اول تمامی حقیقت سرزمین که این دیب را

It contains a short account of the cosmogony and divisions of the world according to the Hindūs, of the Ṣūbahs of India and their revenue, of the early kings of India and of the kings of Dehli from the Muslim conquest to Shāh 'Ālam, A.H. 1204.

VI. Foll. 411—417. A list of the early kings of Persia, and of the sovereigns of Bengal.

VII. Foll. 419—429. Tabulated list of the sovereigns of Hindustan from Judhishtir to Shāh 'Ālam.

Add. 25,016.

Foll. 134; 6 in. by 4; 11 lines, 2 in. long; lithographed in small Nestalik; dated Ramaẓān, A.H. 1248 (A.D. 1832).

I. Foll. 1—108. The Journal of the siege of Ḥaidarābād, by Ni'mat Khān 'Ālī. See p. 268 *a*.

II. Foll. 109—132. Ḥusn u 'Ishḳ, by the same. See p. 703 *b*.

The last two folios contain a eulogy on the author by the editor, Mīrzā Ḥamzah Māzandarānī.

Add. 25,493.

Foll. 138; 7 in. by 4; 15 lines, 2¼ in. long; written in fair Nestalik in two gold-ruled columns, with 'Unvān, probably in the 17th century.

I. Foll. 2—58. Rauẓat ul-Anvār, by Khwājū Kirmānī. See p. 621 *a*.

On fol. 12 there is a considerable gap, without any apparent break. It extends from the latter part of the prologue to the fourth Maḳālah, and corresponds to foll. 156—161 of Add. 7758. The last page is also wanting.

II. Foll. 59—132. Maẓhar ul-Āṣār, by Hāshimī. See p. 802 *b*.

Add. 25,791.

Foll. 111; 7¾ in. by 4¼; 14 lines (3 in. long) in a page; written in a small and plain Nestalik, and dated (fol. 36 *b*) Muḥarram, A.H. 1208 (A.D. 1793).

[Wm. Cureton.]

I. Foll. 2—36. An abridged recension of the Institutes of Tīmūr (Jos. White's edition, pp. 156—408), with the continuation.

II. Foll. 38—77. Two extracts from the Tārīkh i Nādirī (see p. 192), relating to Nādir Shāh's invasion in India and to his death, and corresponding to foll. 166—188 and 227—237 of Add. 6576.

III. Foll. 78—111. راجاولی, an account of the kings of Dehli from Judhishtir to Shāhjahān, giving the name and length of reign of each.

Beg. شنو زولی وفای دنیا اي شاه

The author, who designates himself by the poetical surname Valī, is called in the subscription Banvālī Dās, Munshī of Dārā Shikūh, بنواليداس المخلص بولی منشی سلطان دارا شکوه. In other copies he is called Bhavānī Dās بهوانی داس. A Maṣnavī ascribed by Dr. Sprenger to Valī Rām, called Banvālī Dās, Oude Catalogue, p. 589, is probably also due to him.

Add. 25,792.

Foll. 202; 9¼ in. by 5¼; 12 lines, 3½ in. long; written in cursive Nestalik; dated Fatḥābād, Ṣafar, A.H. 1066 (A.D. 1656).

[Wm. Cureton.]

I. Foll. 1—107. Ẕikr ul-Mulūk, by 'Abd ul-Ḥaḳḳ Dihlavī. See p. 223 *b*.

II. Foll. 109—130. An extract relating to 'Alī, from the Manāḳib Murtaẓavī of Mīr Ṣāliḥ (see p. 154 *a*). Rules for blood-letting. An account of the Hindū Jugs, or ages of the world. An anecdote of Abu 'Alī Ibn Sīnā. Account of Shaddād, the King of Yaman. Historical anecdotes relating to 'Imād ud-Daulah, 'Aẓud ud-Daulah, Māmūn, Shāh Shujā', Rashīd and the Barmakides. An account of the embassy sent by Mīrzā Shāh Rukh to China, A.H. 822, from Maāṣir ul-Buldān, and other extracts.

III. Foll. 131—199. The Institutes of Ṭīmūr, fol. 131 *a*. The Designs and Enterprises, fol. 170 *a*. Continuation of the Institutes (Add. 26,191, foll. 326—347), slightly imperfect in the end, fol. 188 *b*.

Add. 25,823.

Foll. 105; 12 in. by 8; from 13 to 15 lines, 3½ in. long; written in Nestalik, for a Mr. Rigby, dated Sūrat, Jumāda II., A.H. 1231 (A.D. 1815). [Wm. Cureton.]

I. Foll. 1—73. The Dīvān of Hilālī. See p. 656 *a*.

II. Foll. 74—105. A collection of Hindustani poems, including elegies on the death of Ḥasan and Ḥusain, with a few Persian verses.

Add. 25,835.

Foll. 246; 9 in. by 5½; from 15 to 17

lines, about 4 in. long; written in Nestalik; apparently in India, about the close of the 18th century. [WM. CURETON.]

I. Foll. 4—60. انیس احسن, the tale of 'Aḳil, the carpenter's son, Prince Ḳais, and Princess Giti-Afrūz.

Author: Aḥsan Ullah, احسن الله

Beg. بعد از حمد و سپاس داوری که عفت ورق

The author states at the end that he had written this tale in Shāhjahānābād during the reign of Aurangzib. The date is enigmatically conveyed by the following line:

با انیس احسن و خوش قلب را از دست ده

"With a fair and sweet mate let loose the heart," which, interpreted as a chronogram, probably means: "from the total formed by the words انیس احسن وخوش, *i.e.* 1152, let go the heart, or the value of the middle letter, of دست, viz. 60." This would give A.H. 1092.

II. Foll. 61—149. قصه شیر مردان علی مرتضی, the story of Shir Mardān 'Ali Murtaẓā.

Beg. الحمد لله . . . اما راویان اخبار وناقلان بلاغت آثار کذارندکان اسرار

It comprises a series of fabulous narratives relating to the favourite hero of a Shi'ah legend, as follows:—'Ali's expedition against Zumrah the fire-worshipper, king of the Barbars, fol. 61. The story of Hanafiyyah Banū, a daughter of the Ḳaisar of Rūm, captured by 'Ali, and of the son she bore him, Shāhzādah Muḥammad i Ḥanafiyyah, fol. 71. 'Ali's encounter with a dragon in the Maghrib, fol. 89. 'Ali's expedition against the infidels, in revenge of Amir Ḥamzah's death, fol. 98, etc.

III. Foll. 150—246. The tales of a parrot (see p. 753 *a*), wanting a page at the beginning, and breaking off in the twenty-second tale.

Add. 25,843.

Foll. 215; 14 in. by 8½; 29 lines, 5¼ in. long; written in Nestalik; dated Akbarābād (Agra), A.H. 1082 (A.D. 1671). [WM. CURETON.]

I. Foll. 2—72. Akhlāḳ i Nāṣirī, the ethics of Naṣir ud-Dīn Ṭūsī (see p. 441 *b*), with the earlier preface mentioned p. 442 *a*. The later preface has been added in the margin.

II. Foll. 73—180. The Rubā'is of Mullā Saḥābī (see p. 672 *a*), about five thousand in number, alphabetically arranged.

Beg. اي عالم خوب و زشت و آشوب اورا
ا: فاتحه زاده فکر کن خوب اورا

III. Foll. 181—215. Theological tracts by Manṣūr (Ghiyāṣ ud-Dīn; see p. 826 *a*), Aḳā Ḥusain Khānsārī, and Muḥammad Bāḳir Dāmād (see p. 835 *a*), in Arabic.

Add. 25,856.

Foll. 308; 8½ in. by 5⅞; from 11 to 15 lines a page; written by several hands, in Faizābād, Oude, about A.H. 1230 (A.D. 1815). [WM. CURETON.]

I. Foll. 1—53. برق لامع, a Hindustani Maṣnavi, composed in refutation of سیف قاطع, a Sunni poem, A.H. 1231.

II. Foll. 54—109. صراط النجاة, a Shi'ah manual on the laws relating to ablution, prayer, and fasting, in nine Bābs.

Author: Muḥammad Ḥusain Ṭihrānī, محمد حسین طهرانی

Beg. شکر بحد و ثنای بی عدد مر خدائرا سزد که بنی نوع انسان را

The author, a Shi'ah convert, wrote it in Mashhad by order of the great Mujtahid Sayyid 'Ali ut-Ṭabāṭabā'ī, as a popular

abridgment of that learned man's Arabic treatise, designated as شرح مختصر نافع.

III. Foll. 110—184. صحيفة الابرار در بيان احاديث و اخبار. A work treating of Shī'ah traditions relating to 'Alī, and of some nice points of Shī'ah law.

Author: Aḥmad B. Muḥammad Riẓā B. Muḥammad Bāḳir ul-Māzandarānī, احمد بن محمد رضا بن محمد باقر المازندرانى

Beg. الحمد لله الذى اكرمنا بالدين المشهور والعلم المأثور

The work, which consists of an introduction and eight chapters (Faṣl), is dedicated to Navvāb Muḥammad Dārāb 'Alī Khān Bahādur (steward of the Begam of Oude from A.H. 1196 to A.H. 1230; see p. 310 *a*).

IV. Foll. 185—193. رسالهٔ جبر و تفويض ملا محمد باقر. Comments on a saying of Imām Riẓā relating to free will and predestination, by Mullā Muḥammad Bāḳir (see p. 20 *a*).

Beg. الحمد لله . . . اما بعد شيخ صدوق محمد بن بابويه قمى

V. Foll. 194—308. در بحر المناقب, a work treating of the merits and prerogatives of 'Alī.

Author: 'Alī B. Ibrāhīm, surnamed Darvīsh Burhān, على بن ابراهيم الملقب بدرويش برهان

Beg. سپاس بى قياس و ثناى بى منتها مرحضرت مبدع

It is stated to have been abridged from an extensive Arabic work of the same author entitled بحر المناقب (see Bibliotheca Sprenger., No. 167). It is divided into an introduction and twelve Bābs.

Add. 25,860.

Foll. 173; 8¾ in. by 6¼; 16 lines, 4½ in. long; written in a cursive character; dated Mednīpūr, Orissa, A.H. 1224 (A.D. 1809).

[Wm. Cureton.]

I. Foll. 1—41. منتخب النحو, a treatise on the rules of syntax applied to Persian, and illustrated by poetical quotations.

Author: Amīr Ḥaidar Ḥusainī Balgrāmī, امير حيدر حسينى بلكرامى

Beg. حمد فاعل اشيا حق جل و علا را بكدام نحو

This work was written, as stated in the preface, in A.H. 1214.

II. Foll. 42—89. منتخب الصرف, a treatise on the formation of Arabic words used in Persian, by the same author.

Beg. بر ارباب تتبع محاورات السنهٔ مختلفه هويداست

III. Foll. 90—111. قواعد فارسى, a Persian grammar.

Author: Raushan 'Alī Anṣārī Jaunpūrī, روشن على انصارى جونپورى

Beg. بعد حمد حضرت افريدكار و نعت رسول

Raushan 'Alī, known as the author of several treatises on arithmetic and grammar, and of an imitation of Ḥarīrī's Maḳāmāt, died as professor in the College of Fort William, Calcutta, about A.D. 1810. See Tārīkh i Farrukhābād, Or. 1718, fol. 177, and above, p. 311 *b*.

The work, which is founded on the Farhang i Rashīdī (see p. 500 *b*), is divided into a Muḳaddimah, eleven Bābs, and a Khātimah. It has been printed in Calcutta, A.H. 1232 and 1249, and lithographed in Lucknow.

IV. Foll. 112—170. The prose works of Ẓuhūrī (see p. 741 *b*, artt. i.—v.), wanting the latter part of the Ruḳa'āt.

Add. 25,866.

Foll. 111; 10¾ in. by 7; 18 lines, 4¼ in. long; written in Nestalik, with four 'Unvāns; dated Jumāda I., A.H. 1229 (A.D. 1814).

[Wm. Cureton.]

Four prose works by Mirzā Ḳatīl, viz.: Letters from Persia, fol. 1. Shajarat ul-Amāni, fol. 19. Nahr ul-Faṣāḥat, fol. 31. Chār Sharbat, fol. 62. See p. 794 *b*, artt. i—iv.

Add. 25,871*.

Foll. 177; 8¼ in. by 5¾; written by several hands, apparently in India, in the 18th and 19th centuries. [Wm. Cureton.]

I. Foll. 2—36. A treatise on astronomy by 'Alī Ḳūshī. See p. 458 *a*.

II. Foll. 39—54. A short treatise on Arabic conjugation, called in the subscription میزان عربی. See p. 523 *b*, Add. 5566.

III. Foll. 55—107; dated Shavvāl, A.H. 1231 (A.D. 1816) رسالهٔ بیلی, a treatise on Arabic flexion, translated from the English of (John) Baillie, Professor of Arabic in the College of Fort William.

Beg. الحمد لله رب العالمين . . . اما بعد اين رساله ايست در صرف انتخاب شافيه وفصول اكبرى

IV. Foll. 109—157; dated Rabi' II., 24th year of Shāh 'Alam (A.H. 1196, A.D. 1782). Journal of the siege of Haidarābād, by Ni'mat Khan 'Alī. See p. 268 *a*.

V. Foll. 158—169. A portion of a collection of anecdotes in Arabic.

VI. Foll. 171—177. The Pand-nāmah of Sa'di, imperfect at beginning and end.

Add. 26,173.

Foll. 68; 8¼ in. by 3¾; 17 lines, 3 in. long, in a page; written in Naskhi and cursive Indian Nestalik, apparently in the 18th century. [Wm. Erskine.]

A scrap-book containing prayers, and short poems in praise of Muḥammad, in Arabic, Persian and Hindustani.

Add. 26,237.

Foll. 215; 9 in. by 5; 13 lines, 3 in. long; written in Nestalik, in India; dated A.H 1192 and 1200 (A.D. 1778 and 1786.) [Wm. Erskine.]

I. Foll. 2—77. Dastūr ul-'Amal Āgahī. See p. 402 *a*.

II. Foll. 78—128. رسالهٔ سالار جنگ, an account of Dehli, by Navvāb Dargah Ḳulī Khān Bahādur Sālār Jang Mūtaman ud-Daulah.

Beg. وقتى كه نواب درگاه قليخان . . . برفاقت نواب نظام الملك

It was written, as stated in a short preamble, during the author's stay in the capital, whither he had followed Niẓām ul-Mulk Āṣafjāh. This probably happened in A.H. 1150, when the latter Amīr was called by Muḥammad Shāh to Dehli, and stayed there two months (see Ma'āṣir ul-Umarā, fol. 567). Shaikh Ḥazīn, who came to India A.H. 1147, is mentioned by the author as one of the poets of Dehli; but there is no reference to the invasion of Nādir Shāh which took place in A.H. 1151.

Dargah Ḳulī Khān, son of Khānadān Ḳulī Khān, traced his origin to the Būrbūr, a Turkish tribe fixed near Mashhad, but his forefathers had settled in India under Shāh-jahān. Born in Sangmīr, Deccan, A.H. 1122, he rose in the service of Niẓām ul-Mulk Āṣaf Jāh, who kept him in constant attendance upon himself. He received from Ṣalābat Jang the title of Mūtaman ud-Daulah, and the Ṣūbahdārī of Aurangābād, and died A.H. 1180. See Ḥadīkat ul-'Alam, vol. ii. p. 283.

The author notices not only the sacred edifices and places of public resort, the festivals, and the tombs of the saints, but also the celebrated Shaikhs, poets, singers, and dancers, who lived at that time in Dehli.

III. Foll. 129—176. دستور نظم, a treatise on Persian prosody.

Author: Sayyid Muḥammad B. Muḥammad Bāḳir Mūsavī, poetically surnamed Vālih, سید محمد بن محمد باقر موسوي مخلص بواله

Beg. برجسته مصرعی که از رنگینی و رسائی چون سرو

This elementary treatise, which the author wrote at the instance of some friends in A.H. 1140, is divided into a Muḳaddimah, three Bābs, and a Khatimah. The metres are illustrated by numerous examples, among which are many verses of the author's composition.

IV. Foll. 177—215. نسخهء آتشبازی, a treatise on pyrotechny.

Beg. حمد و سپاس بحد مر خدائرا که نار را بر خلیل

It is a compilation from the most approved works on the subject, divided into twenty chapters. Its approximate date may be inferred from a reference to a firework prepared for the Shab i Barāt of A.H. 1183.

Add. 26,243.

Foll. 69; 8½ in. by 6; from 15 to 17 lines, about 4 in. long; written in a cursive Indian character, apparently in the 18th century. [Wm. Erskine.]

I. Foll. 2—11. The first part of the Journal of the siege of Ḥaidarābād, by Ni'mat Khān 'Ālī. See p. 268 *a*.

II. Foll. 12—68. فوابد عليشيرى, a commentary on some difficult verses in the first part of the Iskandar Nāmah of Niẓāmī, by Muḥyi ud-Dīn B. Niẓām ud-Dīn; imperfect at the end.

Beg. سپاس بیقیاس مردارای کونین را که میزان اشعار

The author, who was a disciple of Sayyid Ashraf Jahāngīr (see p. 412 *a*), compiled it A.H. 956, from the marginal notes of a writer designated as Shaikh Muḥaddiṣ, and from other sources, by desire of his patron, Naṣīr ud-Dīn Miyān 'Alī Shīr.

See Sprenger, Oude Catalogue, p. 522.

Add. 26,267.

Foll. 41; 9¼ in. by 7; 15 lines, 4¾ in. long; written in Nestalik, apparently in India, on paper water-marked 1806. [Wm. Erskine.]

I. Foll. 2—37. Counsels of Niẓām ul-Mulk (see p. 446 *a*), wanting the last quarter of the work (Or. 256, foll. 71—93).

II. Foll. 37 *b*—41. Notice on the life of Maulānā Muḥammad Ḳāẓī, بیان احوال حضرت مولانا محمد قاضی

This Shaikh, originally called Muḥammad B. Burhān ud-Dīn, was a native of Samarḳand, and became a disciple and Khalīfah of the well-known chief of the Naḳshabandī order, Khwājah 'Ubaid Ullah Aḥrār (see p. 353 *b*). He is the author of the Silsilat ul-'Ārifīn (see Haj. Khal., vol. iii. p. 607), in which he gave an account of his own life. Having left Bukhārā at the time of the Persian conquest, A.H. 916, he settled in Andajān, and died A.H. 921. See Tārikh i Rashīdī (*supra*, p. 167 *b*), and Ṭabaḳāt i Shāhjahānī, fol. 145.

The author of the notice, whose name does not appear, had received his information from the disciples of Muḥammad Ḳāẓī.

Add. 26,273.

Foll. 143; 8 in. by 4¼; 15 lines, 3 in. long; written in cursive Nestalik, about the beginning of the 19th century. [Wm. Erskine.]

I. Foll. 2—109. History of the Deccan from the rise of the Bahmani dynasty to A.H. 1203.

Beg. برضمایر آگاه‌دلان بیدار مغز ظاهر و باهر است

This work, which has neither title nor preface, was written, as appears from a reference to the current year, fol. 15 *a*, in A.H. 1203. The substantial agreement of the chapter relating to the Marattas with the Bisāṭ ul-Ghanā'im of Lachhmī Narāyan Shafīḳ (see p. 328 *b*) leads to the inference that it is due to the same author. It is probably a later edition or abridgment of the history of the Deccan which Lachhmī Narāyan is known to have written A.H. 1200, a date expressed by its title تنميق شكرف (see p. 238 *b*).

Contents:—Introduction treating of the wealth of the Deccan, the manners and character of its inhabitants, and their mode of warfare, fol. 2 *a*. The Bahmanīs from their origin to the rise of Amīr Barīd, fol. 3 *a*. The kings of Bijānagar from the accession of Tamrāj to the death of his son Rāmrāj, in A.H. 972, fol. 6 *a*. The 'Adilshāhīs of Bijāpūr down to the capture of Sikandar, A.H. 1097, fol. 15 *b*. The Nizāmshāhīs of Daulatābād down to their extinction, A.H. 1040, fol. 43 *b*. The Ḳuṭubshāhīs down to the capture of Golconda, A.H. 1098, fol. 64 *b*. Some chiefs who attained a short lived independency, viz. Bahādur Gīlānī, in Kokan, Dastūr Dīnār, an Abyssinian eunuch, in Ḥasanābād and Sāghar, Fatḥullah 'Imād ul-Mulk in Berār, Amīr Ḳāsim Barīd in Bedar, fol. 67 *a*. Āṣafjah Nizām ul-Mulk, and his successors, the Nizāms of Ḥaidarābād, down to the peace made by Nizām 'Alī with Nānā Pharnavīs, fol. 68 *b*. The Marattas from the rise of the Bhoslah family to the battle of Pānīpat, A.H. 1161, which is described at great length, fol. 71 *a*. Here the copy breaks off, the death of Jankojī being the last event recorded.

II. Foll. 110—136. رسالهٔ نانك شاه, an account of the Sikhs from their origin to A.H. 1178.

Author: Budh Singh, of the Khatrī caste, surnamed Arūrah, بده سنكه قوم كهتري عرف اروره Beg. كار پردازان ايجاد و تكوين كه عبارت از قضا

The author, who describes himself as a servant of the Dehli Court and an inhabitant of Lahore, states in the preface that he had written this work by desire of Major James Mordaunt, نواب معين الدوله نصير الملك ميجر جمس مردانصاحب انكريز بهادر صلابت جنك, who had arrived at the capital A.H. 1197, and to whose service he was attached. He adds that he had been assisted in its composition by Lālah 'Ajā'ib Singh, of the Sūraj tribe, لاله عجايب سنكه قوم سورج

The narrative, beginning with a short notice on Nānak and a meagre enumeration of his successors, becomes fuller for the time of Gūrū Gobind, and still more so for the subsequent period, in which transactions are recorded year by year, from A.H. 1131 to 1178. The last event mentioned is the attack of the Sikhs on Aḥmad Shāh Durrānī, during his retreat across the Satlaj, A.H. 1178. The author adds that from that time to the date of composition the Sikhs had remained in undisturbed possession of their territories.

III. Foll. 137—143. Fragment of a chronicle written in the reign of Farrukhsiyar. It contains an account of that emperor's accession in Dehli, and of the expedition of 'Abd uṣ-Ṣamad Khān, Ṣūbadār of Lahore, against the Sikhs, which ended in the capture and execution of their chief Bandā (A.H. 1126. See Khāfi Khān, vol. ii. p. 761).

It begins with the heading: جلوس ميمنت مانوس محمد فرخ سير پادشاه غازى بر تخت فرمانرواى در شاهجهان اباد و كشتن محمد معز الدين و ذو الفقار خان

The author, whose name does not appear, states incidentally, fol. 141 *b*, that he served at that time as Nā'ib under 'Ārif Beg Khān, governor of Lahore.

On the fly-leaf of the MS. is written, "From Gen. Malcolm to Wm. Erskine, Nov. 1811."

Add. 26,275.

Foll. 49; 8 in. by 6; from 10 to 20 lines; written by several hands, apparently in the 19th century. [Wm. Erskine.]

I. Foll. 1—13. A short account of the Marattas from the rise of Sīvajī to the death of Narāyan (A.H. 1188).

Author: Munshī Ḥusām ud-Dīn, منشی حسام الدین

Beg. اول کسی که بر سرقوم مرهته نامور و مشهور

As the son of Narāyan, Mādhū Rāo, who was born A.H. 1188 (see Grant Duff, vol. ii., p. 264), is spoken of as a child of two years, the work must have been written A.H. 1190. It concludes with a description of the Marattah country, its produce, trade, and customs.

II. Foll. 14—25. Extract from the Maṭla' us-Sa'dain (see p. 181 *b*), relating to the embassies sent by Shāhrukh to China. See Journal des Savants, vol. xiv. p. 308.

III. Foll. 26—31. بغية الباحث عن جمل الوارث, a versified treatise on the law of inheritance, in Arabic.

IV. Foll. 33—35. An account of the incursions of the Vahhābīs into Ḥijāz and Yaman, A.H. 1217 and 1218, by Munshī Ḥājī 'Abd Ullah Makkī.

V. Foll. 35—44. Preface of the Dīvān of Ḥāfiẓ, with some Ḳaṣīdahs.

VI. Foll. 45—49. A fragment of Favā'id Ẓiyā'iyyah. See the Arabic Catalogue, p. 232 *b*.

Add. 26,292.

Foll. 114; 8 in. by $4\frac{1}{2}$; 15 lines, 3 in. long; written in cursive Shikastah-āmīz, apparently in India, in the 17th century. [Wm. Erskine.]

I. Foll. 2—86. Nuzhat ul-Arvāḥ. See p. 40 *a*.

II. Foll. 86 *b*—94. Risālah i Khwājah 'Abd Ullah Anṣārī. See p. 35 *a*.

III. Foll. 94 *b*—114. The Lavā'iḥ of Jāmī. See p. 44 *a*.

Add. 26,293.

Foll. 105; 7 in. by 4; 14 lines, $2\frac{1}{4}$ in. long; written in fair Shikastah-āmīz; dated Sha'bān, A.H. 1079 (A.D. 1669). [Wm. Erskine.]

I. Foll. 2—86. سراج المنير, a collection of moral anecdotes.

Beg. ستایش کریمی را که حلیه خلتش زیوریست زیبنده

The author describes in a fanciful prologue, evidently imitated from Sa'di's Gulistān, an enchanted garden in which he culled these flowers for his friends. The work is written in ornate prose, interspersed with verses, and is divided into twenty sections called Lam'ah, a table of which is given in the preface. They treat of good manners, modesty, meekness, justice, liberality, patience, and other virtues, or of passions and vices, each of which is illustrated by the precepts of Muḥammad and by anecdotes, chiefly relating to prophets and saints.

The author gives his name at the beginning of the epilogue, fol. 85 *b*. Although it has been purposely obliterated in the present MS., it appears, from the faint lines still visible, to be Ibn Shams ud-Dīn Muḥammad Sharīf ابن شمس الدین محمد شریف, as in two other copies noticed in Mélanges Asiatiques, vol. ii. p. 58, and vol. iv. p. 498.

Before the epilogue is found the statement that "the book was finished" at the end of Rabī' I., A.H. 1030. Whether that date refers to the composition of the work, or to the transcription of some earlier copy, remains doubtful: the fact that the second of the MSS. above mentioned is said to bear a

still earlier date, viz. A.H. 1024, favours the latter alternative.

II. Foll. 88—103; about 30 lines in a page, written diagonally, in minute Nestalik.

The preface of Nauras, Gulzār i Ibrāhīm, and Khwān i Khalīl, by Ẓuhūrī (see p. 741 *b*, I.—III.), and a letter to Shaikh Abul-Faẓl by the same.

Add. 26,294.

Foll. 124; 6¾ in. by 4½; 13 lines, 2¾ in. long; written partly in Nestalik, apparently in the 17th century, partly (foll. 94—124) in cursive Shikastah-āmīz, in the 18th century. [Wm. Erskine.]

I. Foll. 2—18. Notice on the life and miracles of Khwājah 'Abd ul-Khālik Ghujdavānī, عبد الخالق غجدوانی

Beg. ازان شیخ ربانی و ازان مرشد همدانی شیخ ابو یوسف

This celebrated saint, son of Shaikh 'Abd ul-Jamīl of Malāṭiyah, and one of the four Khalīfahs of Khwājah Yūsuf Hamadānī, who died A.H. 535 (Nafaḥāt, p. 428), was born in Ghujdavān, near Bukhārā, and died there, according to the Riyaẓ ul-Auliyā, fol. 62, A.H. 575, leaving a book of precepts, Vaṣiyyat Nāmah, to his disciples (Haj. Khal., vol. vi. p. 444). See Nafaḥāt ul-Uns, p. 431, Rashaḥāt, foll. 6 and 12, and Haft Iḳlīm, fol. 582.

II. Foll. 19—50. Sayings of Khwājah Bahā ud-Dīn Naḳshaband, collected by Muḥammad B. Muḥammad Ḥāfiẓī Bukhārī.

Beg. حمد و ثناء بی حد و منتها و شکر و سپاس

The subject of the notice, the founder of the order called after him Naḳshabandī, was born in Bukhārā A.H. 728, and died A.H. 791. See Nafaḥāt, p. 439, Rashaḥāt, fol. 31, and Ḥabīb us-Siyar, vol. iii., Juz. 3, p. 87.

The work was written, as stated in the preface, at the request of 'Alā ud-Dīn Muḥammad Bukhārī, surnamed 'Aṭṭār, one of the leading disciples of Bahā ud-Dīn (who died A.H. 802; See Nafaḥāt, p. 445).

The writer of the notice, better known as Khwājah Muḥammad Pārsā, an eminent follower of the same master, died in Medina, A.H. 822. See Nafaḥāt, p. 448, Rashaḥāt, fol. 33, and Ḥabīb us-Siyar, vol. iii., Juz 3, p. 142.

The work, which is endorsed مقامات خواجه بهاء الدین, is described in Krafft's Catalogue, p. 113, under the title رسالة القدسيه النقشبنديه. Compare Stewart's Catalogue, p. 28.

III. Foll. 51—71. Sayings and miracles of Khwājah 'Alā ud-Dīn Bukhārī ('Aṭṭār; see the preceding art.), imperfect at the end.

Beg. نقل کردنل خواجه علاء الحق والدین قدس سره

IV. Foll. 72—76. Comments on a Rubā'ī of Abu Sa'īd B. Abil-Khair (see p. 738 *b*), beginning حورا بنظاره نگارم صف زد, and supposed to possess a healing virtue.

Beg. الحمد لله فیاض الحکم و المواهب

V. Foll. 77—78. Observations of Jāmī on the hidden meanings of the Kalimah, or Creed.

Beg. لا اله لاله ایست از باغ هدایت

VI. Foll. 79—86. Teachings of Khwājah 'Abd ush-Shahīd فواید حضرت خواجه عبد الشهید on the rules and observances of religious life.

Beg. ای درویش اگر همت و قوت زانت هست

VII. Foll. 87—93. Comments on this Hadīṣ, لا یسعنی ارضی ولا سمائی ولکن یسعنی قلب عبدی المومن, by Farīd Mas'ūd Abu Bakr 'Umar Ṣalāḥ Bukhārī.

Beg. الحمد لله رب العالمین .... میگوید درویش ضعیف فرید مسعود

VIII. Foll. 94—96. Explanation of Mu-

ḥammad's answer to the question, این کان ربنا قبل ان یخلق

Beg. اي پاك زحين وميرا ز مكان

IX. Foll. 97—100. Jāmī's comments on a mystic couplet of Amīr Khusrau, beginning:

زدریای شهادت جون نهنك لا بر آردش

X. Foll. 102—104. Another recension of art. v.

XI. Foll. 105—112. Sufi notes of Khwājah Muḥammad Pārsā (see art. ii.) found in the margins of some of his books.

Beg. بعد از كشايش مقال ستايش خجسته مال

The title الحاشيه القدسيه is found in the subscription.

XII. Foll. 113—116. A tract on the road leading to communion with God, رسالهٔ طریق توجه, by Jāmī.

Beg. سر رشته دولت ای برادر بكف آر

XIII. Foll. 117—124. A tract in prose and verse, by Jāmī, on the mystic meaning of the plaintive flute mentioned in the first line of the Maṣnavī.

Beg. عشق جز نای وما جز نی نه ایم

Add. 26,295.

Foll. 128; 7 in. by 4½; 17 lines, 2¾ in. long; written in Naskhi, with two 'Unvāns and gold-ruled margins, apparently in the 18th century. [Wm. Erskine.]

I. Foll. 2—51. مرج البحرين و جامع الطريقين, a treatise showing that Sufism may be brought into harmony with orthodoxy.

Author: 'Abd ul-Ḥaḳḳ B. Saif ud-Dīn Dihlavī (see p. 14 *a*).

Beg. الحمد لله رب . . . اما بعد میکوید نقیر حقیر عبد الحق

II. Foll. 52—86. تفسير آية النور, comments of the same upon the Coranic verse الله نور السموات والارض الخ (Sur. xxiv., v. 35).

Beg. الحمد لله الذي نور السموات والارض بنوره

It is an enlarged edition of a previous tract of the author, based upon Ghazālī's مشكاة الانوار (Haj. Khal., vol. v. p. 558).

III. Foll. 86—95. A treatise by the same on the practice observed by Muḥammad with regard to dress, رساله مختصر در بیان آداب لباس حضرت سید البشر

Beg. بعد حمد و ستایش الهی و پس نعت و تحیت

The author refers occasionally to his Persian translation of the مشكوة المصابيح (see p. 14 *a*).

IV. Foll. 97—128. A description of the personal appearance of Muḥammad حليه جليه حضرت سيد المرسلين, by the same.

Beg. بسم الله والحمد لله على جوده ونواله والصلوة

It is extracted from the work entitled مدارج النبوة, which the author had just completed. The Madārij has been printed in Lucknow, A.H. 1283.

Add. 26,296.

Foll. 99; 7 in. by 4½; 9 and 13 lines, about 3 in. long; written in Shikastah-āmīz, and Nestalik, apparently in the 18th century. [Wm. Erskine.]

I. Foll. 2—17. اخلاق النبى, a tract on the character of Muḥammad, without author's name.

Beg. الحمد لله . . . این رساله ایست در بیان شمه از اخلاق حضرت رسالت

II. Foll. 19—99. A new recension of the Faṣl ul-Khiṭāb, in which the Arabic texts are translated into Persian.

Beg. سپاس بي اندازه آفريد كارى را كه محمدرا صلى الله عليه بهترين پيغامبران

The author of the original work, who is not named by the translator, is Khwājah Muḥammad Pārsā, who has been already mentioned, p. 862 *b*. The Faṣl ul-Khiṭāb contains an account of the lives of the twelve Imāms, based upon the most authentic Sunni records, to the exclusion of Shī'ah traditions, which are rejected as arrant heresies. Its contents have been stated in the Jahrbücher, vol. 84, Anzeigeblatt, p. 37, and in the Vienna Catalogue, vol. iii. p. 421. Compare Rauẓat ush-Shuhadā, fol. 123, Ḥaj. Khal., vol. iv. p. 422, Stewart's Catalogue, p. 29, and the St. Petersburg Catalogue, p. 215.

The date of the present recension, A.H. 1010, is expressed by the versified chronogram:

زنی کر ز تاریخ این نامه دم
بر آر از دم خاندان کرم

Add. 26,297.

Foll. 19; 6¾ in. by 4¼; 12 and 16 lines; written in Naskhi, in the 18th century. [Wm. Erskine.]

I. Foll. 2—14. A metaphysical tract on the various degrees of existence, بیان مراتب موجودات در موجودیت, ascribed in the endorsement to Mīr Sayyid Sharīf (see p. 522 *a*).

Beg. بدان وفقك الله تعالى وايانا معشر اصحاب بحث و نظر

II. Foll. 15—19. A short treatise on Physiognomy, قيافة

Author: Muhazzib ud-Dīn Aḥmad B. 'Abd ur-Riẓā, مهذب الدين احمد بن عبد الرضا

Beg. وبعد فيقول الجانى الراجى عفو ربه الغفور

Add. 26,299.

Foll. 116; 8¼ in. by 5¾; 17 lines, 3¾ in. long; written in cursive Nestalik, in India, A.H. 1159 (A.D. 1746). [Wm. Erskine.]

I. Foll. 1—84. Favātiḥ i Maibudī. See p. 19 *b*.

II. Foll. 85—95. A tract on the soul.

Beg. اما بعد كلام سيد الانام كر يا على اذا تقرب الناس الى خالقهم

The author, whose name does not appear, states the opinions of various schools, such as the Ash'arīs, Mu'tazilahs, Sufis, the Greek philosophers, etc., as to the nature of the human soul.

III. Foll. 105 *b*—111 *b*. العقيدة الاسلامية الكلامية

A rational demonstration of the Sunni Creed, in Arabic, by 'Abd ul-Hamīd B. Zakariyyā B. Muḥammad ul-Kūfī.

The rest of the volume contains short notes and extracts on religious and metaphysical subjects.

Add. 26,301.

Foll. 30; 8½ in. by 7; 11 lines, about 4½ in. long; written in Nestalik, in the early part of the 19th century. [Wm. Erskine.]

I. Foll. 2—14. An account of some natural curiosities in the Maghrib, Spain, and other countries, translated from the Arabic of Sayyid 'Abd ul-Vahhāb.

Beg. منكه سيد عبد الوهاب باشندهء ديار عرب ام

It is stated that 'Abd ul-Vahhāb had written it at the request of his friend, Ḥāj Muḥammad Ibrāhīm Parkār. The translator says at the end that he had received it from the author.

It is endorsed نسخهء اخبارات نادرهء اقليم مغرب and described on the fly-leaf by Mr. Erskine as "written originally in Arabic by Syud Abdul Wahab of Bushire, about A.D. 1803."

II. Foll. 15—23. A sketch of the political situation of Turkey, Arabia, Berbera, and the Somali coast, about A.D. 1803.

Beg. از اخبار کوبان بلاد روم چنان بظهور پیوسته

The author, who does not give his name, had visited Medina under the Vahhābī rule. The tract, which appears to have been written in Mocha, is endorsed نسخهء احوالات عجیبهء بلاد روم

III. Foll. 24—30. The Vahhābī creed, عقیدهء وهابی, apparently translated from the Arabic.

On the fly-leaf is written in Mr. Erskine's hand: "The above three tracts were translated into Persian by Kazee Shahaboodeen Muhuree of Bombay."

Add. 26,303.

Foll. 49; 12½ in. by 7½; 15 and 11 lines; written in Nestalik, the first part, foll. 1—37, dated Sūrat, A.H. 1257 (A.D. 1841), the second A.H. 1219 (A.D. 1804).

[Wm. Erskine.]

I. Foll. 1—30. اخلاق ظهیریه, a treatise on ethics and politics.

Beg. سپاس و ستایش مر خدایرا کر بقدرت

The author is named in the present MS. Fatḥ Ullah B. Aḥmad B. Muḥammad Shīrāzī, and in another copy noticed in Mélanges Asiatiques, vol. iii. p. 493, Fatḥ Ullah B. Aḥmad B. Maḥmūd Shahristānī, called Sabzavārī. He says in his preface that the two best works on ethics, viz. the Akhlāḳ i Nāṣirī (see p. 441 *b*), and the Akhlāḳ i Sulṭānī, written in India for Sultan Muḥammad Jūnah (A.H. 725—752; see p. 73 *a*), had from their prolixity fallen with the lapse of time into neglect. The present treatise, abridged from those two works, is dedicated to Ẓahīr ud-Dīn Amīr Ibrāhīm Shāh, whose enlightened rule is said to have given peace and security to the people of Yazd.

No notice of that prince has been found. The work is apparently earlier than the Akhlāḳ i Jalālī and the Akhlāḳ i Muḥsinī (see pp. 442, 443), both written at the close of the ninth century of the Hijrah.

Contents:—Muḳaddimah. Classification of the sciences, translated from Abū 'Alī Ibn Sīnā, fol. 2 *b*. Maḳālah i. Ethics proper, fol. 7 *a*. Maḳālah ii. Duties of man towards his family and fellow men, fol. 10 *b*. Maḳālah iii. Duties of rulers, fol. 17 *b*.

II. Foll. 31—37. Risālah i Khwājah 'Abd Ullah Anṣārī. See p. 35 *a*.

III. Foll. 38—49. The moral poem known as Pand Nāmah i Sa'dī.

Beg. کریما به بخشای بر حال ما

This poem, which contains in its last line the name of Sa'dī, is of doubtful authenticity: it is not found in the Kulliyāt of that poet. It is ascribed, however, to Sa'dī in the Tārīkh i Muḥammadī (see p. 84 *a*), a work written A.H. 842, fol. 134, and has been included in the Calcutta edition of the Kulliyāt. An English translation has been published in Calcutta, 1788. A French version has been given by G. de Tassy in his Exposition de la foi musulmane, Paris, 1822. The text has been edited with a Latin version by G. Geitlin, Helsingfors, 1835.

Add. 26,318.

Miscellaneous Oriental papers, written about the beginning of the 19th century.

[Wm. Erskine.]

The following are Persian:—

A. Two sheets, 17½ in. by 12. A table of the Dīvān of Ḥāfiẓ, made, as stated in Mr. Erskine's Catalogue, on the copy kept at the poet's tomb, and giving the first line of each Ghazal.

B. Three leaves, 8 in. by 6, 12 lines. A panegyric on a Mr. Skene اسکین, by Ṣafdar 'Alī Shāh Munṣif (see p. 725 *a*).

C. A single leaf, 19 in. by 8¼, with flowery designs in gold and silver. Application of a

musician called Pirt'hāshankar پرتهاشنکر to the governor of Sūrat for permission to perform in his presence.

D. A single leaf, 13 in. by 8½. Letter of a Persian official to a Turkish Vazīr, acknowledging the receipt of a letter through Aḥmad Chalabi, and informing him of the latter's gracious reception by the Shāh. It bears a stamp with the name 'Abd ul-Vahhāb ul-Mūsavī.

Add. 26,319.

Foll. 30; 9 in. by 5¾. [Wm. Erskine.]

I. Foll. 1—4. A vocabulary of familiar words and phrases in Lakī لکی, a Kurdish dialect, with the Persian equivalents.

Beg. هات آمد هاتکه آمدهاست تی آیت می آید

II. Foll. 5—7. A similar vocabulary of the Kurdish dialect of Ardalān, کردي سنه اردلانی

Beg. دره آمد هاتوه آمدهاست دیکی می آید

It appears from a short preamble, dated Bushire ابوشهر, April 12, 1811, that both the above vocabularies were compiled by Muḥammad Ḥusain Khān for General Sir John Malcolm.

III. Foll. 9, 10. A short English-Kurdish vocabulary, containing a few common words of the latter language in the Roman character.

IV. Foll. 11—16. "A Glossary of Turkī and other uncommon words in the Memoirs of Baber," giving the words in the order in which they occur in the text, with their Persian equivalents.

V. Foll. 18—30. جام جهان نمای, a metaphysical tract on the various degrees of existence or self-consciousness مراتب وجود, with two circular diagrams; without author's name.

Beg. حمد بعد و شکر بیعد سزای ذاتی که وحدتش

This copy is dated Rajab, A.H. 1141 (A.D. 1729).

Add. 26,320.

Foll. 22; 11¼ in. by 4¼; about 12 lines; written in rude Naskhi and Nestalik, apparently in India, in the 18th century. [Wm. Erskine.]

A scrap-book containing invocations to Muḥammad, and poems in his praise, in Arabic, Persian, and Hindustani.

Add. 26,322.

Miscellaneous Oriental papers collected by Cl. J. Rich in Baghdad, early in the 19th century. [Wm. Erskine.]

The following contain Persian texts:—

I. Specimens of penmanship in various characters, with dates ranging from A.H. 1098 to 1229, on 31 leaves of various sizes.

III. Forms of official letters, dated Baghdad, A.H. 1213 (A.D. 1798); endorsed by Mr. Rich: "The writing of Mirza Reza, Persian secretary to the Pasha of Baghdad. The character is Teressul."

V. A Ḳaṣīdah in praise of Mr. Rich, by Sayyid Kātib.

VIII. A circular table of the musical moods, with some Persian verses relating to the subject.

Add. 27,259.

Foll. 544; 11 in. by 7; 27 lines, 2 in. long, with 42 lines in the margins; written in a minute and neat Nestalik, with eleven highly finished 'Unvāns and gilt headings; dated Zulḥijjah, A.H. 821 (A.D. 1419). [Sir John Malcolm.]

I. The Khamsah, or five poems, of Nizāmī (see p. 564), viz.:—

1. Makhzan ul-Asrār, fol. 1. The date of composition, A.H. 559, is found in the following line, fol. 44 *b*:

رحلت پیغمبر تا این زمان
پانصد و پنجاه و نه افزون ازان

The first page has been supplied by a later hand.

2. Khusrau u Shīrīn, fol. 46. Dated A.H. 576 (see fol. 100 *a*), as noticed above, p. 566 *b*.

3. Lailā u Majnūn, fol. 162. The date of composition, A.H. 584, is found on fol. 170 *b*.

4. Haft Paikar, fol. 248. The poem is dated, as above, p. 567 *a*, A.H. 593 (see fol. 343 *b*). The name of the king to whom it is dedicated is written, fol. 253 *b*, Arslān, پادشاه ارسلان کشور گیر

5. Iskandar Nāmah. First part with the heading شرف نامهٔ اسکندری, fol. 345. Second part with the heading اقبال نامهٔ اسکندری, fol. 476. In the latter both prologue and epilogue are addressed to Nuṣrat ud-Dīn, and the date of composition, A.H. 592, is found in the following lines, fol. 514 *b*:

جهان بر دهم روز بود از ایار
نود دو گذشته ز پانصد شمار

The record of Nizāmī's death mentioned p. 564 *b* is not found in this copy.

The margins contain the following:—

II. The Khamsah, or five poems, of Amīr Khusrau (see p. 611 *a*), viz., Maṭla' ul-Anvār (wanting the first page), fol. 2 *a*. Shīrīn u Khusrau, fol. 66 *b*. Majnūn u Lailā, fol. 165 *b*. Hasht Bihisht, fol. 228 *b*. A'īnah i Sikandarī, fol. 310 *b*.

III. گل و نوروز, the love-adventures of prince Naurūz and princess Gul, in Maṣnavī rhyme, by Jalāl جلال, fol. 416 *b*.

Beg. ثنائی درخوران حضرت پاك
نیاید در وجود از ذرهٔ خاك

Jalāl ud-Dīn Aḥmad, commonly called Jalāl Ṭabīb, is described in a contemporary work, Or. 165, fol. 107 (see p. 873 *a*), as a skilled physician and elegant writer, who left, besides the present poem, treatises on Arabic and Persian prosody, a work entitled Nuzhat ul-Arvāḥ, and an extensive Dīvān. He was much in favour with the princes of the Muẓaffar dynasty, Shāh Maḥmūd and Shāh Shujā', and died, according to Taḳī, Oude Catalogue, p. 18, A.H. 795. See Daulatshāh, V. 11, Haft Iḳlīm, fol. 315, and Riyāẓ ush-Shu'arā, fol. 109.

The poem, the subject of which is stated in the prologue to be a story of the author's invention, is dedicated to a prince called in the text Ghiyāṣ ud-Dīn, and in the heading Ghiyāṣ ud-Dīn Kaikhusrau. The date of composition, A.H. 734, is stated at the end. fol. 448 *a*:

ربیع الاول و فصل بهارست
ز هجرت هفصد و سیه و چهارست

Ghiyāṣ ud-Dīn Kaikhusrau, son of Sharaf ud-Dīn Maḥmūd Shāh Injū, held some provincial government under his father. He established himself in Shīrāz A.H. 735, but was overpowered and thrown into prison by his brother Jalāl ud-Dīn Mas'ūd Shāh A.H. 738. See Shīrāz Nāmah, fol. 89.

A copy is noticed in the Upsala Catalogue, p. 103.

IV. Gul u Naurūz, by Khwājū (see p. 622 *a*), fol. 449 *b*. It wants the latter part, corresponding to foll. 103—117 of Add. 7758.

Copyist: تورانشاه

On the first page of the MS. is a note dated A.H. 1225, stating that it was then the property of an Amīr of the Ḳāchār family, Muḥammad Ḥasan Khān, Ishik-Aḳāsī-Bāshī.

Add. 27,261.

Foll. 546; 7¼ in. by 5; 25 lines, 3 in. long, and about 60 in the margins; written in minute Naskhi and Nestalik, and richly ornamented with 'Unvāns, gilt headings, illuminated borders, twenty-one whole-page miniatures, and some coloured drawings of smaller size, the whole of the finest work; dated from Jumāda I., A.H. 813 (fol. 110 *b*) to Jumāda II., A.H. 814 (A.D. 1410—1411).

[Sir John Malcolm.]

This curious volume, which from its compactness and the great variety of its contents may be called a pocket-library, was written for a grandson of Tīmūr, Jalāl ud-Dīn Iskandar B. 'Umar Shaikh, who was at that time ruling over the province of Fārs as a vassal of his uncle Shāhrukh, and who, having rebelled against his suzerain, was vanquished and put to death in A.H. 817.

The following inscription, written in the Ṣulṣi and Kūfī characters, and enclosed in a rich border, at the beginning of the volume, contains the name and titles of its princely owner: الهم ايد دولة السلطان الاعظم والخاقان الاعدل الاكرم سلطان سلاطين العرب والعجم ظل الله فى الارضين قهرمان الماء والطين المواثق بالملك الاكبر جلال الدنيا والدين اسكندر خلد الله ملكه الهم اعز الاسلام بدوام دولته وارفع اعلامه بخلود ملكه وابد على رؤس الانام ظل رافته وعلى صفحات الايام رسوم معدلته

The first portion of the volume was written by Muḥammad ul-Ḥalvā'ī, who calls himself, from the name of his royal patron, al-Jalālī ul-Iskandarī, and the latter portion, foll. 372—542, by Nāṣir ul-Kātib.

A page of the MS., fol. 340 *b*, has been reproduced by photography in the Oriental Series of the Palæographical Society, No. 49.

The contents are as follows:

I. The Khamsah, or five poems, of Niẓāmī, viz., 1. Makhzan ul-Asrār, fol. 3.—2. Khusrau u Shīrīn, fol. 28.—3. Lailā u Majnūn, fol. 90.—4. Haft Paikar, fol. 138. The king for whom the poem was written (see p. 567 *a*) is thus designated, fol. 141 *a*:

شاه کرب ارسلان کشور کیر
به از ارب ارسلان بتاج و سریر
. . . . . .
نسل اقسنقری موید ازو
اب و جد با کمال امجد ازو

5. Iskandar Nāmah. Part I., headed شرف نامه اسکندري, fol. 190. Part II., with the heading, اقبال نامه اسکندری, fol. 259. The prologue of the latter contains the dedication to the king of Mauṣil, 'Izz ud-Dīn Abul-Fatḥ Mas'ūd, which has been noticed p. 569 *a*. Towards the end of the same part there is a lacune corresponding to pp. 174—187 of the Calcutta edition. The next leaf, fol. 294 *a*, contains the last lines of an epilogue addressed to the same king Mas'ūd.

II. Foll. 294 *b*—301. Three episodes from the Shāhnāmah of Firdūsī. They relate to Siyāvush and Sūdābah, Bīzhan and Manīzhah, and Bīzhan's rescue from the well by Rustam. See Macan's edition, pp. 396—399, 755—760, and 795—799. To the above is subjoined, without any apparent break, an extract from the Humāi Humāyūn of Khwājū (see p. 620 *b*), in which it is related how Humāi slew the demon Rand and released Parīzād from captivity. See Add. 18,113, foll. 16, 17.

III. Foll. 301 *b*—309. Ḳaṣīdahs in praise of Muḥammad and the Imāms, by the following poets:—Anvarī (see p. 554 *a*). Sūzanī (died A.H. 569; see Daulatshāh, ii. 10, and Taḳī, Oude Catalogue, p. 16). Sharaf ud-Dīn Shafrūh (died about A.H. 600; see Daulatshāh, iii. 6, and the Oude Catalogue, p. 17). Fakhr ud-Dīn 'Irāḳī (see p. 593 *b*). Nāṣir Bajja'ī (of Bajjah, near Rāmjird, Fārs. He died A.H. 715; see the Oude Catalogue, pp. 17, 85, Guzīdah, fol. 243, and Haft Iḳlīm, fol. 96). Kisā'ī (he was born in Marv, A.H 391, and addressed a poem to Sultan Maḥ-

mūd Ghaznavī; see Riyāẓ ush-Shu'arā, fol. 374, Haft Iḳlīm, fol. 221, and the Oude Catalogue, p. 3). Ḥamzah Kūchak. Futūḥī (of Marv, a contemporary of Adīb Ṣābir and Anvarī; see Haft Iḳlīm, fol. 224, and the Oude Catalogue, p. 4).

Ḳaṣidahs displaying artifices of composition, by Rashīd ud-Dīn Vaṭvāṭ (see p. 553 *a*) and Shihāb ud-Dīn. Tarji's by Fakhr ud-Dīn 'Irāḳī (see p. 593 *b*).

IV. Foll. 309 *b*—313. مفاتيح الكلام فى مدايح الكرام. A Ḳaṣīdah ingeniously contrived so as to offer examples of all the Persian metres.

Author: Ḳivām ud-Dīn Ẕul-Faḳār, قوام الدين ذو الفقار

Beg. چمن شد از گل صد برك تازه دلبروار

This poet, whose proper name was Sayyid Ḳivām ud-Dīn Ḥusain B. Ṣadr ud-Dīn 'Alī, left his native country Shīrvān for Irak, and, having been recommended by the Vazīr Muḥammad Māsarī to the Atābak of Lur, Yūsuf Shāh, attached himself to that prince, in whose praise he composed many poems. He died A.H. 689. See the Ātashkadah, fol. 26, and Taḳī, Oude Catalogue, p. 17. Yūsuf Shāh, who ruled as a vassal of the Moghuls, lived under Abāḳā Khān and Arghūn, and died, according to the Guzīdah, A.H. 680.

An earlier date is assigned to Ẕul-Faḳār by Daulatshāh, iii. 2, and by the author of the Haft Iḳlīm, fol. 538, according to whom he lived under Sultan Muḥammad B. Tukush Khwārazmshāh (A.H. 596—617), and wrote a poetical history of his reign in the measure of the Shāhnāmah.

The Ḳaṣidah is addressed to the Vazir Fakhr ud-Dīn Muḥammad ul-Māsarī, and forms an acrostich containing his names and titles. It is quoted by Daulatshāh as the prototype of the artificial Ḳaṣīdah of Salmān Sāvajī.

V. Foll. 314—340. Select Ghazals, about 200 in number, by various poets, among whom the most frequently quoted are the following:—Sa'dī. Fakhr ud-Dīn 'Irāḳī (see p. 593 *b*). Nāṣir Bukhārī (p. 735 *a*). Nizārī Ḳuhistānī (died, according to Taḳī, Oude Catalogue, p. 18, A.H. 720. He is stated in the Riyāẓ, fol. 452, to have been a friend of Sa'dī; see also Daulatshāh, iv. 14, and Haft Iḳlīm, fol. 335. His Kulliyāt are noticed in the St. Petersburg Catalogue, p. 365). Salmān (p. 624 *b*). 'Imād Faḳīh (a holy Shaikh who lived in Kirmān in the time of Shāh Shujā', and died, according to Daulatshāh, v. 1, and Riyāẓ ush-Shu'arā, fol. 298, A.H. 773. See the Oude Catalogue, p. 436, and Haft Āsmān, p. 77). Amīr Kirmānī, who uses Mīr for his takhalluṣ (according to Daulatshāh, iv. 20, a contemporary of Khwājū). Sayyid Ni'mat Ullāh (p. 634 *b*). Sayyid Jalāl (son of 'Aẓud ud-Dīn, of Yazd, Vazīr of Muḥammad Muẓaffar. See Daulatshāh, v. 9. He died, according to Taḳī, Oude Catalogue, p. 18, A.H. 793). Ḥāfiẓ. Khusrau Dihlavī (p. 609 *a*). Ḥasan Dihlavī (p. 618 *a*).

VI. Foll. 340 *b*—342. A manual of astronomy, with the heading مختصر در علم هيأت

Author: Jamshīd B. Mas'ūd B. Maḥmūd, surnamed Ghiyāṣ, جمشيد بن مسعود بن محمود الملقب بغياث

Beg. الحمد لله الذى خلق السموات والارضين

The author states in a short preamble that he had written this treatise by order of Sultan Jalāl ud-Dunyā vad-Dīn Amīrzādah Iskandar Bahādur Khān (the royal owner of the MS.).

He was subsequently employed by Mīrzā Ulugh Beg, as has been above stated, p. 456, in the astronomical observations commenced at Samarḳand A.H. 823, and died shortly after.

The work is divided into twenty Bābs; but the present copy breaks off in the sixth. Six leaves, which probably completed it, are lost.

VII. Foll. 343—344. مختصر در علم اقليدس, elements of geometry, consisting of a few

theorems from the first book of Euclid, with diagrams.

Beg. اما بعد این رساله مشتمل است بر جند شکل

VIII. Foll. 344, 345. رساله کبریت احمر an alchemical treatise, written for Sultan Jalāl ud-Dīn Iskandar.

Beg. سپاس بی قیاس صانعی را که خاك درگاه او

IX. Foll. 345 *b*—348. فقه در مذهب شیعه, a manual of Shī'ah law, according to Imām 'Alī B. Mūsā ar-Rizā.

Beg. اما بعد این کلمه چند است در شرح کلمات مرتضوی

X. Foll. 348—364. فقه ابو حنیفه, a treatise on the law of religious observances according to Abu Ḥanīfah.

Beg. کتاب الطهارة قال الله تعالی یا ایها الذین آمنوا

XI. Foll. 365—372. معرفت تقویم و اسطرلاب a treatise on the computation of the calendar and the use of the astrolabe, with tables of the conjunctions of the planets.

Beg. اما بعد این مختصریست در معرفت تقویم اسطرلاب

It consists of two Bābs, each of which is divided into ten Faṣls.

XII. Foll. 372 *b*—542. روضة المنجمین, an extensive treatise on astrology, in fifteen Maḳālahs.

Beg. سپاس خدایرا که افریدکار جهانست و روزی دهنده

The author, who does not give his name, states in the preface that, although astrology was not his profession هر جند که نه صناعت منست, he had availed himself of a period of leisure to write this treatise for the use of beginners, and he dwells at some length on the manifold difficulties which former works presented to the student. He had submitted it, as he says at the end, fol. 542 *b*, for approval to his master Abul-Ḥasan 'Alī B. Ibrāhim un-Nasavī; and it appears from another passage, fol. 531 *b*, that the last named astronomer lived in the fifth century of the Hijrah; for he had dedicated his abridgment of the Ṣuvar ul-Kavākib of 'Abd ur-Raḥmān Ṣūfī to Sayyid Murtaẓā, who died A.H. 436.

The years 442 and 443 of Yazdagird which are given as examples of calculations, foll. 444 *b* and 479 *b*, and correspond with A.H. 465, 466, were probably the current years at the time of composition; and it must be noticed that in the chapter on eras, fol. 383, no mention is made of the Tārīkh i Jalālī instituted by Malak Shāh A.H. 471. The archaic character of the language and spelling is quite in keeping with that early date.

The work is divided into fifteen Maḳālahs, variously subdivided into Bābs, with the following headings: ۱ معرفت حساب الهند * ۲ معرفت التقویم والاختیارات * ۳ اعیاد الملل و التواریخ * ۴ المدخل الی علم النجوم * ۵ مسایل فی العلل و الاسباب * ۶ معرفت الاسطرلاب * ۷ الاختیارات * ۸ الضمیر والخبی * ۹ زیج التقویم * ۱۰ احکام سنی العالم * ۱۱ اعمال موالید و تحاویل سالها * ۱۲ النمودارات * ۱۳ در احکام موالید * ۱۴ احکام سنی الموالید * ۱۵ صورت الکواکب *

The margins, which form a distinct series, contain :—

XIII. Foll. 3—112. The Ilāhī Nāmah of Farīd ud-Dīn 'Aṭṭār. See p. 576 *a*, art. ii.

XIV. Foll. 111—142. Manṭiḳ uṭ-Ṭair, by the same. See *ib.*, art. i. It breaks off in the beginning of Maḳālah II.

XV. Foll. 142 *b*—287. An anthology containing select pieces of upwards of three hundred poets, from the fifth to the ninth century, classed according to their subjects or metrical forms under the following headings: Praise of God, توحید. Praise of the Prophet, نعت. Exhortation and advice, موعظه و نصیحت. Praise of 'Alī, منقبت علی. Forms of adjuration, قسمیات. Retirement and virtues, عزلت و مکارم اخلاق. Complaints of fortune and the world. Descriptions of the four seasons. Bacchic poems, خمریات. Petitions,

and various descriptions, ملتمسات و اوصاف. Laudatory poems. Artifices of versification, صنعت. Miscellaneous subjects. Ghazals. Tarjī‘s. Muḳaṭṭa‘āt. Mutafarriḳāt. Rubā‘īs.

In some of the first of the above divisions are found select verses ascribed to poets of the earliest period, as Firdūsī, Kisā’ī, fol. 144 *b*, Asadī, 146 *a*, Farrukhī, 147 *b*, ‘Asjadī, 150 *a*, Minūchihrī, 146 *a*, ‘Umar Khayyām, 148 *b*, Nāṣir Khusrau, 146 *a*, and Azraḳī, 148 *a*.

The section of Ghazals, by far the most extensive, contains alphabetical series from the Dīvāns of the following poets:—Salmān (see p. 624 *b*). Kamāl Khujandī (p. 632 *b*). Auḥadī (p. 619 *b*). Sayyid Jalāl ud-Dīn ‘Aẓud (see art. v.). Jalāl ud-Dīn ‘Atīḳī (who died A.H. 744; see Taḳī, Oude Catalogue, p. 18). Maulānā Jalāl ud-Dīn Khwāfī. Jalāl Ṭabīb (see p. 867 *b*). Ḥāfiẓ. Nizārī Ḳuhistānī (see art. v.). ‘Imād Faḳīh (*ib.*). Khusrau Dihlavī (p. 609 *a*). Fakhr ud-Dīn ‘Irāḳī (p. 593 *b*). Nāṣir Bukhārī (p. 735 *a*). Ibn Yamīn (p. 825 *b*). Bisāṭī (p. 735 *a*).

XVI. Foll. 294—302. An abridgment of the Niẓām ut-Tavārīkh (see p. 823 *b*), brought down to the reign of Abu Sa‘īd, son of Uljā’itū.

XVII. Foll. 302 *b*—332. تحفة الغرائب, an anonymous compilation, in twenty-eight Bābs, treating of the properties and hidden virtues of natural substances, of various magical and cabalistic operations, and of ingenious devices and recipes for purposes of utility or amusement.

Beg. حمد و سپاس بادشاهی را که عجایب صنع او

XVIII. Foll. 332 *b*—338. Madkhal Manẓūm. See p. 801 *a*.

XIX. Foll. 345—396. Khafī ‘Alā’ī. See p. 475 *a*.

XX. Foll. 396 *b*—398. An anonymous treatise, in nine chapters (aṣl), on the diseases of the horse.

Beg. این مختصریست در علم بیطرة یعنی علم بیماریهای چهارپایان

XXI. Foll. 398 *a*—403. آئینهٔ سکندري, a treatise on alchemy, compiled by order of Sultan Jalāl ud-Dīn Iskandar, by Ghiyāṣ Kirmānī, غياث کرمانی

Beg. الحمد لله القدوس السبوح الجامع بالحکمة

XXII. Foll. 420—504. Jām i Jam, by Auḥadī. See p. 619 *b*.

XXIII. Foll. 504 *b*—539. سعادت نامه, a theological treatise in Maṣnavī rhyme, containing an exposition of the Sunni creed, with Sufi comments and a refutation of heretical doctrines.

Beg. حمد و فضل خداي عز وجل
هست بر بندهٔ واجب از اول

The writer, who in the prologue designates himself only by the patronymic Ibn Karīm, is no other than the well-known author of Gulshan i Rāz, Maḥmūd Ibn ‘Abd ul-Karīm Shabistarī. See p. 608 *b*, and Haj. Khal., vol. iii. p. 598.

He explains how he had been reluctantly induced by the prevailing taste of the age to stoop down to rhyming, although derogatory from his high station, in order the better to maintain the true doctrine in the midst of the ever increasing number of heresies. The work consists, he says, of eight Bābs, subdivided into Faṣls. The latter comprise sections (aṣl) alternately headed علم اليقين, عين اليقين, حق اليقين, or ضلال مبين, according as they treat of the knowledge of the true doctrine, its essence, its spiritual significance, or the false doctrines opposed to it.

The present copy contains only three Bābs, viz.:—I. Knowledge of the nature of God, in three Faṣls, fol. 506. II. Attributes of God, in seven Faṣls, fol. 516. III. God's actions, in eight Faṣls, fol. 525.

Add. 27,317.

Foll. 173; 9½ in. by 5½; 15 lines, 3¼ in. long; written in Nestalik, early in the 18th century. [DUNCAN FORBES.]

I. Foll. 1—134. The Dīvān of Shikūh, شکوه.

Beg. اکر نه عشق بودي هادي مقصد بيانهارا

No record has been found of the author. His period is approximately indicated by a reference (fol. 49 *b*) to Ṣā'ibā, who died A.H. 1088 (see p. 693 *a*),

شکوه این غزلست انکه صایبا کوید
رسید موسم کل ترك کار باید کرد

while, on the other hand, an autograph poem written by 'Abd ul-Ḥusain on fol. 135, and dated A.H. 1177, shows that the present copy cannot be later than that date. From another passage, fol. 133 *a*,

تا وارهم از طعن مخالف چو شکوه
راهی بنما سوی حجازم ز عراق

it appears that the poet lived in Irak.

Contents:—Ghazals alphabetically arranged, fol. 2 *b*. Rubā'is in the same order, fol. 128 *a*. Blank spaces of a page or two have been left at the end of every letter of the alphabetical series, apparently for further additions.

II. Foll. 135—171. The Dīvān of Ghani. See p. 692 *a*.

Or. 165.

Foll. 113; 9 in. by 6¼; from 27 to 32 lines, 4¼ in. long; written in small Nestalik, in the 18th century. From the royal library of Oude. [GEO. WM. HAMILTON.]

I. Foll. 2—9. A fragment treating of the life and precepts of Plato and Aristotle.

Beg. خبر افلاطون و اداب او معنی افلاطون بزبان یونان باشد بسیار علم پر منفعت است

It breaks off in the section headed, آداب رسطاطلیس

II. Foll. 10—77. حديقة الصفا, a work on general history, relating more especially to India, and brought down to A.H. 1173.

The present copy contains only the last of three volumes (Jild) of which the work consists; it begins with the following rubric: جلد سیم حدیقه الصفا مشتمل بر یك مقدمه و چهارده روضه

The arrangement and even the headings are borrowed from the work of Firishtah, which the author, while abridging it, closely follows, and, to some extent, textually transcribes.

Contents:—Muḳaddimah. Belief of the Hindus; war of the Kauravas and Pandavas.—Early Rajas.—Fā'idah. First appearance of Islamism.—Rauẓah I. Sultans of Lahore, or Ghaznavis.—Rauẓah II. Sultans of Dehli from Mu'izz ud-Dīn Sām to the downfall of Iskandar Shāh Sūr (for the history of the Timurides the reader is referred to the second volume).—Rauẓah III. Sultans of Deccan, in six dynasties.—Rauẓah IV. Sultans of Gujrāt, and so on, as with Firishtah, down to Rauẓah XIII., and last, which treats of the rulers of Malabar.

The third volume was to be followed, as stated in the subscription, by the Khātimah.

In the Muḳaddimah, fol. 10 *b*, the author refers to A.H. 1173 as the current year at the time of writing.

The Ḥadīḳat uṣ-Ṣafā is mentioned in the list of general histories prefixed to Elliot's Bibliographical Index, but it is not noticed in the same author's History of India. An extract relating to the conquest of Assam has been published in the Quarterly Oriental Magazine, vol. iii. pp. 267—285.

III. Foll. 78—79. A fragment, probably a part of the above mentioned Khātimah, with the heading:

در بیان احوال حکما مقدم به تعریف حکمه وبیان مجملی از اقسام آن مشتمل بر سه باب

It consists of the first and second Faṣls of Bāb I. They treat of philosophical schools and of Logic.

IV. Foll. 80—113. A work treating of the lives and sayings of philosophers, without preface or title, beginning with the heading: قسم اول در فضیلت علم و حکمت و تواریخ حکما مشتملبر دو حرف

The author, whose name is written, fol. 108 *b*, حا حمد [*sic*] بن علی بن الحاج جمال الدین حسین الانصاری, probably for Ḥājī Aḥmad B. 'Alī B. ul-Ḥāj Jamāl ud-Dīn Ḥusain ul-Anṣārī, was a son of Zain ud-Dīn 'Alī, the author of the Ikhtiyārāt i Badī'ī (see p. 469 *a*). In the notice devoted to his father, the last of the work, he gives some account of himself. He was born in Shīrāz A.H. 760, and had spent forty years of his life in attendance upon his father, who died A.H. 806. He had written the following works: Miftāḥ ul-Kunūz on the names of medicaments, Dastūr ul-Mutaakkilīn on sweetmeats, Tuḥfat ul-Mulūk on intoxicating drinks, Dastūr uz-Zirā'at on agriculture, Dastūr us-Su'adā on the sayings of sages, and some shorter treatises.

The first Ḳism, the only complete portion of the work, is divided into two parts, called Ḥarf, as follows:—I. On the value of learning. Notices on ancient philosophers, fol. 80 *b*. II. Lives and sayings of Muslim philosophers, fol. 94 *b*.

The last section, beginning with Muḥammad and 'Alī, ends, according to the list given at the beginning, with Maulānā 'Ala ud-Dīn Manṣūr, a physician who lived about A.H. 800. A brother of the above, 'Izz ud-Dīn Mas'ūd, is stated, fol. 107 *b*, to have died A.H. 813, and one of his nephews A.H. 817, the latest date mentioned in the work. The biographies are meagre and the text extremely incorrect.

Spaces, probably reserved for portraits of the subjects of the notices, have not been filled.

Foll. 109—113 contain a fragment, apparently belonging to the same work. It is a chapter, imperfect at the end, on the structure of the human frame, with the heading قسم دوم از فصل اول در تشریح بدن انسان

Or. 207.

Foll. 106; 8½ in. by 4¾; 13 lines, 3 in. long; written in Nestalik and Shikastah-āmīz, before A.H. 1182 (A.D. 1768). From the royal library of Lucknow.

[Geo. Wm. Hamilton.]

I. Foll. 3—69. Taẕkirat ul-Mu'āṣirīn, by Shaikh 'Alī Ḥazīn. See p. 372 *b*.

II. Foll. 70—106. A treatise on the chase, designated in the endorsement as تذکرۂ صیدیه, by the same author.

Beg. سپاس بیقیاس که مدارك اوهام از استقصای

It is divided into two Muḳaddimahs, three Bābs, and a Khātimah, as follows:—Legal prescriptions relating to the hunting and killing of animals, and to those which it is lawful or unlawful to eat. Bāb I., which forms the main bulk of the work. Notices on wild animals, arranged in alphabetical order according to their Arabic names, fol. 78 *a*. Bāb II. Origin of animals, and their nature, fol. 103 *a*. Bāb III. Faculties of animals, fol. 105 *a*. Khātimah. Legitimate object of the chase, fol. 106 *b*.

The MS. bears the seal of Sayyid Ṣibghat Ullah Khān, with the date A.H. 1182.

Or. 248.

Foll. 316; 8¾ in. by 5; 19 lines, 3 in. long; written in small Naskhi; dated Muḥarram, A.H. 1130 (A.D. 1717).

[Geo. Wm. Hamilton.]

I. Foll. 2—72. Takmīl ul-Imān, by 'Abd ul-Ḥaḳḳ Dihlavī. See p. 827 *b*, i.

II. Foll. 72—77. معرفة الدنيا, a tract on the love of worldly goods, by 'Alī B. Ḥusām

ud-Dīn, known as al-Muttaḳī (see p. 356 *a*).

Beg. للحمد لله الذى جعل الدنيا قنطرة الآخرة

III. Foll. 77—81. A Maṣnavī, in ten Faṣls, on ascetic life, headed مرغوب القلوب

Beg. بکویم حمد رب العالمین را
عطا کو کرد بر من عقل و دین را

In the last line the author, who calls himself Shams, gives to the tract the title of رسالهٔ مرغوب, and states that it was composed A.H. 757:

ز هجرش هفصد و پنجاه هفت است

If that date is correct, the work cannot be ascribed, as has been done by Flügel, Vienna Catalogue, vol. i. p. 526, to the great mystic Shams i Tabrīzī, who died A.H. 645. See p. 585 *a*, and Nafaḥāt ul-Uns, p. 535.

IV. Foll. 81—87. The story of Shaikh Manṣūr Ḥallāj, from the Maṣnavī of Jalāl ud-Dīn Rūmī.

V. Foll. 87—89. An Arabic poem on wine as a symbol of mystic love, ascribed to Ghauṣ ul-Aʿẓam, *i.e.* ʿAbd ul-Ḳādir ul-Jīlānī, with a metrical paraphrase in Persian.

Beg. سقانی الحب کاسات الوصال

At the end is a short fragment of the Vaṣlat Nāmah of ʿAṭṭār. See p. 579 *a*.

VI. Foll. 91—114. An Arabic Ḳaṣīdah entitled البادرات العینیه, by the same ʿAbd ul-Ḳādir, with a paraphrase in Persian verse.

Beg. فواد به شمس المحبة ساطع

VII. Foll. 114—121. Miscellaneous verses on religious subjects, including pieces ascribed to ʿAbd ul-Ḳādir Jīlānī, or addressed to him, and a Ḳaṣīdah in praise of Sayyid Shāh Muḥammad Muḳīm.

VIII. Foll. 121—316. مخازن القادریه, a defence of ʿAbd ul-Ḳādir Jīlānī and of the practices introduced by him.

Author: Shaikh Shams ud-Dīn B. Vali Ullah Shaikh Isḥāḳ B. Ḳuṭb ul-Anām Abil-Fatḥ Shams ud-Dīn Muḥammad ul-Ḳādirī ul-Multānī, شیخ شمس الدین بن ولی الله الشیخ اسحق بن قطب الانام ابی الفتح شمس الدین محمد القادری الملتانی

An attack upon the Ḳādirī order having been brought under the notice of Shaikh Badr ud-Dīn B. Ḳuṭb ul-Anām, a paternal uncle of the author, the latter was desired by him to write the present work in reply. He states that he had drawn largely from the Futūḥāt i Makkiyyah of Muḥyi ud-Dīn Ibn ul-ʿArabī, and from the Insān i Kāmil of ʿAbd ul-Karīm ul-Gīlānī.

The work is divided into eleven Makhzans, subdivided into Maḳāms, and treating of the following subjects: 1. Superiority of ʿAbdul-Ḳādir to all other saints. 2. Dates of his birth and death. 3. Genuineness of his pedigree. 4. His holiness and his austerities. 5. His Ẕikrs. 6. His contemplation, مراقبات. 7. His prayers. 8. His litanies, اوراد. 9. His spiritual concerts, سماع. 10. His visions. 11. His teachings on Tauḥīd.

Or. 282.

Foll. 95; 8¾ in. by 5¼; 15 lines, 3 in. long; written in Nestalik and Shikastah-āmīz, apparently in India, in the 18th century. From the royal library of Lucknow.

[Geo. Wm. Hamilton.]

I. Foll. 2—81. The Dīvān of Ḥairatī, دیوان حیرتی.

Beg. ای بجان بندهٔ ات سفید و سیاه ما
بر خداوندی تو خلق کواه ما

Ḥairatī, who called himself a native of Tūn, but was brought up in Marv, became known by his panegyrics on the Imams and his pungent satires. The former won for him the favour of Shāh Ṭahmāsp, whose displeasure, however, he frequently incurred by his dissolute habits. He spent the latter part of his life in Kāshān, where he died A.H. 961 by a fall from a roof. The date

is fixed by the chronogram شفاعت علی, due to his contemporary Muḥtashim. See Sām Mīrzā, fol. 98, Haft Iḳlīm, fol. 333, Riyāẓ ush-Shu'arā, fol. 125, Ātashkadah, fol. 36, and Dr. Sprenger, Oude Catalogue, p. 424.

The Dīvān, which consists of Ghazals alphabetically arranged, breaks off before the end of the letter م.

II. Foll. 82—95. Two detached fragments of the Dīvān of Niyāzī, دیوان نیازی

Beg. دیوانه ایم و شورانا الحق صفیر ما
در دار و کیر عشق نباشد نظیر ما

The author says, fol. 92 *a*, that he had received his poetical surname from his master Ḥazīn (who died A.H. 1180; see p. 715 *b*).

پیر دانادل حزین مارا نیازی خوانده است

He relates, in a marginal addition, fol. 95, a poetical encounter in which he silenced some *soi-disant* poets in Ilāhābād.

This poet is not to be confounded with another Niyāzī, who lived in Persia, and whose proper name was Aḥmad Mīrzā. See p. 718 *a*.

Contents: Ghazals in ت, foll. 82—89. Ghazals in ا, foll. 90—95.

Or. 319.

Foll. 101; $7\frac{1}{2}$ in. by 4; 9 lines, $2\frac{3}{4}$ in. long, with 26 lines in the margins; written in Nestalik and Shikastah-āmīz, with 'Unvān and gold-ruled margins; dated Shavvāl, A.H. 1222 (A.D. 1807).

[Geo. Wm. Hamilton.]

I. Foll. 2—101. لیلی مجنون, Lailā and Majnūn, a Maṣnavī by Hilālī (see p. 656 *a*).

Beg. ای حسن تو از صفات بیرون
در عشق تو کائنات مجنون

The epilogue contains a reference to the author's former poems, Shāh u Darvīsh and Ṣifāt i 'Āshiḳīn, and eulogies upon his great predecessors and models, Niẓāmī, Khusrau, and Jāmī.

II. Foll. 2—57, margins. The following prose pieces by Ṭughrā:—Tāj ul-Madā'iḥ (see p. 743 *a*, xi.). Firdausiyyah (p. 742 *b*, ii.), fol. 16 *b*. Taẕkirat ul-Atḳiyā (p. 743 *a*, viii.), fol. 39 *a*. Mushābahāt i Rabī'ī (p. 743 *b*, xii.), fol. 43 *a*. Mi'rāj ul-Faṣāḥat (p. 744 *b*, xxviii.), fol. 49 *b*.

The margins of foll. 57—79 contain miscellaneous short pieces and letters by Mīrzā Muḥammad Sharīf and others.

Or. 320.

Foll. 129; 8 in. by 5; 15 lines, $3\frac{1}{4}$ in. long; written in Nestalik, apparently in India, about the close of the 17th century.

[Geo. Wm. Hamilton.]

I. Foll. 2—69. A Sufi Maṣnavi consisting of detached anecdotes.

Author: Ahl i Baitī, اهل بیتی.

Beg. بهنگام سحر مرغ خوش اواز
ترنم میکند در پردهٔ راز

The poet says in the prologue that he had written in his youth many Ghazals and Ḳaṣīdahs, but had put off till his old age the composition of a Maṣnavī. Further on, fol. 6, he addresses a panegyric to the holy Shaikh, Muḥammad B. Shaikh Aḥmad, "whose presence filled Dehli with joy," and in another passage, fol. 40 *b*, referring to Aurangzīb as the reigning sovereign, he declares his intention of devoting a poem to his praise.

The present copy was written during the reign of Aurangzīb, for it bears a stamp dated A.H. 1109.

The poet concludes with an appeal to the liberality of the illustrious Khān, not named, in whose service he had spent his life, and with moral counsels addressed to his own son.

II. Foll. 69 *b*—129. The Dīvān of Hilālī (see p. 656 *a*), wanting the latter part of the letter ی.

Or. 1164.

Foll. 87; 8 in. by 5; about 20 lines in a page; written in small Nestalik, apparently in the 17th century. [ALEX. JABA.]

A volume containing Turkish poems, and the following Persian tracts:—

I. Foll. 57—63. رسالهٔ معمیات, a treatise in verse on riddles, by Jāmī.

Beg. [read کام] چو از حمد و تحیت یافتی کلام
بدان ای در معما طالب نام

In the Vienna Catalogue, vol. iii. p. 542, three tracts of Jāmī on the same subject are noticed, but all with different beginnings.

II. Foll. 64—73. The Lavā'iḥ. See p. 44 *a*.

III. Foll. 75—78. الرسالة النائیه, a tract by Jāmī on the mystic sense of the reed mentioned in the first verse of the Maṣnavī. See p. 863 *a*, xiii.

IV. Foll. 79—81. رسالة فی معرفة الحضرات, a tract on the various degrees of existence, مراتب الوجود. This tract, attributed in the heading to Jāmī, is ascribed in another copy to Sayyid Sharīf. See p. 864 *a*, i.

V. Foll. 83, 84. On the meaning of the Ḥadīṣ, من عرف نفسه فقد عرف ربه

Beg. ای طالب علم توحید و ای راغب فن تجرید

VI. Foll. 85 *a*, 86 *a*. رسالة فی طریق خواجه بهاء الدین نقشبند, a tract on the rule of Bahā ud-Dīn Nakshaband, by Jāmī.

Beg. سر رشتهٔ دولت ای برادر بکف آر

Or. 1226.

Foll. 107; 6¼ in. by 3¾; 12 lines, 2⅛ in. long; written in Nestalik, with two 'Unvāns and gold-ruled margins; dated Rajab, A.H. 877 (A.D. 1472). [ALEX. JABA.]

I. Foll. 2—46. Gulshan i Rāz, by Maḥmūd Shabistarī; see p. 608 *b*.

II. Foll. 47—107. Zād ul-Musāfirīn, زاد المسافرین, by Amīr Ḥusainī; see p. 608 *a*.

Or. 1286.

Foll. 343; 12 in. by 6¼; 17 lines, 4 in. long; written in Nestalik, in the latter part of the 18th century.

I. Foll. 1—309. Tazkirat ul-Umarā, by Kevalrām (see p. 339 *a*), wanting the first page.

II. Foll. 310—343. An account of the area, divisions, and revenue of the Ṣūbahs of Hindustān.

Beg. دامی کل و حال حاصل تمام ممالک محروسه

It is stated to have been taken from the note-book of Rae Nūndah, از روی بیاض رای نونده. Historical notices of each Ṣūbah are prefixed to tabulated accounts. The work was written after the death of Aurangzīb, who is designated by his posthumous title, Khuld-Makān.

Or. 1410.

Foll. 102; 9 in. by 8; 15 lines, 4½ in. long; written in Nestalik, in the 18th century.

I. Foll. 1—51. A collection of letters written by, or to, the Timurides of India from Humāyūn to Bahādur Shāh. It is designated in the title prefixed to the table of contents as the first third of the first volume of the 'Ināyat Nāmah: فهرس ارقام اولین ثلث مجلد اول عنایت نامه نثر که مبنی است از اخبار و اثار کزیده

In a contemporary endorsement it is called Ruka'āt 'Ināyat Khānī, رقعات عنایت خانی, from which it seems probable that 'Ināyat Khān was the name of the author of the com-

pilation. He appears to have been a son of Luṭf Ullah Khān Ṣādiḳ, whom he calls, fol. 40 *b*, پیر و مرشد دو جهانی, and to whom he gives the titles of Shams ud-Daulah Bahādur Tahavvur Jang, conferred upon that Amīr by Muḥammad Shāh.

Luṭf Ullah Khān Ṣādiḳ died, according to Maāṣir ul-Umarā, fol. 435, under Aḥmad Shāh. Two of his sons are mentioned, viz. 'Ināyat Khān Rāsikh, apparently the author of the present work, and Shākir Khān (see p. 279 *b*).

The letters of Aurangzīb, which form the larger portion of the collection, are in part taken from two earlier compilations already mentioned, the Raḳā'im Karā'im and Kalimāt Ṭayyibāt. See pp. 400 *b*, 401 *a*.

II. Foll. 52—102. انشای خانه‌زاد خان, letters and other prose pieces of Amān Ullah Khānah-zād Khān Fīrūz Jang, son of Mahābat Khān Sipahsālār, collected by himself. See p. 509 *b*.

Beg. سرنوشت خامه عنبرین شمامه که در جویبار چشمه حیوان

The work is divided into the following four Faṣls:—1. Letters to superiors and equals, عرایض و مکاتبات, fol. 53 *a*. 2. Familiar notes, رقعات, fol. 94 *a*. 3. Marginal notes, حواشی, fol. 99 *a*. 4. Prefaces and miscellaneous pieces, متفرقات, fol. 101 *a*.

The Ruḳa'āt of Amān Ullah have been lithographed in Lucknow, and printed in Calcutta, without date. See Biblioth. Sprenger., No. 1593.

Or. 1433.

Foll. 253; 9 in. by 5¼; 12 and 11 lines, 3½ in. long; written in fair Nestalik, in two gold-ruled columns; dated Ṣafar, A.H. 1147 (A.D. 1734).

I. Foll. 1—202. Yūsuf u Zulaikhā, by Jāmi. See p. 645 *a*.

II. Foll. 203—253. بهرام و گل اندام, the story of Bahrām and Gul-andām, in Maṣnavī rhyme.

Beg. بنام نخل بند روضهٔ جان
که وصفش کرد فکرم را گلستان

After a few verses in praise of God and the Prophet, the author enters at once upon the story, which he tells in very plain and familiar language. The hero's adventures turn mostly on encounters with various Dīvs, and Gul-andām is not, as in the usual version, a Chinese princess, but a Peri.

In the concluding lines the poet addresses himself by the poetical surname of Amīn.

امین بگذر ز پوچ خود که تا کی
بلب کف آوری و بر جبین خوی

There are forty-one miniatures in the Indian style in the first poem, and twenty-seven of inferior execution in the second.

ADDITIONS AND CORRECTIONS.

P. 440 *a*, Add. 25,869, *read*: Commentary upon the Kubrā, a treatise on Logic, by Sharīf Jurjānī. See p. 812 *a*.

P. 441 *b*, l. 12, *read*: Nāṣir ud-Dīn Ṭūsī was born A.H. 597, and died A.H. 672.

P. 551 *b*, l. 35, *read*: A poem entitled Sūz u Gudāz, by Nau'ī. See p. 674 *a*.

P. 722 *a*, l. 34, *add*: Ṣabā's proper name was Fatḥ 'Alī Khān Kāshī. See p. 850 *b*.

P. 768 *a*, l. 28, *add*: Minūchihr Khān succeeded his father Ḳarchaghāi Khān in the government of Mashhad, A.H. 1034. See the 'Alam-ārāi, fol. 570. The Maḥbūb ul-Ḳulūb cannot have been written very much later.

END OF VOLUME II.